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A

# GREEK AND ENGLISH LEXICON

TO THE

## NEW TESTAMENT:

ESPECIALLY

ADAPTED TO THE USE OF COLLEGES AND SCHOOLS;

BUT ALSO INTENDED AS A CONVENIENT

MANUAL FOR STUDENTS IN DIVINITY AND THEOLOGICAL  
READERS IN GENERAL.

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BY THE REV.

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EDITOR OF THE GREEK TESTAMENT WITH ENGLISH NOTES, &c.

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TO THE RIGHT REVEREND  
JOHN  
LORD BISHOP OF LINCOLN,  
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MY LORD,

In inscribing to your Lordship a Work, I trust of no inconsiderable importance in Theology, I offer it both as a suitable tribute of respect to one of the most distinguished Theologians of our Church, and as a memorial of my grateful sense of those various acts of personal courtesy and kindness with which I have been favoured by your Lordship, formerly my most respected Diocesan; and which, added to the friendly interest you have been pleased to take in my welfare, have impressed with sentiments of the sincerest attachment,

My Lord, your Lordship's most obliged

and faithful humble servant,

S. T. BLOOMFIELD.

29, CLAREMONT SQUARE, PENTONVILLE;  
Jan. 22nd, 1840.





## P R E F A C E.

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Not less *extensive* than weighty is the apophthegm of the ancient philosopher, μέγα βιβλίον, μέγα κακόν. And to no department of literature is it more applicable, than to that of *Commentaries* on ancient writers,—and, as formed thereon, the collections of Lexicographers. After having, by the labours of a long series of years, I trust, succeeded in materially lessening the evil in question, as it respects the *interpretation* of the Greek Testament, I thought I could not better employ myself, than in endeavouring to extend the same service to the *Lexicography* thereof, by performing that which still remained to be effected for it, in the construction of a work, which, while it contained all that could justly be regarded as *essentially requisite* to the Biblical Student, should avoid the inconvenience arising from an embarrassing *superfluity of explanation or illustration*.

In tracing the progression of this branch of sacred literature from slender beginnings, the leading defects that present themselves in the earlier Lexicons of the New Testament are, first, a paucity of senses ; secondly, a want of due discrimination between the various significations of any word ; and, thirdly, a poverty of illustration by examples, whether Scriptural or Classical ;—defects which continued to prevail until the middle of the last century, when improvements were first introduced by Stock, and subsequently carried forward by Schoettgen, Krebs, Spohn, and Parkhurst.

To the learned and laborious SCHLEUSNER, however, was reserved the honour of completely accomplishing that reformation, which had been but partially effected by his able predecessors. Yet, as an entire departure from one extreme too

naturally carries with it a tendency to the *opposite* extreme, so Schleusner, while avoiding the error of *confounding together* the various senses of the same word, too often, most unwarrantably, *multiplies* those senses, not distinguishing between such as are inherent in the words themselves, and those which are derived from adjuncts, or from the context. And what is worse, his versions of the passages of the N. T. adduced are too often mere *loose paraphrases*, in which the plain sense of the original is in a great measure diluted and explained away, not to say sometimes perverted: a serious defect this, which neither Wahl nor Bretschneider attempted to remove. Moreover, though indefatigable in *collecting* materials, he was deficient in the art of *working them up*; he wanted, too, that nice discrimination of Greek idiom, and those enlarged views of the language, which so eminently distinguished the great Grecians from the time of BENTLEY and HEMSTERHUIS downward.

Aware of these defects, a subsequent labourer in the same field, WAHL, applied himself to the construction of a new Lexicon, which, avoiding the prolixity of his predecessor's, should supply what the advanced state of Greek Philology demanded. Accordingly, his *Clavis Philologica* presents, especially in its second edition, a greatly improved classification of the various senses of words, and a far more enlightened mode of treating on the Prepositions and Particles; besides a marked improvement in handling all matters of syntax or construction, and discussing the minuter idioms and nicer proprieties of the Greek language. Not unfrequently, however, he carries this scientific nicety and exactness to the extreme of those *refinements* on Grecism, which are by no means suited to the simple and popular diction of the New Testament. Moreover, though professing greater conciseness than Schleusner, he has himself heaped together a mass of matter (chiefly consisting of minute Philological and Grammatical details) little less bulky, more fitted to a Thesaurus of the Greek language, than a *Clavis* to a single book in it: and by thus occupying so much room with discussions comparatively immaterial, he has been often obliged to exclude highly important features in any Lexicon; very rarely giving more than *references* to passages of Scripture, and almost never to those of the Clas-

sical writers,—instead of adducing, as he ought on all occasions of importance, the words themselves.

These defects were seen, and in some measure avoided, by a later Lexicographer, BRETSCHNEIDER; who, especially in his second edition, has often improved on Wahl, by still further lessening the number of significations, and by introducing greater exactness in the classification of senses, and more of precision and perspicuity in the disposition of his matter<sup>1</sup>. He has also the great merit of having fully supplied that which was most wanting in the Lexicons of Schleusner and Wahl, by bringing forward a great body of valuable illustrations of the phraseology of the New Testament from the Septuagint and the Apocrypha, Josephus and Philo; also from the Apocryphal and Pseudepigraphic writings of the Old and New Testament, and, likewise, from the most ancient Ecclesiastical Writers, who formed their language upon the model of the New Testament writers. Yet notwithstanding all these advantages, the *Neologian* spirit, which pervades his work in a far greater degree than the *Clavis* of Wahl, presents a great and insuperable bar to its use, and renders it as unfit for younger students, as it is unacceptable to more advanced scholars<sup>2</sup>.

In another and later performance, viz. the Lexicon of DR. ROBINSON of the United States of America, a laudable endeavour was made to unite the *advantages* of the three works just mentioned, and to avoid the *defects* respectively attaching to each. Having, however, already fully discussed its merits and defects in my preface to a London reprint of it<sup>3</sup>, with revisions, &c. I need only refer the reader to that publication.

Having thus glanced at the several *deficiencies* in preceding Lexicons, which appeared to render a new one desirable, at least to a large class of readers, I will now proceed to state the *plan*

<sup>1</sup> Yet, in attempting to show *how* those senses arise one out of the other, he often (as the late learned Editor of Parkhurst observes) 'vainly endeavours to reduce the fleeting and delicate senses of words to an arrangement too strictly logical, and thus sacrifices utility to the appearance of philosophical accuracy.'

<sup>2</sup> It cannot be denied that the Lexicons of Schleusner, Wahl, and Bretschneider, are all as far inferior to that of Parkhurst in sound principle and seriousness of spirit, as theirs are superior to his in learning and talent. I trust it will be found that the present work does not fall short of Mr. Parkhurst's in the qualities which form its chief excellence.

<sup>3</sup> Longman & Co. 1837.



on which I have acted in its formation. And here I must premise, that, inasmuch as it appeared to me neither necessary nor desirable, in the present state of the Lexicography of the New Testament, to aim at constructing an absolutely new, and entirely original Lexicon, I thought it best to form my work on the *basis* of those of my learned and highly meritorious predecessors, more particularly DR. ROBINSON'S<sup>1</sup>; at the same time intermixing and superadding a considerable proportion of original, and, I trust not unimportant, matter, supplied by my own extensive researches, and in various other respects (which will be apparent on comparison with the foregoing works) communicating to it that which may entitle it to be considered as at least an *independent*, though not entirely original, performance. My great aim has been to render the work, though *brief*<sup>2</sup>, yet perspicuous, and sufficiently *comprehensive* to form a MANUAL of New Testament Lexicography. Accordingly, I have wholly abstained both from attempting to make it serve the purpose of a Concordance<sup>3</sup>, and from entering at large into the interpretation of difficult and disputed passages. For the *former* purpose the reader will, of course, consult the Concordance of Schmidt, and for the *latter* I may be permitted to refer him to the ample details to be found in my larger Greek Testament, to which the present work is especially intended to serve as a COMPANION, supplying that *minute verbal explanation* and illustration, which would have been out of place in a *Commentary*.

<sup>1</sup> I have indeed been materially aided by his labours, (especially on the prepositions and particles,) though not, perhaps, in a greater degree than he himself was by those of his predecessors, Schleusner, Wahl, and Bretschneider.

<sup>2</sup> In order to save space for more important purposes, I have thought it expedient to follow the example of the earlier rather than the later Lexicographers, by excluding all *proper names*. As to those of *places*, my younger readers will find them treated of in my smaller edition of the Greek Testament. Those more advanced in their studies will find, in the third volume of Mr. HARTWELL HORNE'S most valuable INTRODUCTION, a very neat compendium of whatever is certainly known on that subject, as well as on all matters of Biblical Antiquities, which I have abstained from treating on, otherwise than briefly and cursorily.

<sup>3</sup> In a Lexicon of the N. T., the object to be aimed at is to present, not a *Commentary*, but that which may serve as 'an *instrument* in the hands of the student, whereby he may ascertain the sense' of words and phrases in a manner partly similar to, but partly differing from, that by which it is sought by the aid of a *Concordance*; so that he may be enabled to, in some measure, practically form out of the matter a sort of verbal *Commentary for himself*, without that bias which is often found in *Expositors*. As to the Lexicographer himself, though he has some means of discovering the truth, which may escape the Commentator, yet as his business is with words and phrases only, not sentences, much less paragraphs, he ought never arbitrarily to determine the sense of a passage against the general voice of *Expositors*.

The plan which I have pursued in forming the present work is as follows. The *Etymology* of each word is first given, where thoroughly ascertained, as far as respects the Greek and Latin, and occasionally the Hebrew, and even the Northern languages<sup>1</sup>. The *primary* signification is then carefully laid down, whether found in the New Testament or in the Classical writers (in the latter case usually accompanied by some passage in proof, adduced either verbatim or by reference); and from thence are deduced, in regular order, all the other significations which have place in the *New Testament* writers, but not in *others*, except so far as they may be necessary to establish the senses there found. In doing this, great care has been taken to discriminate between the *intrinsic* SIGNIFICATIONS of words, and those *particular* SENSES which they may bear through the force of *adjuncts*. Again, the various *constructions* of verbs, verbals, and adjectives, have been carefully noticed; and the usage of the New Testament writers has been illustrated by a reference to the Septuagint and the Apocryphal writings connected with it and the New Testament; as also to Josephus and Philo, and, lastly, the Greek Classical writers, especially those of the later Greek dialect, from the time of Polybius downward.

In carrying into execution the foregoing plan, (nearly the same as that of Wahl and Robinson,) I have carefully avoided those opposite *defects* of *prolixity* and of *obscure brevity*, which have so much diminished the value of their labours; also the scarcely less serious fault of introducing the words of Scripture and the Classical writers either too frequently, as does Schleusner, or almost excluding them, as does Wahl. My great aim has been to make the words of Scripture every where duly prominent; and next to that, to adduce the *words* of the Septuagint, Apocrypha, or Classical writers, wherever *necessary* for proof or illustration; where *not*, I have contented myself with *references*.

<sup>1</sup> In tracing the etymology, laying down the primary import of a word, pointing out the leading senses, and indicating the *mode* in which those various senses arose out of each other, very great pains have been bestowed, and much original matter will be found; insomuch that in those and other respects, it is hoped the work will prove eminently serviceable even in the study of the *Classical* writers, as far as regards such words as occur in the N. T.; which, indeed, comprise a large proportion of the most important words in the language. In such a case the Classical student will rarely miss of finding *something* which may assist in removing his difficulties and facilitating his progress.

But, in a multitude of cases, where nothing more than the *simple fact* of the use of a New Testament word (perhaps a common one in the Greek language) by the Septuagint or Classical writers had to be attested, I thought a long list of references would be useless, and that the words Sept.; or Sept. and Class., would be amply sufficient. In short, in all cases *utility* and the *convenience* of the reader (by bringing before him all the materials essential for the exercise of judgment) have been solely kept in view, to the utter disregard of that parade of erudition in which the Continental scholars so much delight themselves, who, it would seem, have yet to learn that, in the words of a great ancient writer, *NISI UTILE EST QUOD FACIMUS, VANA EST GLORIA.*

Having thus stated the nature and plan of the work which I now send forth to the Public,—and to the formation of which I have devoted the best powers of the best period of my life,—I have only to express my fervent wish and prayer, that it may, under the blessing of Almighty God, prove instrumental to furthering the great object for which I have so long laboured, and for which alone I desire to live,—the spread of that accurate knowledge of the *true sense*<sup>1</sup> of the Sacred Scriptures, which is so essential to the promotion of sound doctrine. May the Father of Lights be pleased to prosper it to the diffusion of that genuine Christian knowledge, which, avoiding all specious but dangerous deviations into untrodden paths, pursues the straight and only safe course of simple *Gospel truth*, even “*THE TRUTH AS IT IS IN JESUS.*”

<sup>1</sup> ‘Inspired writings are an inestimable treasure to mankind; for *so many sentences, so many truths.* But then the *TRUE SENSE* of them must be known; otherwise, *so many sentences, so many authorized falsehoods.*’—*Preface to Dr. Lightfoot’s Works.*—Hence we may see the importance of Verbal Criticism applied to the Scriptures; for, as Bishop Middleton has observed, ‘*it is the only barrier that can successfully be opposed to heresy and schism.*’

## LIST OF ABBREVIATIONS.

absol. . . . .	absolute, absolutely.	Gr. . . . .	Greek.
abstr. . . . .	abstract.	i. e. . . . .	id est.
acc., accus. . . . .	accusative.	i. q. . . . .	idem quod.
act. . . . .	active, actively.	ib., ibid. . . . .	ibidem.
adj. . . . .	adjective.	id. . . . .	idem.
adv. . . . .	adverb.	imperat. . . . .	imperative.
al. . . . .	alibi.	imperf. . . . .	imperfect.
antith. . . . .	antithesis.	impers. . . . .	impersonal.
aor. . . . .	aorist.	impl. . . . .	implied.
Apocr. . . . .	Apocrypha.	implic. . . . .	implication.
apod. . . . .	apodosis.	in loc. . . . .	in loco.
Chald. . . . .	Chaldee.	in v. . . . .	in voce.
Class. . . . .	Classics, Classical.	indec. . . . .	indeclinable.
cogn. . . . .	cognate.	indic. . . . .	indicative.
collect. . . . .	collectively.	inf., infin. . . . .	infinite.
comp. . . . .	compare.	intens. . . . .	intensive.
comp. . . . .	composition.	intrans. . . . .	intransitive.
compar. . . . .	comparative.	Jos. . . . .	Josephus.
concr. . . . .	concrete.	κ.τ.λ. . . . .	καὶ τὰ λοιπά.
conseq. . . . .	consequently.	kindr. . . . .	kindred.
constr. . . . .	construction, construed.	Lat. . . . .	Latin.
contr. . . . .	contracted.	lat. . . . .	later.
dat. . . . .	date.	Lexx. . . . .	Lexicographers.
defect. . . . .	defective.	lit. . . . .	literally.
demonstr. . . . .	demonstrative.	loc. (in) . . . . .	in loco.
dep. . . . .	deponent.	met., metaph. . . . .	metaphorically.
dimin. . . . .	diminutive.	metath. . . . .	metathesis.
e. g., ex. gr. . . . .	exempli gratiâ.	meton. . . . .	metonymy.
edd. . . . .	editions.	mid. . . . .	middle.
elsewh. . . . .	elsewhere.	N. T. . . . .	New Testament.
emphat. . . . .	emphatically.	neg., negat. . . . .	negatively.
equiv. to, = . . . . .	equivalent to.	neut. . . . .	neuter.
esp., espec. . . . .	especially.	O. T. . . . .	Old Testament.
etym. . . . .	etymology.	obs., obsol. . . . .	obsolete.
expr. . . . .	expressed.	occ. . . . .	occurs, occurring.
f., fut. . . . .	future.	oft. . . . .	often.
fig. . . . .	figuratively.	onomat. . . . .	onomatopœia.
fol. . . . .	following, followed.	opp. . . . .	opposed.
fr. . . . .	from.	opt. . . . .	optative.
freq. . . . .	frequent, frequently.	ordin. . . . .	ordinal.
gen. . . . .	genitive.	part., partic. . . . .	participle.
gener. . . . .	generally.	pass. . . . .	passive.
gov. . . . .	governed, governing.	perf. . . . .	perfect.



periphr. . . .	periphrasis.	Script. . . .	Scriptural.
pers. . . .	person.	Sept. . . .	Septuagint.
phr. . . .	phrase, phrases.	seqq. . . .	sequentibus.
phys. . . .	physically.	signif. . . .	signifies, signification.
pl., plur. . . .	plural.	simpl. . . .	simply.
pleonast. . . .	pleonastically.	sing. . . .	singular.
poet. . . .	poetically.	spec. . . .	specially.
possessa. . . .	possessive.	sq. . . .	sequente.
prep. . . .	preposition.	subj. . . .	subjunctive.
pres. . . .	present.	subst. . . .	substantive.
pret. . . .	preterite.	superl. . . .	superlative.
prim. . . .	primarily.	ymb., symbol. . . .	symbolically.
prob. . . .	probably.	sync. . . .	syncope.
pron. . . .	pronoun.	synecd. . . .	synecdoche.
prop. . . .	properly.	trans. . . .	transitive.
q. d. . . .	quasi dicas.	text. rec. . . .	textus receptus.
ref. . . .	reference.	underst. . . .	understood.
refl., reflex. . . .	reflexive.	v. (in) . . . .	in voce.
æp. . . .	æpe.	ver. . . .	verse.
æpiss. . . .	æpissime.	wh. . . .	which.
sc., scil. . . .	scilicet.	wr. . . .	writers.

# GREEK AND ENGLISH LEXICON

OF THE

## NEW TESTAMENT.

### Α Β Α

'Αβᾶρής, ἑος, ὅ, ἡ, adj. (α, βάρος,) prop. *not heavy*. So Aristot. de Cælo i. τὸ ἀβ. σῶμα, and Luc. Dial. Mort. x. 5, ἀμεινον ἀβαρῆ εἶναι, 'light of body, not lying heavy on any one.' In N. T. met. *not burdensome*, or *chargeable*, 2 Cor. xi. 9.

'Αββᾶ, indecl. (Chaldee,) *father*. Mk. xiv. 36.

'Αβυσσος, ου, ἡ, (α, βύσσοις, or βύθος,) prop. an adj., *bottomless*; but in N. T. used substantively with the article ἡ, to denote 'the receptacle of the dead,' either *generally*, as Rom. x. 7; (so also Ps. lxxi. 20. cvii. 26.) or *especially*, namely that part of Hades (the under-world) in which the souls of the wicked are held in eternal punishment; (corresponding to the Classical *Tartarus*, alluded to in 2 Pet. ii. 4.) Lu. viii. 31. Rev. ix. 1. So Acta Thomæ § 32, ἡ ἀβυσσος τοῦ Ταρτάρου.

'Αγαθοεργίω, f. ἦσω, (ἀγαθός & ἔργον,) in Class. *to do well*, or *good*, *act the part of a good man*; but in the N. T. *to do good* to others, *perform beneficent actions*, 1 Tim. vi. 18. Comp. Gal. vi. 10.

'Αγαθοποιέω, f. ἦσω, (ἀγαθός & ποίεω,) I. *to do good to others*, either absol., as Mk. iii. 4. Lu. vi. 9, 35. Acts xiv. 17, or with acc. of person, Acts vi. 33, and sometimes in Sept.—II. *to do well*, *act virtuously*, absol. 1 Pet. ii. 15, 20. iii. 6, 17. 3 John 11. Class. ἀγαθὸν ποιεῖω.

'Αγαθοποιεῖα, ας, ἡ, *well-doing*, *acting virtuously*, 1 Pet. iv. 9.

'Αγαθοποιός, οὔ, ὁ, ἡ, adj. in Class. *beneficent*, apt to do good; in N. T. *upright*, *acting rightly*, 1 Pet. ii. 14.

'Αγαθός, ἡ, ὄν, adj. prop. *good*, either as regards *things*, 'fitted for use'; or as regards *persons*, 'excelling in any quality,'

### Α Γ Α

or 'expert in any art.' In N. T. I. *excellent*, *distinguished*, 1) of *persons*, Matt. xix. 16. Mk. x. 17, 18. Lu. xviii. 18. 2) of *things*, Lu. x. 42. John i. 47. 2 Th. ii. 16.—II. *good* absolutely, either in character and disposition, or in quality, 1) of *persons*, *upright*, *virtuous*, Matt. v. 45. xii. 35, & oft. 2) of *things*, either in a *physical* sense, as Matt. vii. 17, 18. Lu. viii. 8, or a *moral*, (virtuous,) Lu. viii. 15. Rom. vii. 12. 2 Th. ii. 17. Rom. xii. 2, & oft. In Acts xxiii. 1, συνειδήσεις ἀγαθῆ means 'consciousness of rectitude,' as in Wisd. viii. 19, ψυχὴ ἀγ.—III. in neuter, τὸ ἀγαθόν, used substantively for ἀγαθότης, Matt. xii. 34, & oft.—IV. *good* in reference to its *influence* on others, i. e. 'beneficial,' 1) of *persons*, 'beneficent,' Matt. xx. 15. Rom. v. 7. 1 Th. iii. 6. Tit. ii. 5. 1 Pet. ii. 18. Sept. & Class. 2) of *things* 'beneficial,' as Matt. vii. 11. Ja. i. 17, & oft. Here too, the neuter τὸ ἀγαθόν is often used substantively in the sense *benefit* or  *blessing*.—V. *good*, in respect to its exhilarating effect on the mind, 1 Pet. iii. 10, ἡμέρας ἀγ. Ps. xxxiv. 12. ἰορτὰς ἀγ. Zech. viii. 19. And so Rom. x. 15, et al., τὰ ἀγαθὰ, in the sense *prosperous*, *fortunate*.

'Αγαθωσύνη, ης, ἡ, (for ἀγαθωσύνη, in Class. ἀγαθότης, or rather χρηστότης,) I. *intrinsic goodness* of disposition and character, *probity*, *virtue*, Rom. xv. 14. Eph. v. 9. 2 Th. i. 11.—II. considered in its effects on others, *beneficence*, Gal. v. 22, and Sept.

'Αγαλλίασις, εως, ἡ, not found in Class., but often occ. in Sept., for *exultation*, *exulting delight*, *felicity*; in N. T. *gladness*, Lu. i. 14, 44. Acts ii. 46. Jude 24. In Heb. i. 9, ἱλαίων ἀγαλλιάσεως is a

B

phrase emblematical of the highest honour, with allusion to the costly oil with which favoured guests were anointed at feasts.

**Ἀγαλλιάω**, Lu. i. 47. elsewhere **ἀγαλλιάομαι**, itself not found in Class., but frequent in Sept., and used of joy as expressed in dancing and singing. In N. T. 1) simply and absol., *to exult, rejoice greatly*, Lu. x. 21. Acts ii. 26, **ἡγαλλίασατο ἡ γλῶσσά μου**, i. e. 'I rejoiced in words, sang aloud.' So **χαίρειν καὶ ἀγ.**, emphat. *to rejoice exceedingly*, Matt. v. 12. 2) with a noun of the same signif. in adverbial sense, 1 Pet. i. 8, **ἀγ. χαρᾷ ἀνεκλ.**, 'ye feel unutterable joy.' 3) followed by **ἵνα** with subj., John viii. 56, **ἡγαλ. ἵνα ἴδῃ**, 'rejoiced that he should see,' rejoiced to see. 4) foll. by **ἐπὶ** with dat., as Lu. i. 47; or **ἐν** with dat., John v. 35, where a simple dat. might stand.

**Ἀγαμος**, ου, ὁ, ἡ, adj. *coelebs, single*, whether unmarried, 1 Cor. vii. 32, 34, or widowed, ib. ver. 8, 11. Class. only in former sense.

**Ἀγανακτέω**, f. ἦσω, (**ἀγαν** & **ἄχθος**), prop. *to feel pain*, whether in body or mind, *to be pained, or indignant*, I. gener. and absol., Matt. xxi. 15. xxvi. 8. Mk. x. 14. Lu. xiii. 14, & Class. often.—II. by impl., *to complain of*, foll. by **περί** with gen., Matt. xx. 24. Mk. x. 41, and Class.

**Ἀγανάκτησις**, εως, ἡ, lit. *pain*, and met. *indignation*, 2 Cor. vii. 11, **ἀγανάκτησιν κατεργάσατο**. So Thucyd. ii. 41. 3, **ἀγανάκτησιν ἔχει**.

**Ἀγαπάω**, f. ἦσω, (absol. & trans.) *to love, regard with love*, affection, or respect; the kind or degree varying with the context, object, or circumstances. I. as said of PERSONS, *to regard with strong affection*, Lu. vii. 42. John iii. 35. Eph. ii. 4. Hence perf. part. pass. **ἡγαπημένος**, *beloved*, Col. iii. 12, et al. In Eph. i. 6, ὁ **ἡγ.** is a title of our Lord, like ὁ **ἡλειμμένος**, put by Aquila for ὁ **Χριστός**. Sometimes (as in Matt. vi. 24. xxii. 37, & often) implying, as referred to *superiors*, both dutifulness and fidelity of service, where any is due; (hence οἱ **ἀγαπῶντες τὸν Κύριον**, 'the faithful followers of the Lord,' Eph. vi. 24. Ja. i. 12. ii. 5. Sept. Ex. xx. 6. Deut. v. 10.) as referred to *inferiors*, favour and good-will, Mk. x. 21. Lu. vii. 5. John x. 17; or, as regards our fellow-creatures in gener., both benevolence and beneficence, ex. gr. **ἀγαπᾶν τὸν πλησίον, τοὺς ἐχθρούς**, &c. Matt. v. 43, seqq. xix. 19. Lu. vi. 32. al. 'In those passages (and also in 2 Cor. xii. 15, **εἰ καὶ περ. ὑμᾶς ἀγαπῶν, ἤττον ἀγαπῶμαι**) the effects of benevolence in *benefiting* the object of love are expressed.—II. as said of THINGS, *to like, take delight in*, Lu. xi. 43,

**ἀγ. τὴν πρωτοκαθεδρίαν**. John iii. 19. Heb. i. 9. 1 John ii. 15. Jos. Ant. viii. 1, 6. and Class. Also, by anticipation, as 2 Tim. iv. 8, **ἀγαπ. τὴν ἐπιφάνειαν αὐτοῦ**. Hence the phrase **οὐκ ἀγ.**, *not to like or be content with* any thing, as Hom. Od. φ. 289, and often in Lucian; and, by impl., *to slight, set at nought, contemn*. Rev. xii. 11, **οὐκ ἀγ. τὴν ψυχὴν αὐτῶν**. So Artem. ii. 20, **μεγάλων ἐφιέμενοι, καὶ τὸ προστυχὸν οὐκ ἀγαπῶντες**.—III. *to love better, to prefer*, Matt. vi. 24. John xiii. 23. Rom. ix. 13.

**Ἀγάπη**, ης, ἡ, *love*, i. e. affectionate regard, I. gener., as said of *men*; varying, of course, in nature and degree with the object, reference, &c., and sometimes foll. by **εἰς** and an acc., or **ἐν** and a dat. of person, to mark the reference.—II. as said of GOD, or CHRIST. 1) *subjectively*, or *actively*, as denoting the love of God or Christ towards Christians; 2) *objectively*, or *passively*, denoting that love of which God, or Christ, is the *object* in the hearts of true Christians.—III. by meton., (as in the case of the Class. **ἔρανος**, a *pic-nic*, fr. **ἔρος**=**ἔρω**), lit. *a friendly feast*, the effect or proof of love, in the benefit conferred on the object, Eph. i. 15. iii. 19, al. Hence in the plural it denotes, at Jude 12, and 2 Pet. ii. 13, in MSS., those public *beneficent meals*, (alluded to Acts ii. 42, 46. vi. 2. 1 Cor. xi. 17—34,) provided chiefly by the richer members of a congregation, but common to all; and of which portions (especially the residue) were sent to the sick or absent members.

**Ἀγαπητός**, ἡ, ὁ, adj. *dearly beloved, dear*. In N. T. said (when applied to *man*) only of Christians, as united with God, or each other, in the bonds of holy affection, or faith and love, Acts xv. 25, al. When applied to Christ, it signifies *only*, He being called 'the only Son of God,' as the object of His peculiar love, Matt. iii. 17, et al.

**Ἀγγαρεύω**, f. εὔσω, prop. *to send off an ἄγγαρος*, or public courier; who had authority to press into the service of the state men, horses, ships, or whatever else might serve to expedite his journey. Hence the word came to mean 'press into service, for a journey,' in the manner of an **ἄγγαρος**. In this sense the verb is also found in Joseph. A. xiii. 2. 3, **κελεύω μὴ ἀγγαρεύεσθαι τὰ τῶν Ἰουδαίων υποζύγια**. In N. T. it simply means, fig., *to compel* any person to accompany one on a journey, Matt. v. 41, or *to compel* generally, Matt. xxvii. 32. Mk. xv. 21.

**Ἀγγεῖον**, ου, τὸ, (dimin. from **ἄγγος**), *a vessel, utensil*, Matt. xiii. 48. xxv. 4. Sept. and Class.

**Ἀγγελία**, ας, ἡ, prop. *a message*, i. e.

*news*, brought to any one,—or, when sent from a superior to an inferior, the *direction* or *order* that may be implied therein. In N. T. a *precept*, or *doctrine*, promulgated in the name of any one, 1 John iii. 11. i. 5. (in lat. Edd.) Sept. Prov. xii. 25.

“Αγγελος, ου, ὁ, (from ἀγγέλλω, to send,) I. a *human messenger*, lit. ‘one sent’ from man to man in order to announce or transact any thing, Matt. xi. 10. Lu. vii. 24. ix. 52, et al.: sometimes to *explore* any thing, as 1 Cor. xi. 10.—II. a *celestial messenger* (*angel*) from God to man, and in Scripture a created intelligent being, superior to man, whether *good*, as Matt. xxiv. 36. et sæpiss., or *evil*, as Matt. xxv. 41. Rom. viii. 38, et al.

“Αγε, prop. imperat. of ἄγω, but, in use, a particle of exhortation or incitement, Ja. iv. 13. v. 1.

“Αγέλη, ης, ἡ, a *herd* of beasts, used in N. T. only of swine, Matt. viii. 30, et al.

“Αγενεαλόγητος, ου, ὁ, ἡ, adj. (α, γενεαλογέω) *without genealogy*, whose *descent is unknown*, Heb. vii. 3, said of Melchisedec, as being a priest not by right of sacerdotal descent, but by the grace of God.

“Αγενής, έος, ὁ, ἡ, adj. (α, γένος,) prop. *without ancestors*, (at least traceable ones,) and, by implication, *ignoble*, as opposed to εὐγενής, 1 Cor. i. 28. Plut. Pericl. 24.

“Αγιάζω, f. άσω, (άγιος, wh. see,) a term peculiar to Sept. and N. T., and meaning gener. *to render άγιον*, I. to *MAKE CLEAN*, 1) prop. *to cleanse*, Heb. ix. 13. 2) metaph., *to render clean*, in a moral sense, *to sanctify*, Rom. xv. 16. 1 Cor. vi. 11. Eph. v. 26, et al. Hence *άγιασμένοι*, as denoting ‘those that are sanctified,’ true Christians, Acts xx. 32. xxvi. 18. In 1 Cor. vii. 14, *άγιασται* means, ‘is made clean, or sanctified,’ is regarded as one of the Christian community.—II. to *CONSECRATE*, set apart from a common to a sacred use; such being, in the Jewish ritual, one great object of the purifications; used, 1) of *things*, *to sanctify*, Matt. xxiii. 17, 19. 2 Tim. ii. 21. 2) of *persons* who are *set apart* by God, and sent by him to perform his will, John x. 36. xvii. 17, et al.—III. ‘to regard as holy,’ to *HALLOW*, Matt. vi. 9. Lu. xi. 2. 1 Pet. iii. 15.

“Αγιασμός, ου, ὁ, prop. *consecration*, or the being set apart from a common to a sacred use; but in N. T. met. *sanctification*, purity of heart and life, *holiness*, Rom. vi. 19, 22. 1 Th. iv. 3, 4, 7. At 2 Th. ii. 13, *έν άγιασμῳ Πνεύματος*, the sense is, ‘sanctification produced by the Spirit,’ 1 Pet. i. 2. 1 Cor. i. 30, meton. ‘*cause* or *author* of this sanctification.’

“Αγιος, ία, ιου, adj. *pure*, or *clean*, whether morally or ceremonially, I. prop.

said of *persons*, *PERFECT*, without blemish, Rom. xii. 1. 1) met. *morally pure*, *blameless*, *holy*, Mk. vi. 20. Rom. vii. 12. 1 Cor. vii. 34. esp. as said of those who are purified and sanctified by the influences of the Holy Spirit; and as this is *assumed* of Christian professors, hence by ol άγιοι are denoted *Christians*, Acts ix. 13, & oft.—II. *CONSECRATED*, as said of *places* set apart from a common to a sacred use, used both of *things*, (as temples and cities,) and of *persons*, as *priests* or prophets, angels, apostles, &c. Acts vi. 13, & oft. Hence το άγιον of the Temple of Jerusalem. Sometimes, however, it denotes only the *Sanctuary* of the Temple, whether terrestrial, or spiritual and mystical.—III. *HALLOWED*, *holy*, as said either of *God*, John xvii. 11. Rev. iv. 8. vi. 10, or the *Holy Spirit*, as Matt. i. 18, & oft.

“Αγιότης, ητος, ἡ, prop. *corporeal purity*. In N. T. met. purity of heart and life, *holiness*, Heb. xii. 10.

“Αγιοσύνη, ης, ἡ, (for common άγιοςύνη,) prop. same as άγιότης, but in N. T. used metaph., denoting, I. *sanctity*, *virtue*, 2 Cor. vii. 1. 1 Th. iii. 13.—II. *majesty*, Rom. i. 4.

“Αγκάλη, ης, ἡ, (from the old word άγκος, whence άγκυλος, bent or curved,) *the arm*, as bent in the act of receiving and embracing any thing, Lu. ii. 28.

“Αγκιστρον, ου, τό, a *fish-hook*, Matt. xvii. 27. Sept. and Class.

“Αγκυρα, ας, ἡ, an *anchor*, Acts xxvii. 29. In Heb. vi. 19 said met. of that evangelical *hope*, which, ‘amid all the waves and storms of this troublesome world,’ preserves believers steady and conducts them safely. Met. in Eurip. Hec. 80. Hel. 284.

“Αγναφος, ου, ὁ, ἡ, adj. (α, γναφεύς, a fuller,) *uncarded*, *undrest by a fuller*, and hence, by impl. *new*, Matt. ix. 16. Mk. ii. 21.

“Αγνεία, ας, ἡ, prop. *pureness* of body, but mostly, met. *purity* of heart. (so Phocyl. 215, άγνείη ψυχής,) and life and conversation, Soph. Œd. T. 863, εὐσεπτον άγνείαν λόγων καί έργων, esp. used of *chastity*, 1 Tim. iv. 12. v. 2. Jos. and Class.

“Αγνίζω, f. ίσω, I. prop. *to purify* or *lustrate*, externally and ceremonially, John xi. 55, where see my Note.—II. mid. άγνίζομαι, perf. pass. ήγνισμαι, aor. 1. ήγνίσθην, *agere castimoniam*, ‘to live like one under a vow of Nazariteship,’ Acts xxi. 24, 26. xxiv. 18.—III. met. *to render pure*, in a moral sense, *to reform*, Ja. iv. 8. 1 Pet. i. 22. 1 John iii. 3.

“Αγνισμός, ου, ὁ, (άγνίζω,) in Class. *lustration*; in N. T. *religious abstinence*, proceeding from a vow, Acts xxi. 26.

“Αγνοείω, f. ήσω, (α, νοίω, to conceive,) absol. and trans., I. *not to know*, and 1)

to be ignorant of, unacquainted with, Acts xvii. 23. said of voluntary ignorance, Rom. i. 13, οὐ θέλω ὑμᾶς ἀγνοεῖν. 2 Cor. ii. 11, οὐκ ἀγν., to be well assured. 2) not to understand or comprehend, Mk. ix. 32. Lu. ix. 45. Rom. ii. 4, al. 3) not to acknowledge, i. e. to reject, Acts xiii. 27. xvii. 23. 2 Cor. vi. 9.—II. to commit sin, to do wrong, originally with the idea of its being done ignorantly and involuntarily; though in N. T. this idea is not found. So Heb. v. 2, τοῖς ἀγνοοῦσι. 2 Pet. ii. 12, ἐν οἷς ἀγνοοῦσι.

Ἀγνόημα, ατος, τό, prop. involuntary error; but in N. T. sin or error gener., Heb. ix. 7, and sometimes in the Apocrypha and the later Class. writers.

Ἀγνοια, ας, ἡ, prop. ignorance generally; but in N. T. ignorance of God and our duty to Him, Acts iii. 17. Eph. iv. 18. 1 Pet. i. 14, and Class.

Ἀγνός, ἡ, ὁ, adj. prop. pure, i. e. clean in body. Eurip. Or. 1604, et al.; but in N. T. met. morally, I. pure, i. e. holy, and perfect, as said of God, or Christ, Ja. iii. 3; or of his wisdom, Ja. iii. 17. So Hom. Od. λ. 385, morally good.—II. sceleris purus, blameless, 2 Cor. vii. 11. Phil. iv. 8. 1 Tim. v. 22.—III. chaste, 2 Cor. xi. 2. Tit. ii. 5. 1 Pet. iii. 2.

Ἀγνότης, ητος, ἡ, prop. purity of body. In N. T. pureness of life and heart, sanctity, 2 Cor. vi. 6. In Class. chastity.

Ἀγνῶς, adv. with pure intentions, Phil. i. 16. Hes. Opp. 334, ἔρδειν ἰσρ' ἀθανάτοισι θεοῖσιν δά.

Ἀγνοσία, ας, ἡ. In Class. simply ignorance, i. e. want of knowledge; but in N. T. wilful ignorance, 1 Cor. xv. 34, ἀγνοσίαν Θεοῦ ἔχουσι. Wisd. xiii. 1, οἷς παρὴν ἀγν. Θεοῦ. 1 Pet. ii. 15.

Ἀγνώστος, ου, ὁ, ἡ, adj. unknown, Acts xvii. 23, ἀγνώστῳ Θεῷ, 'the Great Unknown Deity, for whom all nations long but ineffectually seek.' Wisd. xv. 19. 2 Macc. i. 9. ii. 7.

Ἀγορά, ας, ἡ, (ἀγείρω, to collect, convoke,) any public place of resort for the people of a city, whether a broad street, or a market-place, where articles were exposed for sale, and public assemblies and trials held, Acts xvi. 19. xvii. 17.

Ἀγοράζω, f. ἄσω, prop. to frequent the market, Herodot. ii. 35. Thucyd. vi. 51, where see my note; in N. T. to buy in the market, and occurs both absol. or trans., sometimes followed by a genit. of price, or by ἐκ with a gen. of price, or ἐν with a dat. of place. I. prop. to purchase, Matt. xiii. 44, 46. xiv. 15. Mk. vi. 37. Rev. v. 9.—II. met. to redeem, or acquire for oneself by a price or ransom paid. Said in N. T. of those whom Christ has redeemed by

his blood from sin and death, 1 Cor. vi. 20. vii. 23. 2 Pet. ii. 1, et al.

Ἀγοραῖος, ου, ὁ, ἡ, adj. I. belonging to the ἀγορά, or Forum, Acts xix. 38, ἀγοραῖοι ἀγονταί, 'court-days are held [for trying causes].' So Joseph. Ant. xiv. 10, 21, μοι ἐν τράλλεσιν ἀγοντι τὸν ἀγοραῖον, where I conjecture τὴν ἀγ. The abbreviations for τὸν and τὴν are often confounded. The ellipsis is supplied in Strabo xiii. p. 932, διατάξαι τὰς διοικήσεις, ἐν αἷς τὰς ἀγοραῖους ποιούνται.—II. ἀγοραῖοι, as said of persons who frequent the markets, idlers or loungers, Acts xvii. 5, and Xen. Hist. vi. 2, 12.

Ἄγρα, ας, ἡ, I. a catching of wild animals, by hunting or fishing; as Xen. Ven. i. 1, and Lu. v. 4.—II. by meton., 'the prey, or thing caught,' Lu. v. 9, and Xen. Cyr. ii. 4, 19.

Ἀγραμματος, ου, ὁ, ἡ, adj. (α, γράμμα,) unlearned generally, Acts iv. 13, with reference to Jewish learning, that of the Scribes and Pharisees. Comp. John vii. 15. Diod. S. xii. 13.

Ἀγραυλίω, f. ἦσω, (from ἀγραυλος, and that from ἀγρός & αὐλή,) to abide (lit. tent) in the fields, both by day and night, Lu. ii. 8, ποιμένες ἦσαν—ἀγραυλοῦντες. Hes. Theog. v. 26, ποιμένες ἀγραυλοῖ. Parthen. Erot. c. 29, βοσκοῦντες κατὰ τῶν Αἰτνῆν, χείματός τε καὶ Ζέρονος ἡγραυλεῖ.

Ἀγρεύω, f. εὔσω, (ἄγρα,) I. prop. to take prey by hunting, Xen. Anab. v. 3, 8. Job x. 16.—II. met. to ensnare men by insidious questions, Mk. xii. 13. So capture in Martial ix. 90.

Ἀγριέλαιος, ου, ἡ, (ἀγριος & ἔλαια), a wild olive-tree. Eq. to κόπινος, and occ. Rom. xi. 17, 24, where it is opposed to καλλιέλαιος, the cultivated and fruit-bearing olive, whereas the ἀγρ. bears none.

Ἀγριος, ια, ιον, adj. (fr. ἀγρός,) prop. pertaining to the field, or country, used 1. in Matt. iii. 4. Mk. i. 6, of honey (lit. wild honey), or honey-dew found in hollow trees, the clefts of rocks, or on the leaves of certain kinds of trees.—II. of animals, wild, as opposed to tame, or fierce, as opposed to mild. Hence, in Jude 13, it is fig. applied (in the sense 'raging') to the waves of the sea. And so Wisd. xiv. 1, ἀγρία κύματα. So a great English poet speaks of 'the wild waves' roar.

Ἀγρός, οὔ, ὁ, I. a field, especially of cultivated ground, Matt. xiii. 24, et al. Xen. Mem. i. 1, 8.—II. by synecd. of part for the whole, the country as distinguished from the city or town, Matt. vi. 28, 30. Mk. xv. 21.—III. in the plural, farms, villas, or hamlets, as opposed to towns, Mk. vi. 36, 56, et al. Xen. Mem. iii. 9, 11.

**Ἀγρυπνέω**, *f. ήσω*, (*ἀγρυπνος*,) I. prop. *to be sleepless*, *Æl. V. H. vii. 7.*—II. *to be watchful*, *Xen. Mem. i. 1, 8.*—III. from the adjunct, *to be vigilant*. Absol. *Mk. xiii. 33. Lu. xxi. 36;* or foll. by *ἐν*, *Eph. vi. 18;* by *ὑπέρ*, with gen. of pers., *Heb. xiii. 17. Luc., ἀγρ. τοῖς καιροῖς.*

**Ἀγρυπνία**, *as, ή*, prop. *wakefulness*, or *watchfulness*; and thence *anxious care*, *2 Cor. vi. 5. xi. 27,* and *Class.*

**Ἀγω**, *f. ἄξω*, or more usually *ἄξομαι*, trans. or absol., I. *to lead, conduct, or bring*; 1) prop. *to lead out, bring forth*, *John xix. 4, 13;* and foll. by various adjuncts noting the *end* of action, as *ἔως* with a gen. of place, *Lu. iv. 29;* *ἐπὶ* with acc. of person or place; *ὥδε* absol.; *πρός* with acc. of person; *εἰς* with acc. of place or thing. The verb alone is also used in the same sense, of *adducere*, *Matt. xxi. 7. Mk. xi. 2, 7. Lu. xix. 30. John vii. 45. Acts v. 21, 26, 27. xix. 37, &c.;* *to lead out, or away; deducere*, either simply, *Lu. xxiii. 32,* or foll. by *εἰς* with acc. of place; *to lead away, to conduct to*, *Lu. iv. 1, 9. Acts xvii. 5, εἰς τὸν δῆμον.* *Heb. ii. 10, εἰς δόξαν;* from the *Hebr.*, *to bring forth*, cause to come or arise, *Acts xiii. 23, ἡγάγε τῷ Ἰσρ. Σωτῆρα.* And so *Sept.* 2) met. *to lead, induce, guide*, *Rom. ii. 4, εἰς μετάνοιαν;* also *to incite or draw*, *1 Cor. xii. 2, ὡς ἂν ἤγεσθε,* 'just as ye happened to be led,' viz. *to idolatry.* *Rom. viii. 14, ἄγεσθαι Πνεύματι Θεοῦ.* *Gal. v. 18. 2 Tim. iii. 6, ἀ. ἐπιθυμίαις.* *2 Sam. iii. 13.*—II. *trans.* as said of time, 1) *to pass or spend*, *Lu. xxiv. 21, τρίτην ἡμέραν ἄγει,* 'the third day is now passing.' And so *Class.* 2) *to celebrate*, as said of certain days kept apart for some particular purpose, *Matt. xiv. 6, γενεσίαν ἀγομμένων.* *Acts xix. 38, ἀγοραῖοι δγ.* So *Esth. ix. 17, ἤγον ἡμέραν ἀπαύσεως.* *1 Macc. vii. 48. 2 Macc. i. 9, and Class.,* as *Plut. Symp. viii. 1, τοῦ Σωκράτους ἀγαγόντες γενέθλιον.*—III. *intrans.* or *reflex.*, with *ἐαυτὸν* underst., *to go away or depart*, *Matt. xxvi. 46. Mk. xiv. 42. John xi. 16.* Sometimes foll. by prepositions or adverbs noting the *end* of action, or the beginning of motion. So *ἀγ. ἐντεθεν*, *John xiv. 31. δγ. εἰς.* *Mk. i. 38. John xi. 7; πρὸς,* *John xi. 15.*

**Ἀγωγῇ**, *ής, ή*, prop. the *act of leading, bringing, or guiding*; hence, met., that of *training up* or educating children; also, as conducive to an *end* or *method*, or the means of effecting any thing. Whence, by meton. of effect for cause, a *mode* or *manner of life*, *2 Tim. iii. 10,* and *Jos. Ant. xiv. 10, 2, περὶ τῆς Ἰουδαίων ἀγωγῆς.* Also in *Apocr.*, *Phil.*, and *Diod. Sic.*

**Ἀγών**, *ώνος, ό*, prop. a *place of assembly*, where games were celebrated; and hence the *course*, or *place of contest*. So

in *N. T.* used metaph. to denote a *course* of life full of toil and conflict, (with allusion to the evangelical contest against the enemies of man's salvation. *Comp. 1 Cor. ix. 24, sq.*) *Heb. xii. 1:* esp. in promoting the cause of the Gospel, *1 Tim. vi. 12,* and sometimes with the accessory idea of affliction and peril, *Phil. i. 30. Col. ii. 1. 1 Th. ii. 2. Polyb. iv. 56. 4. Arrian, Ex. Al. iii. 15, 1. Epict. Enchir. c. 48, ἐὰν ἐπίπονόν (irksome) τι, ή ἡδὼ, ή εὐδοξον ή ἀδοξον, προσάγεται* (present itself), *μέμνησο ὅτι νῦν ό ἀγών, και ήδη πάρεστι τὰ Ὀλύμπια.*

**Ἀγωνία**, *as, ή*, prop. *contest*, esp. for a prize. In *N. T.* met., *anxiety*, or perturbation of mind, produced by imminent peril, *Lu. xxii. 44, ἐν ἀγωνία γενόμενος.* And so the *Class. writers*, esp. in the phrase *ἐν ἀγωνίᾳ εἶναι.* *Thucyd. vii. 71, has ἀγῶνα τῆς γνώμης.*

**Ἀγωνίζομαι**, *f. ἴσομαι*, dep. mid. I. and prop. *to be a combatant* for the prize in the public games, *1 Cor. ix. 25.*—II. *to contend* with an adversary, 1) prop. & absol. *John xviii. 36. 2) met.* with the adjunct idea of labour and exertion in the cause of Christ, *1 Tim. vi. 12.*—III. *to exert oneself, strive earnestly*, absol. *Lu. xiii. 24. Col. i. 29;* foll. by *ὑπέρ* with gen. *Col. iv. 12.*

**Ἀδάπανος**, *ου, ό, ή*, adj. *without expense*, *1 Cor. ix. 18. Diod. Sic. i. 80.*

**Ἀδελφῇ**, *ής, ή*, (*ἀδελφός*,) a *sister*, I. prop. *Lu. x. 39. Matt. xii. 50,* et al., or a *near female relative*, *Matt. xiii. 56. Mk. vi. 3.*—II. fig. a *sister in the Christian faith, a female fellow-Christian*, *1 Cor. vii. 15. ix. 5. Ja. ii. 15, al.*

**Ἀδελφός**, *ου, ό*, (*a* for *ἄμα* & *δελφός*, womb,) I. prop. a *brother*, whether from the same father or the same mother, *Lu. vi. 14;* but sometimes a *near relation*, as *Matt. xii. 46. John vii. 3. Acts i. 14. Gal. i. 19.*—II. met. one who is closely connected with another in any kind of intimacy or friendship; as, 1) a *fellow-countryman*, *Matt. v. 47. Acts iii. 22. Heb. vii. 5. 2) as said of disciples*, *Matt. xxviii. 10. Heb. ii. 11, 12. 3) a fellow-Christian*, *Acts ix. 30. xi. 29. 4) a colleague in office*, *1 Cor. i. 1. 2 Cor. i. 1. ii. 13.*

**Ἀδελφότης**, *ητος, ή*, prop. *brotherly affection*. In *N. T.* a *fraternity*, as the Christian brotherhood, *1 Pet. ii. 17. v. 9.*

**Ἀδηλος**, *ου, ό, ή*, adj. (*a*, *δῆλος*,) *not manifest*, I. to the sight, *hidden, obscure*, *Lu. xi. 44,* and *Class.*—II. to the ear, as said of sounds, *indistinct*, *1 Cor. xiv. 8, ἀδελον φωνήν.* So a *Class. writer* says, *ἀδηλος ὑπὸ τῶν πληγῶν ἀνθρώπου*, 'not to be recognized.'

'Αδελότης, ητος, ή, *indistinctness, uncertainty*, 1 Tim. vi. 17, and lat. Class.

'Αδήλως, adv. prop. *not openly, secretly*. Thuc. i. 92. vi. 58; in N. T. *uncertainly*, (i. e. as if to an uncertain goal,) or 'with uncertainty of mind,' and consequently irresolutely, 1 Cor. ix. 26.

'Αδημονίω, f. ήσω, (ἀδήμων, wearied out, fr. ἄδος, satiety,) *to be utterly depressed with sorrow or anxiety*, Matt. xxvi. 37. Mk. xiv. 33. Phil. ii. 26, and Sept.

'Αιδης, ου, ό, (α, ιδεῖν,) prop. *what is in darkness*, esp. 'the invisible abode of the dead,' the infernal regions. Hence also (particularly in the N. T.) *the under world*, or abode of the dead, *orcus*; a vast subterranean receptacle, where the souls of the dead are represented as existing in a separate state of happiness or misery, until the resurrection of their bodies; I. gener., Acts ii. 27, 31. sis ἄδου, sc. δώμα, Rev. i. 18, and *personified* at 1 Cor. xv. 55. Rev. vi. 8. xx. 13, sq.—II. spec. & met. to denote *the lowest place*, Matt. xi. 23. Lu. x. 15, ἕως ἄδου καταβιβασθῆναι.—III. by meton. of whole for part, for *the abyss of Hades*, the place of future punishment, Lu. x. 15. xvi. 23.

'Αδιάκριτος, ου, ό, ή, adj. (α, διακρίνω,) prop. *not to be distinguished*, Pol. xv. 12, 9, δ. φωνή; but in N. T. either *not open to distinction*, or doubt, *unambiguous, sincere*, or 'making no distinction, *impartial*,' Ja. iii. 17, ή ἄνωθεν σοφία δ.

'Αδιάλειπτος, ου, ό, ή, adj. (α, διαλείπω,) *unceasing, continual*, Rom. ix. 2, δ. ὁδύνη. 2 Tim. i. 3, δ. μυσίαν. Marc. Ant. vi. 13.

'Αδιαλείπτως, adv. prop. *unceasingly*. In N. T. *assiduously*, Rom. i. 9. 1 Th. i. 3. ii. 13. v. 17. 2 Macc. xv. 7. Pol. ix. 3, 8.

'Αδιαφθορία, ας, ή, (α, διαφθείρω,) prop. *uncorruptibleness*. In N. T. met. *uncorruptness, purity*, Tit. ii. 7. Dem. 323, δ. τῆς ψυχῆς.

'Αδικίω, f. ήσω, (ἄδικος,) I. *to act unjustly*, viz. 1) in respect to *society at large*, and *the law*, by breaking it; absol. Acts xxv. 10. 2 Cor. vii. 12. Col. iii. 25. Rev. xxii. 11. 2) in respect to *individuals*, by wronging or injuring them, Matt. xx. 13. Acts vii. 26. 1 Cor. vi. 8. 2 Cor. vii. 2, with two acc. Gal. iv. 12. Philem. 18. Pass. *to be wronged, to suffer wrong*, Acts vii. 24. 2 Cor. vii. 12. Mid. *to suffer oneself to be wronged*, 1 Cor. vi. 7.—II. by meton., *to hurt or injure generally*, Lu. x. 19. Rev. ii. 11, et al. Sept. and Class.

'Αδικημα, ατος, τό, (ἀδικίω,) *a transgression, wrong, iniquity*, Acts xviii. 14. xxiv. 20. Rev. xviii. 5. Sept., Jos., and Class.

'Αδικία, ας, ή, I. *wrong, injustice*, 1) gener. (lit. *unrighteousness*;) by offence against the laws, *injustice*, Lu. xviii. 6. Rom. ix. 14. Sept. & Class. 2) spec., *wrong or injury to individuals, fraud*, 2 Cor. xii. 13. Sept. Thuc. iii. 66.—II. *fraud, deceit*, as opposed to fair dealing or truth, Lu. xvi. 8, ολκονόμος ἀδικίας, for οлк. ἄδικος, & 9, μαμωνᾶς τῆς ἀδικίας, 'riches fraudulently acquired.' Ezek. xxviii. 18, διὰ τὸ πλεῖθος τῶν ἀδικιῶν (the frauds) τῆς ἐμπορίας σου, and often in the Sept. In John vii. 18, we have ἀδικία, as opposed to truth, and consequently denoting falsehood.—III. By Hebraism, similar to that found in δικαιοσύνη, as used of life and conduct, ἀδικία takes the sense of *iniquity, wickedness*, or *sin* in general, Lu. xiii. 27. Acts i. 18. Rom. i. 29. iii. 5. vi. 13. 2 Tim. ii. 19. 2 Pet. ii. 13. Heb. viii. 12. 1 John v. 17, especially such as involves neglect of the true God and his laws, either by idolatry or by worldliness, Rom. i. 18, where τὴν ἀλήθειαν ἐν ἀδικία κατέχοντες are 'those who impede God's worship by idolatry or worldliness;' ii. 8. 2 Th. ii. 10, 12. 2 Pet. ii. 15.

'Αδικος, ου, ό, ή, adj. (α, δίκη,) I. *unjust towards man*, Lu. xviii. 11. Rom. iii. 5. Heb. vi. 10.—II. by Hebraism, *unjust or disobedient to God*, either by wickedness, Matt. v. 45. Acts xxiv. 15. 1 Cor. vi. 9. 1 Pet. iii. 18. 2 Pet. ii. 9, or by unbelief and idolatry, 1 Cor. vi. 1.—III. *fraudulent, deceitful*, Lu. xvi. 10, 11. Sept. and Class.

'Αδίκως, adv. *unjustly, undeservedly*, 1 Pet. ii. 19. Sept. and Class.

'Αδόκιμος, ου, ό, ή, adj. (α, δόκιμος,) I. *unapproved*, prop. as said of metals, rejected on trial. Sept.—II. met. of persons, *reprobate* or worthy of rejection, Rom. i. 28. 1 Cor. ix. 27. 2 Cor. xiii. 5. 2 Tim. iii. 8.—III. by implic., *worthless*, Tit. i. 16, ἀδόκιμος; Heb. vi. 8, *good for nothing, γῆ ἄδοκ*.

'Αδολος, ου, ό, ή, adj. (α, δόλος,) *guileless*; gener. & prop., said of persons, Pind. Ol. vii. 99. Thuc. v. 18, but sometimes of things, *unadulterated*; as Pollux On. iii. 86, ἀργύριον ἄδ., and so 1 Pet. ii. 2, γάλα ἄδ., met. for pure doctrine.

'Αδρότης, ητος, ή, (ἀδρός, mature, fully grown,) prop. *fulness*, as of stature, Hom. Il. xvi. 857. In N. T. gen. *fulness, abundance*, 2 Cor. viii. 20. Zosim. and Suid.

'Αδυνατέω, f. ήσω, prop. *to be unable*, as said of persons; but in N. T. *to be impossible*, as said of things which cannot take place. Matt. xvii. 20, οὐδὲν ἀδυνατήσει ὑμῖν. Sept. in Job xlii. 2. Wisd. xiii. 16. With παρά, Lu. i. 37, οὐκ ἄδυ-

ναθήσει παρά τῷ Θεῷ πάν ῥῆμα. So Sept. in Gen. xviii. 14.

'Αδύνατος, ου, ό, ή, adj. (α, δυνατός,) prop. *unable* or *powerless*, I. act., either in body, as Acts xiv. 8, or fig., in mind, as Rom. xv. 1.—II. pass. or neut., *impossible*, as said of things, ἀδύνατόν ἐστι, Matt. xix. 26. Mk. x. 27. Lu. xviii. 27, et al. τὸ ἀδύν. τοῦ νόμου, Rom. viii. 3. With ἐστὶ implied, foll. by infin., Heb. vi. 4. 18, ἀδύνατον ψεύσασθαι Θεόν. x. 4. xi. 6, and Class.

'Αἰδω, (contr. for αἰδῶ,) f. ᾄσω, to sing, trans. ᾄ. ᾠδὴν, Rev. v. 9. xiv. 3. xv. 3, and Sept.; with dat. of person to whose honour the action is done, to *celebrate*, Eph. v. 19. Col. iii. 16. Sept. and Class.

'Αεὶ, adv. I. *always, at all times, ever, continually*, 2 Cor. vi. 10. Tit. i. 12. 1 Pet. iii. 15. Sept. Is. li. 13.—II. *at every time, i. e. as circumstances require*, 2 Cor. iv. 11. Acts vii. 51. Heb. iii. 10. 2 Pet. i. 12. Mk. xv. 8, καθὼς αἰεὶ ἐποίει, 'as he had always done,' i. e. customarily. So Sept. Judg. xvi. 20, Alex. ποιήσω καθὼς αἰεὶ, sc. ἐποίησα.

'Αετὸς, οὔ, ό, an eagle, Rev. iv. 7. viii. 13. xii. 14. As to Matt. xxiv. 28, & Lu. xvii. 37, where the αετὸς is represented as preying on dead bodies,—since the eagle feeds only on fresh or living prey, some species of the vulture is supposed to be meant, as at Job xxxix. 27, namely, the γυπαετὸς, *vultur percnopterus*.

"Αζυμος, ου, ό, ή, adj. (α, ζύμη,) *unleavened*, I. prop. used of bread, as in the expressions τὰ ἄζυμα, (sc. λάγανα,) and οἱ ἄζυμοι, sc. ἄρτοι, meaning the *unleavened cakes* eaten at the Passover. Hence ἑορτὴ, or αἱ ἡμέραι, τῶν ἁζύμων, and also τὰ ἄζυμα, are put for the festival day or days on which the Jews were to eat unleavened cakes, in commemoration of their departure from Egypt, i. e. the Passover, Matt. xxvi. 17. Mk. xiv. 12. Lu. xxii. 1. Acts xii. 3. xx. 6.—II. met. *unmixed*, i. e. free from fermenting matter, *uncorrupted*, 1 Cor. v. 7, 8, τὸ ἄζυμον, *uncorruptedness, genuineness*.

'Αήρ, αἶρος, ό, prop. *the air* or atmosphere above the globe, or earth, as opposed to the αἰθῆρ, or the pure unclouded upper regions, Acts xxii. 23. 1 Th. iv. 17. Rev. ix. 2. xvi. 17. In Eph. ii. 2, some explain αἶρ in this sense; while others take it to mean *darkness*; a sense found indeed in Homer and Hesiod, but not likely to be known to St. Paul. The phrases εἰς αἶρα λαλεῖν, 1 Cor. xiv. 9, and αἶρα δέρειν, 1 Cor. ix. 26, are (like the Latin *ventis verba profundere*, and *verberare ictibus auras*,) adagioal modes of expressing the sense *to speak or act in vain*.

'Αθανασία, ας, ή, (ἀθάνατος,) *immortality*, 1 Cor. xv. 53, sq. 1 Tim. vi. 16, and Class.

'Αθέμιτος, ου, ό, ή, adj. (α, θεμιτός, from θεμις,) I. *unlawful*, Acts x. 28. Hdot. vii. 33.—II. *nefarious, abominable*, 1 Pet. iv. 3. Apocr., Jos., and later Class.

"Αθεος, ου, ό, ή, adj. prop. *godless*, whether by denying the existence and attributes of God, or living as if there were no God. In the N. T. it means *estranged from the knowledge and worship of the true God*, Eph. ii. 12. See Spanh. on Julian 312, 483.

"Αθεσμος, ου, ό, ή, adj. (α, θεσμός, law,) *lawless*, and by impl., *wicked*, 2 Pet. ii. 7. iii. 17. Apocr. and Class.

'Αθετέω, f. ήσω, (ἀθετος, from α, τί-θῃμι,) prop. *to displace, get rid of* by putting aside, as Polyb. xxxi. 18, but in use, in the Class. writers and the N. T., it means I. *to make void or vain*, and thereby *annul, abrogate*, as said of a command or direction, Mk. vii. 9. Lu. vii. 30. 1 Cor. i. 19. Gal. iii. 15.—II. *to set light by, despise, reject*, Gal. ii. 21. Jude 8. Mk. vi. 26. vii. 9. Lu. x. 16. John xii. 48. 1 Th. iv. 8. As to Heb. x. 28, ἀθ. νόμον Μωϋσέως, and 1 Tim. v. 12, ἀθ. τὴν πίστιν, the sense in the former passage seems to be *to violate*; in the latter, *to cast off, forsake*.

'Αθέτησις, εως, ή, *abrogation, annulling*, Heb. vii. 18. ix. 26. Diog. Laërt., Suid.

'Αθλέω, f. ήσω, (ἀθλος,) *to contend*, esp. *be a champion in the Grecian games*, 2 Tim. ii. 5. Æl. V. H. x. 1.

"Αθλησις, εως, ή, prop. I. *contest* in the games;—II. met. *struggle, conflict* with afflictions, Heb. x. 32.

'Αθυμέω, f. ήσω, *to despond, to be discouraged*, Col. iii. 21. Sept. and Class.

'Αθῶς, ου, ό, ή, adj. (α, θωή, penalty,) I. prop. *not punished*;—II. fig. *innocent*, Matt. xxvii. 4; in ver. 24, foll. by ἀπό and gen.

Αἴγεις, ου, ό, ή, adj. *of or belonging to a goat*, Heb. xi. 37, ἐν α. δέρμασι.

Αἰγιαλός, οὔ, ό, (ἄγω, to break, and ἄλς, the shore or coast of a sea, lake, &c.) *sea-shore*, Matt. xiii. 2, 48. John xxi. 4. Acts xxi. 5. Sept., Jos., and Class.

'Αἰδιος, ου, ό, ή, adj. (αἰεὶ,) *always existing, everlasting*, Rom. i. 20. Ju. 6.

Αἰδώς, όος, οὖς, ή, I. *modesty*, 1 Tim. ii. 9.—II. *veneration*, Heb. xii. 28.

Αἷμα, ατος, τὸ, blood. I. prop. and 1) gener. Mk. v. 25, 29. Lu. viii. 43, sq. xiii. 1; 2) met., by which any thing is said to be or become blood, or *as blood*, from its dark colour, Acts ii. 19. (comp. Joel iii.



3, sq.) Rev. viii. 7, sq. xi. 6. xvi. 3, sq. In Acts ii. 20, we have *eis* αἷμα, for *eis* αἷμα in Rev. vi. 12. 3) as said of blood that has been shed, whether of *victims*, (slaughtered animals,) Heb. ix. 7. x. 4. xi. 28. Acts xv. 20, 29. xxi. 25, or of *men*, Lu. xiii. 1. John xix. 34. Rev. xiv. 20. xvii. 6. So of the blood of CHRIST shed on the cross, in reference to his Last Supper, Matt. xxvi. 28, et al. Also in various mystical senses, with reference to the spiritual union of Christians with Christ their Head, by imbibing his spirit, and appropriating the benefits of his death and sacrifice, John vi. 53—58. And *vice versa* of Christ with his Church, Acts xx. 28. Col. i. 20. Eph. ii. 13; esp. by his atoning blood, Rom. iii. 25. v. 9. Eph. i. 7. Col. i. 14. Heb. ix. 12, 14. x. 19. 1 Pet. i. 2. 1 John i. 7. Rev. i. 5. v. 9; and by the benefits of the New Covenant generally, Heb. x. 29. xii. 24. xiii. 20. We may here notice the phrase σὰρξ καὶ αἷμα, the *animal human body*, MAN, with the idea of infirmity and mortality, Matt. xvi. 17. 1 Cor. xv. 50. Gal. i. 16. Eph. vi. 12. Heb. ii. 14. Comp. Eccles. xiv. 18; also αἷμα ἐκχύνειν, 'to shed blood, to kill,' Lu. xi. 50, et al. and Sept.—II. spec. *bloodshed, murder*. Matt. xxiii. 30. xxvii. 6, 8, 24. Acts i. 19. Heb. xii. 4. Rev. vi. 10, and Sept.—III. from Hebr., *blood-guiltiness*, the guilt and punishment of bloodshedding, Matt. xxiii. 30. xxvii. 25. Acts v. 28. xviii. 6. xx. 26. Sept. Hdut. ii. 39.—IV. *relationship by blood*, Acts xvii. 26. ἐξ ἐνὸς αἵματος, 'of one kindred.' And so in the Sept. and Jam. Ant. ii. 6, 3, ἐσμὲν ἀδελφοὶ καὶ κοινὸν αἷμα. In John i. 13, οὐκ ἐξ αἱμάτων, 'not born of blood,' (i. e. not sons of God, as descended from Abraham,) the plur. is put for the sing., as in Eurip. Ion 693.

Αἱματεκχυσία, ας, ἡ, *bloodshedding*, Heb. ix. 22.

Αἱμορροΐα, f. ἦσω, (αἷμα, ῥόος,) *to have an issue of blood*, Matt. ix. 20, & Plut.

Αἶνσις, εως, ἡ, (αἰνέω,) *praise*, Heb. xiii. 15, θυσία αἰνέσεως. Sept. often. Eccles. xxxii. 2, θυσ. αἰνέσεως.

Αἰνέω, f. ἦσω or ἔσω, *to praise*, said both of men and God; in N. T. only of the latter, Lu. ii. 13, 20, et al., and so Sept. oft.

Αἰνίγμα, ατος, τὸ, (αἰνίσσεται, *to hint at obscurely*,) prop. *an enigma, riddle*. In N. T. met. *an obscure intimation*, 1 Cor. xiii. 12.

Ἀἶνος, ου, ὁ, I. prop. *a narrative or tale told*;—II. *a speech or harangue generally, especially laudatory*;—III. in N. T. met. *praise*, Matt. xxi. 16. Lu. xviii. 43. And so in Hom. Od. xxi. 110. Herod. vii. 107, and Sept.

Ἀρπάζω, εως, ἡ, (αἰρῶ,) I. *a taking*

or *laying hold of any thing*;—II. *a taking of one thing in preference to another*; also the *choice* made, whether physical, or moral, i. e. of opinion or doctrine, or of life. Hence it denotes a *sect*, or school, in philosophy or religion; and also the *persons* who form the party professing certain opinions. In N. T. it signifies *sect*, as said of the *Pharisees*, (Acts v. 17. xv. 5. xxvi. 5. xxviii. 22,) or by them applied to the Christians, Acts xxiv. 5, 14. Hence it came to denote a party or faction among Christians, (as resembling the heathen or Jewish sects,) and also the *dissension* to which party-spirit gives birth, 1 Cor. xi. 19. Gal. v. 20. 2 Pet. ii. 1.

Ἀρπάζω, f. ἔσω. A word of Alexandrine Greek, used in Sept. for αἰρῶμαι, *to choose any thing or person*. In N. T. to prefer one person to others, *to love*, Matt. xii. 18.

Ἀρπῆτις, ου, ὁ, (αρπάζω,) *one who maintains certain erroneous notions in religion, in a party-spirit, and thereby sows dissensions, and introduces errors*, Tit. iii. 10, where see my Note.

Ἀρπῶ, f. ἦσω, prop. *to take*. In N. T. it occurs only in mid. αἰρῶμαι, f. ἦσομαι, *to take for oneself, to choose, prefer*, 2 Th. ii. 13. Heb. xi. 25. Phil. i. 22. And so in Sept. and later Class.

Ἀρῶ, (for ἀρῶ,) f. ἀρῶ, *to take up, lift*, I. prop. John viii. 59. Mk. xvi. 18. Rev. x. 5. In Acts xvii. 13, ἀρῶντες (scil. ἀγκύρας) simply means *sailing away, departing*, as often in Class. Fig., as said of the voice, *to cry out*, Lu. xvii. 13. Acts iv. 24, and sometimes in Sept.; also in the phrase αἰρῶν ψυχὴν τινος, *to hold any one's mind in suspense or doubt*.—II. *to take up and place on oneself, to bear or carry*, prop. Matt. iv. 6. John v. 8, et al. With the idea of *laying up for use*, Matt. xiv. 20. xv. 37, et al. Fig. αἰρῶν τὴν ἀμαρτίαν τινός, *to take away any one's sin*, (i. e. the imputation or the punishment of it,) by *taking it on oneself*, John i. 29. 1 John iii. 5.—III. *to bear off, take away, remove*, 1) prop. both of things, as Lu. vi. 29, sq. xi. 22. Matt. ix. 16. John xv. 2, of branches pruned; and of persons, whether removed from a society by excommunication, 1 Cor. v. 2 (in some Edd.) or out of the world by death, John xvii. 15. Matt. xxiv. 39. Acts viii. 33. Lu. xxiii. 18. John xix. 15, et al. 2) fig., John xi. 48. 1 Cor. vi. 15. 3) in the sense *to deprive of*, as of God's word, Mk. iv. 15. Lu. viii. 12; or of his gifts, Mk. iv. 25; or salvation, Matt. xxi. 43. 4) said of a law, *to abrogate*, Col. ii. 14; of vices, *to put away*, Eph. iv. 31.

Ἀσθάνομαι, f. ἀσθήσομαι, (αἶσθ & ἀσθῶ,) mid. dep., *to perceive*, prop. with the external senses, and met. with the

mental perceptions, *to understand*, Lu. ix. 45, and Class.

Αἰσθησις, εως, ἡ, (αἰσθάνομαι,) prop. 'perception by the external senses'; met. by the internal and mental, *understanding*, Phil. i. 9, and also in Sept. and Class.

Αἰσθητήριον, ου, τὸ, (αἰσθάνομαι,) prop. *the organ or faculty of sensation*; fig. *the faculty of perception* by the internal senses, Heb. v. 14, and Sept.

Αἰσχροκερδής, εός, ὁ, ἡ, adj. (αἰσχροὺς & κέρδος,) *eager even for dishonourable or sordid gain*, 1 Tim. iii. 8. Tit. i. 7, and Class.

Αἰσχροκερδῶς, adv. *for the sake of base gain*, 1 Pet. v. 2.

Αἰσχρολογία, ας, ἡ, (αἰσχροὺς & λόγος,) *obscene language*, Col. iii. 8. Xen., Pol., Diod. Sic.

Αἰσχρός, ὁ, ὄν, adj. (αἰσχος,) prop. *ugly, or deformed*, as opp. to καλός, as often in Class. and Gen. xli. 3, 4. In N. T. fig. *indecorous*, as said of what is either offensive to modesty and Christian purity, Eph. v. 12. α. ἐστι καὶ λέγειν, (so Dem. Olynth. ii. p. 23, ποιηταὶ αἰσχρῶν ἀσμάτων, and elsewhere, αἰσχρὰ λαλεῖν, on which phrase see Bast. Lettre 58,) or to the feelings; of what is right or wrong, engendered by the manners and customs of a community, *improper*, 1 Cor. xi. 6, αἰσχρὸν γυναικὶ τὸ κείρασθαι, & xiv. 35. In one or other of these senses (which are closely connected together) the word is often used (like the Latin *turpis*) of actions and morals, words and deeds, by Plato, Xenoph., &c. Hence τὸ αἰσχρὸν, *moral turpitude*, as opp. to τὸ καλόν, in the Greek Philosophers, corresponding to the *turpe* and the *honestum* of the Latin writers. In Tit. i. 11, αἰσχροῦ κέρδους χάριν, the use differs from that above mentioned; and hence it is rightly kept apart by Schleusner, who, however, has not done well in assigning the sense *unjust*. The word has, I apprehend, an *active* sense, i. e. 'causing disgrace,' as in Hom. II. iii. 38, τὸν δὲ νεῖκεσεν αἰσχροῖς ἐπέεσσιν, & vi. 325. xiii. 768. xxiv. 238. And so Xen. Mem. i. 5, 6, δουλείαν αἰσχράν.

Αἰσχροότης, ητος, ἡ, (αἰσχρός,) prop. *ugliness or deformity*. In N. T. fig. *indecorum*, impropriety in words or actions, Eph. v. 4, α. καὶ μωρολογία.

Αἰσχῦνη, ης, ἡ, (αἰσχος,) gener. *shame*, i. subjectively, the passion or feeling of *shame, fear of disgrace*, Lu. xiv. 9. Ecclus. iv. 21. xx. 23, et Class.—II. objectively, *disgrace, ignominy*, Heb. xii. 2. Sept. Thucyd. ii. 37, α. φέρουσι. Xen. An. ii. 6, 6.—III. a cause of shame, *shameful action, or conduct*, 2 Cor. iv. 2, τὰ κρυπτὰ τῆς αἰσχύνης, i. e. 'such clan-

destine proceedings as the disciples of Christ should be ashamed of,' Phil. iii. 19. Ju. 13. And so sometimes in the Class., esp. the Orators. In Rev. iii. 18, ἡ α. τῆς γυμνότητος is, by Heb., for γυμνότης αἰσχρά. Comp. 1 Sam. xx. 30, εἰς αἰσχύνην ἀποκαλύψεως μητρός σου, for εἰς ἀποκάλυψιν αἰσχύνης.

Αἰσχῦνω, f. ὑνώ, (αἰσχος,) act. *to put to shame*, Hom. often, and Prov. xxix. 15. Pass. *to be put to shame, be made ashamed*, 2 Cor. x. 8. Phil. i. 20. 1 John ii. 28, μὴ αἰσχυνθῶμεν ἀπ' αὐτοῦ. Mid. *to shame oneself, put oneself to shame*, Lu. xvi. 3. 1 Pet. iv. 16. Sept. and Class.

Αἰτέω, f. ἴσω, *to ask*; usually foll. by accus. of pers. or thing, or both; also with accus. of thing, and παρὰ with gen. of pers. I. gener., whether as said of men, Matt. v. 42. vii. 9, 11. Mk. vi. 22. Lu. xi. 9, al. Sept. and lat. Class.; or of God, *to ask or pray for*, Matt. vi. 8. vii. 11. Ja. i. 5, 6. Matt. vii. 7, 8, the case of Θεὸς being omitted.—II. spec. *to ask or call for, require, demand*, Lu. i. 63. xii. 48. Acts iii. 14. 1 Pet. iii. 15, al. Sept. and Class.—III. by Hebr., *to desire*, Acts vii. 46, and Sept.

Αἰτήμα, ατος, τὸ, (αἰτέω,) I. *a thing asked for, or object sought, request*, Lu. xxiii. 24. 1 John v. 15, and Sept. in 1 Sam. i. 17, 27.—II. by Hebr., *a desire of the mind*, Phil. iv. 6, and Sept.; ex. gr. Ps. xxxvii. 4, τὰ αἰτήματα τῆς καρδίας. Epist. Pseudo Socr. 24.

Αἰτία, ας, ἡ, (αἰτέω,) *a cause, I. the efficient cause, reason, or motive*, Matt. xix. 3. Lu. viii. 47. Acts xxii. 24. 2 Tim. i. 6. Tit. i. 13. Heb. ii. 11.—II. like the Latin *ratio or causa, affair, matter, case*, Acts x. 21. xxiii. 28. Matt. xix. 10, εἰ οὕτως ἐστὶν ἡ αἰτία, and so Sept. and Class.—III. in a forensic sense, *cause, i. e. 1) an accusation or charge*, Acts xxv. 18, 27. Matt. xxvii. 37. Mk. xv. 26. Jos. Ant. iv. 8, 23. Xen. Cyr. vi. 3, 16. 2) *fault, or crime*, John xviii. 38. xix. 4. Acts xiii. 28. xxviii. 18. Sept. and Class.

Αἰτίμα, ατος, τὸ, *a charge*, Acts xxv. 7. Thuc. v. 72.

Αἰτίος, ία, ίον, prop. an adj. *causative*, but in N. T. used subst. I. in the masc. ὁ αἰτίος, *the causer or author of any thing*, Heb. v. 9, αἰτ. σωτηρίας, and often in the Class., esp. Thuc.—II. in neut. τὸ αἰτίον, *a cause*,—i. e. *a reason, motive*, Acts xix. 40; but as αἰτίος may mean causative of evil as well as good, as often in Plato, Xen., and Thuc., so τὸ αἰτίον sometimes signifies *fault or crime*, Lu. xxiii. 4, 22.

Αἰφνίδιος, ίου, ὁ, ἡ, adj. (ἀφνης eq. to ἀφανής,) *unforeseen, sudden*, Lu. xxi. 34. 1 Th. v. 3.

Αἰχμαλωσία, ας, ἡ, (αἰχμή, ἀλί-  
σκω,) I. prop. *captivity*, Rev. xiii. 10, εἰς  
αἰχμ. and Sept.—II. by meton. *the persons*  
*so captured*, 'a captive multitude,' Eph.  
iv. 8. Rev. xiii. 10, αἰχ. συνάγει, as oft.  
in Sept. and Apocr. Diod. Sic. xvii. 70.

Αἰχμαλωτεύω, f. εὔσω, (αἰχμάλω-  
τος,) I. prop. *to take prisoner, lead cap-*  
*tive*, as in Eph. iv. 8, and often in Sept.  
and later writers.—II. met. *to captivate*,  
2 Tim. iii. 6, in text. recept.

Αἰχμαλωτίζω, f. ἴσω, (αἰχμάλω-  
τος,) later word for αἰχμάλωτον ποίεω,  
prop. *to lead captive*, Lu. xxi. 24. Sept.  
1 K. viii. 46. Diod. Sic. xiii. 59. Met. *to*  
*captivate*, 2 Tim. iii. 6, in later Edd. So  
Judith xvi. 9, τὸ κάλλος αὐτῆς ἡχμα-  
λώτισε ψυχὴν αὐτοῦ. Also, by impl.,  
*to bring into subjection*, Rom. vii. 23. 2 Cor.  
x. 5.

Αἰχμαλωτος, ου, ὁ, ἡ, *a captive or*  
*prisoner of war*, Lu. iv. 18. The word is  
prop. an adj. eq. to αἰχμή ἀλωτός, and  
is often in the earlier writers used with  
subst. as α. σώματα, or νῆες, or πόλεις,  
χρήματα, &c., but is gener., in use, a  
subst., ἄνθρωπος being understood.

Αἰών, ὦνος, ὁ, & poet. ἡ, from αἰ, mean-  
ing duration to an end, and the part. ὦν of  
εἰμί. It is in Hom., Hes., Pind., Hdt.,  
and other early writers, chiefly used of the  
duration of human existence, *life*, or the  
age of man, *an age*; but in the Class.  
writers after them it is chiefly employed to  
denote the duration of time to the end of  
time, i. e. *eternity*. The earliest instance  
of this sense is in Plato, who often so uses  
the word. See p. 37. D. 38. C. 97. D. Ed.  
Steph. In N.T. it is used, I. of *time future*,  
as in the foll. phrases, 1) εἰς τὸν αἰῶνα,  
*for ever*, said of Christ, Heb. vi. 20. vii.  
17, 24, 28; and of the happiness of the  
righteous, John vi. 51, 58. 2 Cor. ix. 9, et  
al.; also of the punishment of the wicked,  
2 Pet. ii. 17. Ju. 13; with a negative,  
*never*, Matt. xxi. 19. Mk. iii. 29, et al.  
So εἰς ἡμέραν αἰῶνος for εἰς τὸν αἰεὶ χρό-  
νον, 2 Pet. iii. 18, 2) εἰς τοὺς αἰῶνας,  
(plur. for sing.) *for ever, to all eternity*,  
said of God, Rom. i. 25. ix. 5. xi. 36.  
2 Cor. xi. 31; of Christ, Lu. i. 33. 3) εἰς  
τοὺς αἰῶνας τῶν αἰώνων, (an intensive  
form derived from Hebr.,) *for ever and*  
*ever*; said of God, Gal. i. 5. Ph. iv. 20.  
1 Tim. i. 17. 1 Pet. v. 11; of Christ, 2 Pet.  
iii. 18. Rev. i. 18. v. 13; of the happiness  
of the just, Rev. xxii. 5; of the punish-  
ment of the wicked, Rev. xiv. 11. xix. 3.  
xx. 10.—II. of *time past*, as ἀπ' αἰῶνος,  
'from everlasting,' Lu. i. 70. Acts iii. 21.  
xv. 18, ἀπὸ τῶν αἰώνων, Eph. iii. 9. Col.  
i. 26, πρὸ τῶν αἰώνων, 'before time was,'  
i. e. from all eternity, 1 Cor. ii. 7.—III.

Hebr. *seculum, the world*, either pre-

sent or future, i. of this world and the  
next, 1) as implying duration, Matt. xii.  
32. Mk. x. 30. Lu. xviii. 30. 2) the *pre-*  
*sent world*, with its cares and desires, the  
idea of evil, moral and physical, being  
either expressed or implied, Matt. xiii. 22.  
Lu. xvi. 8. xx. 34. Rom. ii. 2, et al.  
3) by met., *the MEN of this world*, by impl.  
*wicked*, Eph. ii. 2. Lu. xvi. 8. 4) by me-  
ton., *the world itself*, as an object of cre-  
ation and existence, Heb. i. 2. xi. 3. Matt.  
xiii. 40. xxiv. 3. 1 Tim. i. 17. II. as said  
in reference to the advent of the Messiah,  
*seculum, age*, namely, 1) *the age or world*  
*BEFORE the Messiah*, i. e. 'the Jewish  
dispensation,' 1 Cor. x. 11. 2) *the age or*  
*world AFTER the Messiah*, 'the Gospel dis-  
pensation,' the kingdom of the Messiah,  
Eph. ii. 7. Heb. vi. 5.

Αἰώνιος, ου, ὁ, ἡ, adj. *perpetual, eter-*  
*nal*. I. as said chiefly of time *future*, and 1)  
of God, Rom. xvi. 26. 1 Tim. vi. 16, et  
al. 2) of the happiness of the righteous,  
Matt. xix. 29. xxv. 46, et al. In John iii.  
15, and some other passages, ζωὴ αἰώνιος  
is eq. to εἰσελθεῖν εἰς τὴν βασιλ. τοῦ  
Θεοῦ. 3) of the punishment of the wicked,  
Matt. xviii. 8. xxv. 41, et al. 4) gener.  
2 Cor. iv. 18. Phil. 15, αἰώνιον, adv. *for*  
*ever, always*.—II. of time *past*, Rom. xvi.  
25, χρόνις αἰώνιος, 'of old.' 2 Tim. i.  
9. Tit. i. 2, πρὸ χρόνων α., equivalent to  
πρὸ αἰώνων.

Ἀκαθάρσια, ας, ἡ, (ἀκάθαρτος,) *im-*  
*purity, filth*; I. prop. in a physical sense,  
*uncleanliness*, Matt. xxiii. 27, and so often in  
Sept., also Plato, p. 72. C. Ed. Steph.—II.  
in a moral sense, *uncleanliness of life*, and the  
sinfulness thereby contracted, as opposed  
to purity and chastity, and virtue in gener.  
Rom. i. 24. vi. 19. 2 Cor. xii. 21. Gal. v.  
19. Eph. iv. 19. v. 3. Col. iii. 5. 1 Th. iv. 7,  
and Sept. in Ezek. xxxvi. 25, 29. Rare in  
Class., though an example occurs in De-  
mosth. p. 553, for *summa improbitas, τοῦτο*  
*οὐκ ἔχον ἐστὶν ὑπερβολὴν ἀκαθαρσίας*.  
And such a person was called by the Greeks  
κάθαμα, by the Romans, *purgamentum*.  
In 1 Th. ii. 3, it is used of the moral im-  
purity of corrupt motives, avarice, ambi-  
tion, &c. See my Note. So Arrian, Epict.  
iv. 11, ψυχῆς ἀκαθαρσία.

Ἀκαθάρτης, ητος, ἡ, (a syncopated  
form for ἀκαθαρότης,) *uncleaness*, i. e.  
prop. *lewdness*, but fig. said of *idolatry*,  
Rev. xvii. 4, lect. recept.; while other  
copies have τὰ ἀκάθαρτα τῆς.

Ἀκάθαρτος, ου, ὁ, ἡ, adj. (α, καθαί-  
ρω,) *unclean, impure*, I. in the *Levitical*  
sense, i. e. by legal or ceremonial unclean-  
ness, Lev. v. 2; said either of *things*, as  
food, Acts x. 14. xi. 8; (also of animals,  
as birds, Rev. xviii. 2.) or of *persons* not  
Jews, or not Christians, Acts x. 28. 1 Cor.

vii. 14. 2 Cor. vi. 17.—II. in a moral sense, *unclean*, whether by the pollution of lewdness, Eph. v. 5, or of idolatry, Rev. xvii. 4, in the best Edd. So the demons, Matt. x. 1. xii. 43. Mk. i. 23. Lu. iv. 33. Acts v. 16, are called *πνεύματα ἀκ.*, partly from their natural impiety and wickedness of every kind, (hence they are called *πονηρά*, Tob. iii. 8. vi. 14.) and partly from their being both instigators to and objects of idolatry.

*Ἀκαιρέομαι, οὔμαι*, (α, *καιρός*,) a later Greek term, signifying *to want opportunity*, Phil. iv. 10.

*Ἀκαιρως*, adv. (*ἄκαιρος*,) *unseasonably*, 2 Tim. iv. 2. See my note in loc.

*Ἀκακος, ου, ό, ή, adj.* (α, *κακός*,) I. *harmless, blameless*, Heb. vii. 26. Sept. and Class.—II. *guileless*, void of evil design, Rom. xvi. 18. Sept. and Dem. 1153. Pol. iii. 98, et al.

*Ἀκανθα, ης, ό, (ἀκή, ἄνθος,) a thorn or brier*, Matt. vii. 16. xxvii. 29. Lu. vi. 44. John xix. 2. Heb. vi. 8.

*Ἀκάνθινος, ου, ό, ή, adj. made of thorns*, Mk. xv. 17. John xix. 5.

*Ἀκαρπος, ου, ό, ή, without fruit, barren*, opp. *to καρποφόρος*, I. prop. of trees, Theophr. Pl. iii. 153. Jude 12, also of land, Jer. ii. 26; likewise of a country, Athen. ap. Steph. Thes.—II. met., *yielding no fruit*, i. e. of knowledge, virtue, &c., *useless*, Matt. xiii. 22. Mk. iv. 19. 1 Cor. xiv. 14. Tit. iii. 14. 2 Pet. i. 8. So sometimes in Class., and Lat. *infructuosus*. So Plut. Philop. 4, α. *λαλία*. Plat. 277. A. *λόγοι οὐχὶ ἄκαρποι*. So Plut. vi. 138, 4, *ἄκαρπος διαμίνει πρὸς ἀρετήν*. vi. 377, 4, *δόξης ἀκάρπους*. vi. 602, 9, *τὴν ἀρετὴν ἄκαρπα πινεῖν λέγουσι*, et al.—III. as negative adjectives are sometimes strongly affirmative of the opposite qualities, so in Eph. v. 11, by *τὰ ἔργα τὰ ἄκαρπα τοῦ σκότους* are meant *bad and noxious fruits*; and so Wisd. xv. 4, *πόνος ἄ., improbus*.

*Ἀκατάγνωστος, ου, ό, ή, adj.* (α, *καταγινώσκω*,) I. prop. *not worthy of judicial condemnation*, 2 Macc. iv. 47.—II. in N. T. met., *unblameable*, Tit. ii. 8.

*Ἀκατάλυτος, ου, ό, ή, adj.* (α, *καλύπτω*,) *unveiled*, 1 Cor. xi. 5. *κεφαλῇ ἀκ.* 13, *γυναικα ἀκ.* Pol. xv. 25, *τὴν Δανάην ἀκ.*

*Ἀκάτακριτος, ου, ό, ή, adj.* (α, *κατακρίνω*,) prop. *not condemned*, but in Acts xvi. 37. xxii. 25, *one who is condemned unheard*, like the Class. *ἄκριτος*.

*Ἀκατάλυτος, ου, ό, ή, adj.* (α, *κατάλυω*,) I. prop. *indissoluble*;—II. met. *ever-during, everlasting*, Heb. vii. 16, *ζωή*, and Class.

*Ἀκατάπαυστος, ου, ό, ή, adj.* (α,

*καταπαύω*,) *not to be restrained from any thing, unable to desist*, 2 Pet. ii. 14, *ὀφθαλμοὶ ἀκατάπαυστοι ἁμαρτίας*; and so the later Class., but with a gen. foll.

*Ἀκαταστασία, ας, ή, (ἀκατάστατος,) prop. unsettledness*, namely, by continual change of place, 2 Cor. vi. 5. Hence *commotion, tumult, sedition*, Lu. xxi. 9. 1 Cor. xiv. 33. 2 Cor. xii. 20. Ja. iii. 16.

*Ἀκατάστατος, ου, ό, ή, adj.* (α, *καθίσταμαι*,) *unstable, inconstant*, Ja. i. 8.

*Ἀκατάσχετος, ου, ό, ή, adj.* (α, *κατέχω*, to restrain,) *not to be restrained, irrepressible*, Ja. iii. 8, *γλῶσσα ἀκ. κακόν*. So Job xxxi. 11, *θυμὸς ὀργῆς ἀκατάσχετος*. Jos. and later Class., as Plut. viii. 73, 7, *ἀκατάσχετος πᾶς ἐστίν οὗ τῆς πολυπραγμοσύνης γαργαλισμός*.

*Ἀκελδαμά*, indecl. from the Syro-Chaldaic *ܐܬܪ ܕܚܝܬ*, *field of blood*, i. e. purchased with the money obtained by blood, Acts i. 19.

*Ἀκέραιος, ου, ό, ή, adj.* (α, *κεράω*, to mix,) prop. *unmixed, unadulterated*, as said of wine, Dios. v. 129. vii. 77, *ἀμίγξης οἶνος καὶ ἀκ.*, but also used in various metaphorical senses, esp. for *ἀπλοῦς, simple, artless, guileless*. So Matt. x. 16, *ἀκέραιοι ὡς αἱ περιστρίται*, where there seems a blending of the conjoint ideas of *simplicity* or *guilelessness*, and *harmlessness*, (so we have the phrase *harmless simplicity*,) as in Philostr. ap. Steph. Thes., *τὸ ἀκέραιον καὶ ἄκακον καὶ ἀνεπιβούλευτον*. In Rom. xvi. 19, *ἀκέραιους εἰς τὸ κακόν*, the ideas of artlessness and simplicity (or absence of subtlety) seem conjoined, as in Eurip. Or. 912. Pors., where the country gentleman is described as *ἀκέραιος, ἀνεπίληπτον ἡσκηκῶς βίον*. And so Shakespeare, 'I am a simple woman, much too weak T' oppose your cunning.' In Phil. ii. 15, *ἵνα γένησθε ἄμεμπτοι καὶ ἀκ.*, of the ideas of artlessness and harmlessness, the latter seems, by the context, to prevail; on the contrary, in Jos. Ant. i. 2, 2, *ἀκέραιον βίον the former*.

*Ἀκλινής, έος, ό, ή, adj.* (α, *κλίνω*,) *without wavering, stable*, Heb. x. 23, *ἡ ὁμολογία τῆς ἐλπίδος ἀκλινής*. So Poll. On. viii. 10, α. *δικαστῆς*, and Lucian, *Encom. Dem. d. ψυχῇ*.

*Ἀκμάζω, f. άσω, (ἀκμή,) lit. to be in the ἀκμή, or prime*, of any thing which, as said of fruits, is that of *maturity*. So Rev. xiv. 18, *to be ripe*, and Class., as Thuc. ii. 19.

*Ἀκμήν*, adj. prop. accus. of *ἀκμή*, which means a *point*, either prop. of a weapon, or fig. of time. Hence in the N. T. and the later writers, *ἀκμήν*, for *κατ' ἀκμήν χρόνον, even now, yet*, Matt. xv. 16.

*Ἀκοή, ης, ή, (ἀκούω,) I. HEARING,*

i. e. 1) the *sense*, or faculty, of hearing, 1 Cor. xii. 17. Xen. Mem. i. 4, 6. 2) the *organ* of hearing, the *ears*, Mk. vii. 35. Lk. vii. 1, αἰς τὰς ἀκοὰς τοῦ λαοῦ. Acts xvii. 20. Heb. v. 11. 2 Tim. iv. 3, κνηθόμενος τὴν ἀκοήν, and so in later Class. Ακοῇ ἀκούειν, Matt. xiii. 14, is a Hebraism, found also in Sept. for *to hear attentively*.—II. THAT WHICH IS HEARD; and 1) *any thing promulgated* in the hearing of others for the purpose of announcement or instruction, John xii. 38. Rom. x. 16, 17. So ἀκοῇ πίστεως in the sense 'doctrine taught and received with faith,' Gal. iii. 2, 5, and λόγος ἀκοῆς, equiv. to λόγος ἀκουσθεῖς, 'the word taught and heard,' 1 Th. ii. 13. Heb. iv. 2. 2) from Heb., *rumour, report*, Matt. iv. 24. xiv. 1. xxiv. 6. Mk. i. 28. xiii. 7. And so Sept. and Class.

Ἀκολουθίω, f. ἦσω, (ἀκολουθος, from α, for ἀμα, and κέλευθος, way,) *to go with, accompany, follow*; constr. with dat., or μετὰ and gen., Lu. ix. 49, al. or with ὅπισω τινός, Matt. x. 38, al. I. gener. *to follow*, Matt. iv. 25. viii. 1. ix. 19. Mk. v. 24, et al.—II. spec. *to follow a teacher*, become any one's disciple, 1) to accompany him personally, as was usual with the followers of the Jewish doctors and Greek philosophers, Matt. iv. 20, 22. ix. 9. xix. 27, sq. Mk. i. 18. John i. 41. 2, *to be any one's disciple* as to faith and practice, *to follow his teaching*, Matt. x. 38. xvi. 24. Mk. viii. 34. Lu. ix. 23. John viii. 12. xii. 26.—III. *to follow any one in succession*, as to any action, Rev. xiv. 8, sq.—IV. as said of *things*, actions, &c., *to accompany*, Rev. xiv. 13, τὰ δὲ ἔργα αὐτῶν ἀκολουθεῖ μετ' αὐτῶν, 'accompany them' to the judgment-seat of God, and, by implic., 'they bear them with them, and procure them a reward.' Also, *vice versa*, in Rev. xviii. 5, text. rec., ἤκολούθησαν αὐτῆς αἱ ἁμαρτίαι ἄχρι τοῦ οὐρανοῦ, 'have followed one another till they reach even to heaven.' This, however, may better be referred to sense III.

Ἀκούω, f. ἀκούσω, (fut. mid. ἀκούσομαι, which latter is preferable,) perf. mid. ἀκήκοα, perf. pass. ἤκουσμαι, aor. 1. pass. ἤκουσθην. I. *to hear*, 1) intrans. *to have the sense of hearing*, Matt. xi. 5. Mk. vii. 37, al. and Class. Matt. xiii. 15, βαρέως ἀκούειν, 'to be dull of hearing.' 2) trans. and either absol. or with accus. or gen., (with or without prepos.) of the *thing* heard, and with gen. (with or without prepos.) of the *person* from whom; *to hear, perceive with the ear*. (1) gener., Matt. ii. 9, 18. ix. 12. x. 27. Mk. vii. 25, et al. oft., and Class. (2) spec., in the sense *to give ear to, hear attentively*, Mk. iv. 3. vii. 14. xii. 29. Acts ii. 22. Hence, 3) by impl.,

*to give heed to, obey*, Matt. x. 14. xvii. 5. xviii. 15. Mk. vi. 11. Lu. x. 16, et al. and Class. So also in the phrase ὁ ἔχων ὦτα ἀκούειν, ἀκούτω, Matt. xi. 15. xiii. 9, et al. In St. John's writings the term is used of GOD in the sense *to heed, regard*, i. e. *to hear and answer prayer*, John ix. 31. xi. 41, sq. 1 John v. 15.—II. *to hear*, i. e. *to learn by hearing, to be informed, to know*; 1) gener., Matt. ii. 3, 22. iv. 12. v. 21, 27. xi. 2. Mk. v. 27. vi. 14. Acts xiv. 14. xv. 24, al. Pass., *to be heard of*, i. e. repeated or noised abroad, Matt. xxviii. 14. Mk. ii. 1. Lu. xii. 3. Acts xi. 22. 1 Cor. v. 1, and Class. 2) spec. *to understand or comprehend*, Mk. iv. 33. John vi. 60. 1 Cor. xiv. 2. Gal. iv. 21. Sept. and later Class. In a forensic sense, *to hear as a judge, to try*, Acts xxv. 22. John vii. 51.

Ἀκρασία, ας, ἡ, (ἀκρατής,) equiv. to the more Class. ἀκράτεια; gen. want of self-command or government, whether of the appetites of the body or the passions of the mind, (so Jos. Bell. i. 1, 2, d. παθῶν,) as opp. to ἐγκράτεια. Thus it is applied not only to intemperance in eating or drinking, but to all the other appetites of the body. So Jos. Ant. viii. 7, 5, τῶν ἀφροδίσων ἀκ. Hence it is equiv. to ἀκολασία. In N. T. it only occurs in 1 Cor. vii. 5, διὰ τὴν ἀκρασίαν, 'by reason of, or on occasion of, your inability to govern your passions.'

Ἀκρατής, ἴος, ὁ, ἡ, adj. *incontinent*, i. e. 'unable to controul the passions and appetites,' as opp. to ἐγκρατής, 2 Tim. iii. 3, and often in Class.

Ἀκρατος, ὁ, ἡ, adj. (α, κεράννυμι,) *unmixed*; prop. said of wine undiluted with water, and hence, by impl., *strong, intoxicating*, Rev. xiv. 10.

Ἀκριβεία, ας, ἡ, (ἀκριβής,) *exactness, precision*; prop. said of exactness of weight or dimension, as Eccles. xlii. 4, ἀκριβεία ζυγοῦ καὶ σταθμῶν; and hence met., of *extreme accuracy or precision*; so Wisd. xii. 1, in a forensic sense, Dan. vii. 16, exactness of explication, and often in Class. In Acts xxii. 3, πεπαιδευμένος κατὰ ἀκριβείαν τοῦ πατρῶος νόμου, means, 'the precise discipline of the law'; as Eccles. xvi. 25, ἐκφαίνω ἐν σταθμῶν παιδείαν, καὶ ἐν ἀκριβείᾳ ἀπαγγέλλω ἐπιστήμην. So Joseph. Vit. c. 38, it is said of the Pharisees, περὶ τὰ πάτρια νόμιμα δοκοῦσι τῶν ἄλλων ἀκριβείᾳ διαφέρειν.

Ἀκριβής, ἴος, ὁ, ἡ, adj. (ἀκρος, from ἀκῆ, a point,) *exact, accurate*. Ἀκριβέστερον, as adverb, 'more accurately or perfectly,' Acts xviii. 26. xxiii. 15, 20. xxiv. 22. In Acts xxvi. 5, κατὰ τὴν ἀκριβεστάτην αἵρεσιν, 'the most exact sect,'

i. e. exact in the exposition and observance τῶν ἐθῶν καὶ ζητημάτων, v. 3. See the passage of Joseph. cited in v. ἀκριβεία.

Ἀκριβόω, f. ὦσω, (ἀκριβής,) prop. to know, and in Class. to know how to do, or to do any thing accurately, Ælian. Is. xlix. 16, Aq. Hdian. i. 15, 4. In N. T. to inquire accurately, search assiduously ἵπτο, Matt. ii. 7, 16. Xen. Œc. xx. 10.

Ἀκριβῶς, adv. accurately, exactly, perfectly, Matt. ii. 8. Lu. i. 3. Acts xviii. 25. 1 Th. v. 2. Xen. Œc. ii. 3; carefully, circumspectly, Eph. v. 15.

Ἀκρίς, ἴδος, ἡ, a locust, Matt. iii. 4. Mk. i. 6. Rev. ix. 3, 7. Sept. and Class.

Ἀκροατήριον, ἰον, τὸ, (ἀκροάομαι, to hear,) a place of hearing, i. e. trial, Lat. auditorium, Acts xxv. 23.

Ἀκροατής, οὐ, ὁ, (ἀκροάομαι,) a hearer, as in Jos. Ant. iii. 5, 3, ἀκ. φωνῆς, and absol. ἀκρ. Thuc. ii. 35. In N. T. ἀκρ. τοῦ νόμου or λόγου, (as Rom. ii. 13. Ja. i. 22, 23, 25,) is said of 'one who merely hears', but does not fulfil or perform it, is not a doer.

Ἀκροβυστία, ας, ἡ, (ἀκρον & βύω, to cover,) I. the prepuce, or foreskin, covering the extremity of the glans, Acts xi. 3, ἀκρ. ἔχοντες, i. e. uncircumcised Gentiles. —II. the state of uncircumcision, or Gentilism: see Acts xi. 3. 1) prop. Rom. ii. 25. 1 Cor. vii. 18, 19. Gal. v. 6. vi. 15. Col. ii. 13, with reference, however, to the external rite, not to the circumcision of the heart: comp. Eph. ii. 11. 2) by meton. the uncircumcised, the Gentiles, as opposed to the Circumcision, the Jews, Rom. ii. 26, sq. iii. 30. Not found in Class.

Ἀκρογωνιαίος, α, ον, adj. (ἀκρον & γωνία.) When said of a stone, it denotes a corner or foundation stone, Eph. ii. 20. 1 Pet. ii. 6. Our Lord is compared in N. T. to a foundation-stone, both from the fundamental nature of the doctrine of a Saviour, and also from the distinguished dignity of the person and office of Christ.

Ἀκροθίνιον, ἰον, τὸ, (ἀκρον & θίς or θιν, a heap,) chiefly used in plur. to denote the first-fruits, i. e. of the earth, presented as an offering to the Deity; so called, as taken from the ἀκρον, or top of the first heap collected, or the first chosen, i. e. 'the choicest of the spoils taken in war,' and offered to the god who was supposed to have occasioned the victory, Herod. viii. 121. So in Heb. vii. 4, it is used of the tenth of the spoils of the vanquished foe offered to Jehovah by Abraham.

Ἀκρος, α, ον, adj. (ἀκῆ,) hence nent. τὸ ἀκρον, used subst. for angular top, also the extremity of any thing, Matt. xxiv. 31. Mk. xiii. 27. Lu. xvi. 24. Heb. xi. 21.

Ἀκυρόω, f. ὦσω, (α, κύρος,) to de-

prive of authority, annul, abrogate, trans., Matt. xv. 6, ἀκ. ἐντολήν. Mk. vii. 13, ἀκ. τὸν λόγον. Gal. iii. 17, ἀκ. διαθήκην. Sept. and Class.

Ἀκωλύτως, adv. (ἀκώλυτος, unhindered,) without hindrance, freely, Acts xxviii. 31, διδάσκων ἀκ. Hdian. viii. 2, 1, διέβησαν ἀκωλύτως.

Ἀκων, ἄκουσα, ἄκον, adj. (α, ἐκὼν,) unwilling, 1 Cor. ix. 17. Sept. and Class.

Ἀλάβαστρον, ον, τὸ, prop. alabaster, (a variety of gypsum, differing from, though similar to, the modern alabaster,) and also a vase of alabaster, to hold perfumes or perfumed ointment; though the name was at length applied to such vases of other materials, as gold, glass, stone, &c. Matt. xxvi. 7. Mk. xiv. 3. Lu. vii. 37, and often in Class. These vases had a long narrow neck sealed: so that by the breaking of the ἀλάβαστρον at Mk. xiv. 3, we are only to understand the breaking of the top of the vase thus closed. Poll. On. x. 11.

Ἀλαζονεία, ας, ἡ, (ἀλαζών,) prop. the character of a boaster, boasting, and by impl., pride and arrogance, Ja. iv. 16. 1 John ii. 16. Sept., Apocr., and Class. Æl. V. H. ii. 15.

Ἀλαζών, ὄνος, ὁ, (ἀλάομαι, to rove,) prop. a vagabond; also, from the adjunct, a mountebank or quack. Hence in N. T. a boaster, Rom. i. 30. 2 Tim. iii. 2, also in Sept. and Class., as Æl. V. H. iv. 16. vii. 20.

Ἀλαλάζω, f. ἄσω or ἄξω, (ἀλαλά, the war-cry,) prop. to raise the war-cry, or shout of battle, Josh. vi. 20. Judg. xv. 14. Xen. Cyr. iii. 2, 9. Hence, to utter a loud cry of any kind, whether for joy or grief, Sept. In N. T. used of the latter, to lament aloud, wail, Mark v. 38; also the sound of cymbals, to give a clanging sound, from its acute clangour, 1 Cor. xiii. 1.

Ἀλάλητος, ον, ὁ, ἡ, adj. (α, λαλέω,) unutterable in words, Rom. viii. 26, & lat. Class.

Ἀλαλος, ον, ὁ, ἡ, adj. (α, λάλος, fr. λαλέω,) I. not speaking, speechless, dumb, Mk. vii. 37. —II. making dumb, Mk. ix. 17, 25, πνεῦμα ἀλαλον. So Plut. de Defect. Orac. 51, ἀλάλον καὶ κακοῦ πνεύματος πλήρης, (of the Pythian priestess,) though most recent Commentators explain it, 'a malignant spirit, silent through obstinacy,' contrary however to their usual character.

Ἄλας, ατος, τὸ, (a term of common life, for ἄλς, ἄλς, ὁ,) salt. I. prop. Matt. v. 13. Mk. ix. 50. Lu. xiv. 34. —II. (with allusion to the cleansing and purifying nature of salt,) metaph. spiritual wisdom, even that of religious faith and hope, in the heirs of salvation, Mk. ix. 50. Col. iv. 6. Matt. v. 13. And so Diog. Laërt. viii. 1, 19.

· Ἀλεῖφω, f. ψω, prop. *to besmear*, Hom. Od. xii. 47. In N. T. *to anoint*, trans. Matt. vi. 17. Mk. vi. 13. xvi. 1. Lu. vii. 38, 46. John xi. 2. xii. 3. Ja. v. 14, & Class.

· Ἀλεκτοροφωνία, ας, ἡ, (ἀλέκτωρ & φωνή), prop. *cock-crowling*; but in N. T. *the third watch of the night*, about equidistant between midnight and dawn, when cocks first begin to crow, Mk. xiii. 35.

· Ἀλέκτωρ, ορος, ὁ, *a cock*, Matt. xxvi. 34, & oft. and Class.

· Ἀλευρον, ου, τὸ, (ἀλέω, to grind,) *grist, flour*, Matt. xiii. 33. Lu. xiii. 21. Sept. and Class.

· Ἀλήθεια, ας, ἡ, (ἀληθής,) I. TRUTH, i. e. *verity, reality*, 1) *conformity to the true nature and reality of things*, Mk. v. 33, εἰπεῖν πᾶσαν τὴν ἀλήθειαν. John v. 33. 2 Cor. vi. 7, ἐν λόγῳ ἀληθείας. So λέγειν τὴν ἀλ., John xvi. 7, et al., and ἐπ' ἀληθείας, 'of a truth,' Lu. iv. 25, et al. 2) as said of what is true in itself, *purity from falsehood or error*, Mk. xii. 32. Acts xxvi. 25. Rom. ii. 20, et al. So ἡ ἀλήθεια τοῦ εὐαγγελίου, 'the verity of the Gospel,' Gal. ii. 5, 14, and ὁ λόγος τῆς ἀληθ., said of true doctrine, Eph. i. 13. Col. i. 5. 2 Tim. ii. 15. Ja. i. 18.—II. TRUTH, i. e. *the love of truth*, both in words and deeds, *sincerity, veracity*, Matt. xxii. 16. Mk. xii. 14. Lu. xx. 21. John iv. 23, sq. ἐν ἀληθείᾳ. viii. 44, οὐκ ἔστιν ἀλ. ἐν αὐτῷ. 2 Cor. xi. 10. Eph. iv. 24, ἐν ὁσιότητι τῆς ἀληθείας. 1 John i. 6, οὐ ποιοῦμεν τὴν ἀλ., equivalent to ψευδόμεθα. ver. 8. 1 John v. 6, τὸ πνεῦμα ἔστιν ἡ ἀλ. i. e. ἀληθινόν.—III. in N. T. esp. DIVINE truth, as evinced in the faith and profession of true religion, *Gospel truth*, as opposed to Jewish or Heathen fables, John i. 14, 17. viii. 32, & oft. Hence, John xiv. 6, Jesus is called *the Truth*, i. e. 'the teacher of Divine truth,' as at 1 Esd. iv. 33—41, ἡ ἀλ. is said of God.—IV. *conduct agreeable to the truth, probity and virtue*, a life conformed to the precepts of true religion, John iii. 21, ὁ ποιῶν τὴν ἀλ., as opposed to ὁ φαῦλα πράσσων. John viii. 44, ἐν τῇ ἀλ. οὐχ ἔστηκεν. Rom. ii. 8. 1 Cor. xiii. 6, opp. to ἀδικία. Eph. iv. 21. 1 Tim. vi. 5. Ja. v. 19. Sept. and Apocr.

· Ἀληθεύω, f. εὔσω, (ἀληθής,) 1) *to speak the truth*; 2) *to teach the truth*, i. e. true religion, the Gospel, Gal. iv. 16. 3) *to be veracious*, both in words and deeds, *be sincere*, Eph. iv. 15. Philo ii. p. 86. Xen. Cyr. i. 6, 33.

· Ἀληθής, εὖος, ὁ, ἡ, adj. (α, λήθω,) prop. *unconcealed, open*. Comp. John iii. 21, with 1 Tim. v. 25. Hence, 1) *true, real*, as conformed to the nature and reality of things, John viii. 16. xix. 35. Acts xii. 9: true, as shown by the event, John

x. 41. Tit. i. 13. 2 Pet. ii. 22; *credible*, as applied to a testimony, John v. 31, sq. viii. 13, sq. et al., and also to a teacher, 2 Cor. vi. 8. 2) *truth-loving, veracious, sincere*, Matt. xxii. 16. Mk. xii. 14. John iii. 33. viii. 26. Rom. iii. 4. 3) *true in conduct*, i. e. *upright, integer, probus, honestus*, John vii. 18. Phil. iv. 8. Hom. II. xii. 433.

· Ἀληθινός, ἡ, ὁν, adj. I. *true*, as conformed to truth, John iv. 37. xix. 35; *real, unfeigned*, John xvii. 3, ὁ μόνος ἀλ. Θεός: opp. to gods falsely so called, 1 Th. i. 9. 1 John v. 20. Rev. iii. 7. Said of what is true in itself, *genuine, real*, opp. to false and pretended, John i. 9. iv. 23. 1 John ii. 8. Lu. xvi. 11, & Class. So ἡ ἀλ. ἀμπειλος, John xv. 1. ὁ ἀλ. ἄρτος ἐκ τοῦ οὐρανοῦ, of which the manna was a type, John vi. 32. ἡ σκηνὴ ἡ ἀλ., Heb. viii. 2, meaning, 'the heavenly tabernacle.' So τὰ ἀλ. ἄγια, 'true sanctuary, in heaven,' as opp. to the earthly copy, Heb. ix. 24.—II. *truth-loving, veracious*, John vii. 28. Rev. iii. 14. xix. 9, 11. xxi. 5. xxii. 6.—III. *sincere, upright*, said of the heart, Heb. x. 22; of a judge, or judgment, *upright, just*, Rev. vi. 10. xv. 3. xvi. 7. xix. 2, et Sept.

· Ἀλήθω, f. ἦσω, (a later form for ἀλέω,) *to pound in a hand-mill, to grind*, Matt. xxiv. 41. Lu. xvii. 35.

· Ἀληθώς, adv. (ἀληθής,) *truly, really, certainly*, Matt. xiv. 33, & oft. Ἀληθῶς λέγειν, 'to speak assuredly,' Lu. ix. 27. xii. 44. xxi. 3, and Class.

· Ἀλιεύς, εὖος, ὁ, (ἄλς, sea,) *a fisherman*, Matt. iv. 18, 19. Mk. i. 16, sq. and Class.

· Ἀλιεύω, f. εὔσω, (ἄλιεύς,) *to fish*, John xxi. 3, and Class.

· Ἀλλίξω, f. ἴσω, (ἄλς, salt,) *to sprinkle with salt, to preserve by salting*, Matt. v. 13. Mk. ix. 49, where see my notes.

· Ἀλισγημα, ατος, τὸ, (ἀλισγέω, to pollute,) *pollution, abomination*, said of meat sacrificed to idols, Acts xv. 20.

· Ἀλλά. An adversative particle, derived from ἄλλος, and originally a neut. plur., indicating opposition to *something else*. Hence it serves to note both opposition and transition. In N. T. it signifies BUT, in various modifications. I. *but*, as denoting *antithesis, or transition*; 1) in direct antith. after neg., οὐ or μὴ, Matt. iv. 4. v. 17. So οὐ μόνον—ἀλλὰ καὶ, 'not only, but also,' John v. 18. xi. 52, & oft. 2) in emphatic antith. after a full negation, *but, but rather, or on the contrary*, Lu. i. 60, οὐχί, ἀλλὰ κληθήσεται I. xiii. 3. Rom. iii. 31. Lu. xiii. 5. xviii. 13, & elsewhere. So in the beginning of a clause which asserts the contrary of what precedes, Lu. xiv. 10, 13. Acts ii. 16. 1 Cor. xii. 22. 1 Pet. ii. 20. So ἀλλ' οὐ or οὐχί; *an*

*potius*? 3) often, and chiefly, used where the discourse or train of thought is broken off, or partially interrupted, whether by an *objection*, as Rom. x. 18, sq. 1 Cor. xv. 35; or by a *correction* or limitation of what precedes, Mk. xiv. 36. John xi. 11, 22. Rom. xi. 4. 1 Cor. viii. 7, & elsewhere; or by some phrase *modifying* or explaining what preceded, especially after *μὲν, γὰρ, or δέ*; or by an *interrogation*, as Matt. xi. 8, sq. Lu. vii. 25; or by a phrase of *incitement*, when it is followed by a partic., Acts x. 20, & oft. 4) it marks *transition*, without a direct antithesis, as Mk. xiv. 28, ἀλλὰ μετὰ τὸ ἐγερθῆναί με, προάξω ὑμᾶς εἰς τὴν Γαλιλαίαν. John xvi. 7. Acts xx. 24, & oft. So after an interrog. implying a negative, John vii. 49, et al.—II. *but*, in a continuative sense, *but now, but indeed, but further, moreover*. 1) gener. as making a transition in the progress of discourse, Mk. xiii. 24. Lu. vi. 27. xi. 42, & elsewh. 2) emphatically, where there is a gradation in the sense, *but still more, yea even*, Lu. xxiii. 15. John xvi. 2. Lu. xii. 7. xvi. 21. 2 Cor. vii. 11. Phil. iii. 8.—III. *yet, nevertheless, or assuredly*, in an apodosis after the conditional particles εἰ, εἰάν, &c. Rom. vi. 5. 1 Cor. iv. 15. ix. 2. Mk. xiv. 29. 2 Cor. v. 16. xi. 6. Col. ii. 5.—IV. ἀλλ' ἢ, after a negation, *other than*, except, unless, Mk. ix. 8. 1 Cor. iii. 5. Lu. xii. 51. 2 Cor. i. 13.

Ἀλλάσσω, f. ἄξω, (ἄλλος,) *to change, trans.* 1) prop. *to change*, as the form or nature of a thing, *to transform*, as the voice or tone, Gal. iv. 20; *to change*, whether for the better, 1 Cor. xv. 51, sq., or for the worse, Heb. i. 12; also fig. ἀλλ. τὰ ἔθνη, 'to change the customs, by doing them away,' Acts vi. 14. 2) *to change*, i. e. one thing for another, *to exchange*, Rom. i. 23, ἀλλ. τὴν δόξαν τοῦ Θεοῦ ἐν ὁμοιωμάτι, 'for an image set up in the place of the true God.'

Ἀλλαχόθεν, adv. *from another place*, John x. 1. Sept. and Class.

Ἀλληγορέω, f. ἴσω, (ἄλλος & ἀγορεύω,) *to allegorize*, speak in allegory, Gal. iv. 24, ἄτινά ἐστι ἀλληγορούμενα, 'are said allegorically,' in a mystical sense.

Ἀλληλουῖα, Heb. for 'Praise ye Jah,' (i. e. Jehovah,) Rev. xix. 1, 3, 4, 6.

Ἀλλήλων, Gen. plur. of reciproc. pron. *each other, one another*, Matt. xxiv. 10. John xv. 12, & oft.

Ἀλλογενής, εὖος, ὁ, ἡ, adj. (ἄλλος & γένος,) *of another race or nation*, i. e. not a Jew, Lu. xvii. 18, and Sept.

Ἀλλομαι, f. ἀλῶμαι, aor. i. ἠλάμην. I. *to leap, jump, spring*, as a man, intrans., Acts iii. 8. xiv. 10. Sept. and Class.—II. *to bubble up*, as water from a spring, Jo. iv. 14.

Ἄλλος, η, ο, adj. *other, not the same*. I. *without* the article, *other, another, some other*. 1) simply, Matt. ii. 12. xiii. 33, & oft.; *another besides*, Matt. xxv. 16. Mk. xii. 32, & oft., as marking succession, i. e. in the second or third place, Mk. xii. 4. Rev. xii. 3. xiii. 11, et al. 2) distributively, when repeated, or joined with other pronouns, as οὗτος, ἄλλος, Matt. viii. 9; οἱ μὲν—ἄλλοι δέ, 'some—others,' Matt. xiii. 5—8, et al.—II. *with* the article, *the other*, Matt. v. 39. x. 23, & elsewh. Rev. xvii. 10, ὁ ἄλλος, 'the remaining one,' and οἱ ἄλλοι, 'the rest,' 1 Cor. xiv. 29, & oft.

Ἀλλοτριόπισκος, ου, ὁ, ἡ, adj. (ἄλλοτριος & ἐπίσκοπος,) *one who busies himself in what does not concern him*, equiv. to ἀλλοτριπραγής.

Ἀλλότριος, ἰα, ἰον, adj. (ἄλλος,) *alienus, not one's own*. I. prop. *another's*, i. e. belonging to another, Lu. xvi. 12. John x. 5. Rom. xiv. 4. xv. 20. 2 Cor. x. 15, sq. 1 Tim. v. 22. Heb. ix. 25.—II. *strange, foreign, not one's own*; whether of things, as a country, Acts vii. 6. Heb. xi. 9; or of persons who do not belong to any family, *strangers*, Matt. xvii. 25, sq.—III. by impl. *hostile*, Heb. xi. 34, of heathen enemies, i. e. Gentiles.

Ἀλλόφυλος, ου, ὁ, ἡ, adj. (ἄλλος & φυλή,) *of another race or nation*, not a Jew, Acts x. 28. Sept. and Class.

Ἀλλως, adv. *otherwise*, 1 Tim. v. 25. Sept. and Class.

Ἀλοάω, f. ἴσω, *to beat, thrash*, Lat. *trituro*, namely, with oxen, 1 Cor. ix. 9, sq. 1 Tim. v. 18. Sept. and Class.

Ἀλογος, ου, ὁ, ἡ, adj. (α, λόγος,) *devoid of reason*. 1) said of persons, *irrational, brute*, 2 Pet. ii. 12. Ju. 10, ἄλογα ζῶα. 2) of things, *unreasonable, absurd*, Acts xxv. 27, and Class.

Ἀλόη, ης, ἡ, the name of a tree which grows in India, of which the wood is highly aromatic, and was used by the Orientals generally as a perfume, but by the Egyptians and others for embalming, John xix. 39.

Ἄλς, ἀλός, τὸ, salt, Mk. ix. 49. Sept. and Class.

Ἀλυκός, ἡ, ὄν, adj. (from ἄλς,) *salt, bitter*, Ja. iii. 12, and Sept. Plato, p. 86.

Ἀλῦπος, ου, ὁ, ἡ, adj. (α, λύπη,) *free from sorrow*, Phil. ii. 28, and Class. esp. Plato.

Ἀλυσις, εως, ἡ, α *chain, bond*, 1) prop. Rev. xx. 1. Acts xxi. 33, et al. 2) metaph. *bonds, imprisonment*, Eph. vi. 20. 2 Tim. i. 16. Acts xxviii. 20.

Ἀλυσιτελής, εὖος, ὁ, ἡ, adj. (α, λυσιτελής,) prop. *gainless, unprofitable*;



hence, by implic., *hurtful*, Heb. xiii. 17, and Class. esp. Polyb.

Ἄλων, ὠνος, ὁ, ἡ, prop. *a threshing-floor*. In N. T. by meton. the *produce* thereof, *corn*, Matt. iii. 12. Lu. iii. 17.

Ἀλώπηξ, εκος, ἡ, *a fox*, prop. Matt. viii. 20. Lu. ix. 58; metaph. *a cunning person*, Lu. xiii. 32, and Class.

Ἀλωσις, εως, ἡ, (ἀλίσκω,) *the act of catching*, prop. said of animals. So 2 Pet. ii. 12, γεγεννημένα εἰς ἄλωσιν καὶ φθοράν. And so *captura* in Pliny. Elsewhere only used of the taking of a city, or of the being caught in the commission, or convicted, of a crime.

Ἀμα, adv. and prep., *together, together with*. I. as adv. 1) said of *things*, 'at the same time,' Acts xxiv. 26. xxvii. 40. Col. iv. 3. 1 Tim. v. 13. 2) of *persons*, together, in company, 1 Th. iv. 17. v. 10. Rom. iii. 12, and Sept.—II. as prep., *with, together with*, foll. by dat., Matt. xiii. 29, ἅμα αὐτοῖς; xx. 1, ἅμα πρῶτῃ. And so in Class., ἅμα ἔω, and ἅμ' ἡμέρα.

Ἀμαθής, εος, ὁ, ἡ, adj. (α, μαυθάνω,) *untaught, unlearned*, 2 Pet. iii. 16, and often in Class.

Ἀμαράντινος, ου, ὁ, ἡ, adj. (α, μαράινωμαι,) prop. *unfading*; metaph. *long-enduring*, 1 Pet. v. 4, and lat. Class.

Ἀμάραντος, ου, ὁ, ἡ, adj. equiv. to the preceding, 1 Pet. i. 4.

Ἀμαρτάνω, f. τήσω, prop. *to miss*, in aiming at a mark, or going a road; but gener. metaph. I. *to err in opinion, to swerve from the truth*, absol. 1 Cor. xv. 3, καὶ μὴ ἀμαρτάνετε, 'swerve not from the true faith,' Tit. iii. 11.—II. *to err in action*, as to a prescribed law, *to do wrong, to sin*. 1) gener. and absol. of *any sin*, Matt. xxvii. 4. John v. 14, & oft. So ἀμαρτάνειν ἀμαρτίαν, 1 John v. 16, and Sept. 2) foll. by *els* with acc., *to sin against any one, to wrong him*, Matt. xviii. 15, 21. Lu. xv. 18, 21. xvii. 3, sq. Acts xxv. 8. 1 Cor. vi. 18. viii. 12.—III. ἀμαρτάνειν ἐν ὀφθαλμῷ τινος, from the Heb., *to do evil in the sight of any one, to aggrrieve him*, Lu. xv. 21, and Sept.

Ἀμαρτήμα, ατος, τὸ, (ἀμαρτάνω,) prop. *a miss in one's aim, failure*; metaph. *a mistake, error*. In N. T. *a transgression, or sin*, Mk. iii. 28. iv. 12. Rom. iii. 25. 1 Cor. vi. 18. Sept. and Jos.

Ἀμαρτία, ας, ἡ, (ἀμαρτάνω,) prop. *a miss in one's aim, and metaph. a failure*. In N. T., I. *deviation from the truth, error*, John viii. 46, τίς ἐλέγχει με περὶ ἀμαρτίας; opp. to ἀλήθεια. xvi. 8, sq. Thuc. i. 32.—II. *sin*, i. e. deviation from any prescribed law, or rule of duty, whether gener. or spec. 1) gener. Matt. iii. 6. ix. 2. Mk. i. 4. John ix. 34. 1 Cor. xv. 3. Heb.

iv. 15, & oft. 2) spec. of particular sins, the nature of which is to be gathered from the context, John viii. 21. 2 Pet. ii. 14. Heb. xi. 25. xii. 1, et al. 3) by meton., abstr. for concr., ἀμαρτία for ἀμαρτωλός, *sinful*, either as *causing sin*, Rom. vii. 7, ὁ νόμος ἀμαρτία; or as *committing it*, 2 Cor. v. 21. Heb. xii. 4. 4) by meton. the *practice, or habit, of sinning*, Rom. iii. 9. v. 12, et al. 5) by meton. *prone to sin, sinful desire*, John viii. 34. Rom. vi. 1, 2, et al.—III. from the Heb., the *imputation or consequences of sin, its guilt and punishment*; as in the phrases, αἰρεῖν τὴν ἀμαρτίαν, John i. 29. 1 John iii. 5. ἀθέτησις ἀμαρτίας, Heb. ix. 26. περιελεῖν ἀμαρτίας, Heb. x. 11. ἀφίεναι ἀμαρτίας, and ἀφεσις ἀμαρτιῶν, 'remission of sin,' i. e. its punishment, Matt. ix. 2, 5, 6. xxvi. 28. Lu. vii. 48. ἔχειν ἀμ., 'to lie under sin,' i. e. its guilt and punishment, John ix. 41. xv. 22, 24. 1 John i. 8. 1 Cor. xv. 17. Heb. ix. 28, χωρὶς ἀμ., 'without sin,' i. e. 'he shall appear the second time not *els* ἀθέτησιν ἀμαρτίας,' as said in ver. 26.

Ἀμαρτυρος, ου, ὁ, ἡ, adj. (α, μαρτυρίω,) *without witness*, Acts xiv. 17, and Class.

Ἀμαρτωλός, ου, ὁ, ἡ, adj. (from ἀμαρτω, as φειδωλός from φείδω,) prop. *erring from a mark, or wandering from a road*. In N. T. both as adj. and subst. I. as ADJ. *erring from the divine law, sinful*; 1) gener. Mk. viii. 38, γινῆσθαι ἀμαρτωλῶ. Lu. xiii. 2. Rom. iii. 7. v. 8. Gal. ii. 17. Ja. iv. 8. And so ἀνὴρ or ἄνθρωπος ἀμ., Lu. v. 8. xxiv. 7. John ix. 16, 24. γυνή ἀμ., Lu. vii. 37, 39. 2) obnoxious to the consequences of sin, Rom. v. 19, ἀμαρτωλοὶ κατεστάθησαν. vii. 13. Gal. ii. 15. Ju. 15.—II. as a SUBST. *a sinner, impious person*; 1) gener. Matt. ix. 10. Mk. ii. 15, & oft. 2) spec. in the language of the Jews, by whom the term ἀμαρτωλοί, 'impious persons,' was applied to foreigners, Gentiles or Pagans, and consequently is equiv. to τὰ ἔθνη, Matt. xxvi. 45. Mk. xiv. 41, and sometimes in Sept.

Ἀμαχος, ου, ὁ, ἡ, adj. (α, μάχομαι, as φειδός fr. φείδομαι,) *who does not fight*, prop. not disposed to fight, Xen. Cyr. iv. 1, 8. In N. T. *not quarrelsome*, 1 Tim. iii. 3. Tit. iii. 2.

Ἀμάω, f. ἦσω, (ἄμα,) *to collect together*, Hom. II. xxiv. 451. In N. T. *to reap, to harvest*, Ja. v. 4, and Class.

Ἀμείθυστος, ου, ὁ, (α, μεθύω,) *amethyst*, a precious stone of a deep purple or violet colour, Rev. xxi. 20.

Ἀμελείω, f. ἦσω, (α, μέλει,) *to be careless of, to neglect*, absol. Matt. xxii. 5. 2 Pet. i. 12; with genit. 1 Tim. iv. 14. Heb. ii. 3. viii. 9. Sept. and Class.

Ἀμεμπτος, ου, ὁ, ἡ, adj. (α, μέμφομαι,) in Class. gener. act. *not finding fault*; in N. T. pass. *blameless*, Lu. i. 6. Phil. ii. 15. iii. 6. 1 Th. iii. 13. Heb. viii. 7. Xen. Cyr. iii. 10, 2.

Ἀμεμπτως, adv. *blamelessly*, 1 Th. ii. 10. v. 23. Apocr. and Class.

Ἀμέριμνος, ου, ὁ, ἡ, adj. (α, μέριμνα,) *devoid of anxious care*, Matt. xxviii. 14. 1 Cor. vii. 32. Apocr. and lat. Class.

Ἀμετάθετος, ου, ὁ, ἡ, adj. (α, μετατίθημι,) prop. *immoveable*, as Pollux On. iv. 156, ἀστρα ἀμετάβητα, ἀκίνητα; and hence, by impl., *stable, immutable*; both of *persons*, Plut. viii. 686, 4; and of *things*, Heb. vi. 17, τὸ ἀμετ. τῆς βουλῆς. So Pol. ii. 32, 5, ἀμ. ἐπιβολή. 3 Macc. v. 12, ἀμ. λογισμῷ.

Ἀμετακίνητος, ου, ὁ, ἡ, adj. (α, μετακινέω,) prop. as said of things, *immoveable*; metaph. as said of persons, *immutable, stable*, 1 Cor. xv. 58, ἰδραῖοι γίνεσθε, ἀμ. So Dion. Hal. viii. 74, βέβαιόν τε καὶ ἀμ. ἐν τοῖς κριθεῖσι.

Ἀμεταμέλητος, ου, ὁ, ἡ, adj. (α, μεταμέλομαι, pœnitet me,) prop. *not to be repented of*, not needing repentance, Pol. xxi. 9, 11, ἀμ. προαίρεσις. 2 Cor. vii. 10. Hence, *unchangeable, sure and certain*, Rom. xi. 29, ἀμ. τὰ χαρίσματα τοῦ Θεοῦ.

Ἀμετανόητος, ου, ὁ, ἡ, adj. (α, μετανόει,) *inflexibly impudent, obdurate*, Rom. ii. 5, καρδία ἀμ. Apocr. and Class.

Ἀμετρος, ου, ὁ, ἡ, adj. (α, μέτρον,) *without measure, immoderate*, 2 Cor. x. 13, εἰς τὰ ἀμετρα, adv. for ἀμέτρως, *immoderately, beyond due bounds*. Jos. and lat. Class.

Ἀμήν, from Heb. אָמֵן, which is properly an adj. *true, certain*; but often used as an adv. *certainly*, usually at the end of a sentence, serving to confirm what precedes, and invoking the fulfilment of what is spoken, in the sense *fiat! γένοιτο!* 'So be it.' In N. T. occ. I. as an adj., Rev. i. 18. iii. 14, ὁ Ἀμήν, 'the TRUE.'—II. as an adv. 1) *at the end of a sentence*, after ascriptions of praise, &c. in the sense *so be it!* Matt. vi. 13. Rom. i. 25. ix. 5. Rev. i. 6. v. 14, et al. oft.; also after *benedictions*, or *invocations*, Rom. xv. 33. 1 Cor. xvi. 24. Heb. xiii. 25. 2) *at the beginning of a sentence*, by way of asseveration, *truly, assuredly, verily*, Matt. v. 18. xvi. 28. Lu. iv. 24, often repeated, as John iii. 3. v. 19. Sept.

Ἀμήτωρ, ορος, ὁ, ἡ, adj. (α, μήτηρ,) prop. *without mother*, as said of the gods, *not born of a mother*, or *deprived of a mother*; in N. T. used, at Heb. vii. 3, of Melchizedec, in the sense 'whose mother is not mentioned in the genealogies.'

Ἀμιάντος, ὁ, ἡ, adj. (α, μαιίνω,) prop.

*unstained, unsoiled*, and met. *undefiled by sin*; so Heb. vii. 26. Wisd. viii. 20; as said of marriage, *chaste*, Heb. xiii. 4. Wisd. iii. 13; of the worship of God, *pure, sincere*, Ja. i. 27; of the heavenly inheritance, *involute*, 1 Pet. i. 4, and Apotr.

Ἀμμος, ου, ὁ, (a later form for ψάμμος,) *sand*, Matt. vii. 26. Rom. ix. 27. Heb. xi. 12. Rev. xii. 18. xx. 8, & Class.

Ἀμνός, οὔ, ὁ, a *lamb*; used in N. T. of Christ delivered over to death, as a lamb to sacrifice; not only in reference to the *patience* with which he endured a cruel death, but the spotless *sacrifice* offered up in himself for the sins of men, 1 Pet. i. 19. Hence in John i. 29, 36, he is called ὁ ἀμνός τοῦ Θεοῦ.

Ἀμοιβή, ἥς, ἡ, (ἀμείβω, commuto,) 1) prop. *an interchange, or exchange*, Hom. Od. xiv. 521. 2) *a retribution*, whether for evil, in the sense of *indemnity*, as in Hom. Od. xii. 382; or for good, *requital*, as of kind offices, 1 Tim. v. 4, ἀμοιβὰς ἀποδιδόναι. Joseph. Ant. i. 16, 2. Plato, p. 202.

Ἀμπελος, ου, ἡ, a *vine-tree*, Matt. xxvi. 29. Mk. xiv. 25. Lu. xxii. 18. Ja. iii. 12. In John xv. 1, 4, 5, and Rev. xiv. 18, it is an emblem of prosperity.

Ἀμπελουργός, οὔ, ὁ, ἡ, (ἀμπελος & ἔργον,) a *vine-dresser*, Lu. xiii. 7.

Ἀμπελῶν, ὧνος, ὁ, a *vineyard*, Matt. xx. 1, & oft. Sept. and lat. Class.

Ἀμύνω, f. ὑνῶ, prop. *to avert, repel*, Hom. Il. i. 456; thence *to aid*, Thuc. iii. 67. In the Mid. form, which alone occurs in N. T., it means prop. *to avert from oneself, resist*; but in Acts vii. 24, ἡμύνατο, it has simply the force of the active, *to aid, defend*.

Ἀμφιβάλλω, f. βαλῶ, prop. *to cast or throw around*, as a garment, Hom. Od. xiv. 342. In N. T. said of a net, *to cast around* (for the purpose of inclosing fish,) Mk. i. 16, in later edd. Hab. i. 17. Comp. Lu. v. 6.

Ἀμφίβληστρον, ου, τὸ, (fr. ἀμφιβάλλω,) lit. *what is thrown round any person or thing*, as a garment, Eur. Hel. v. 1085; or a *fish-net*, (Matt. iv. 18. Mk. i. 16. See Hab. i. 15—17,) a sort of *drag-net*, enclosing any fish within its compass.

Ἀμφιέννυμι, f. ἔσω, I. prop. *to put on, to clothe*; Pass. foll. by ἐν with dat. Matt. xi. 8. Lu. vii. 25. στολήν, or some other acc. of dress, being either *expressed*, as in Class. and Joseph. Ant. iii. 8, 7. viii. 7, 3, or *understood*.—II. metaph. *to decorate, or adorn*, Matt. vi. 30. Lu. xii. 28, ἀμφ. τὸν χόρτον. So Job xl. 5, ἀμφ. δόξαν καὶ τιμήν.

Ἀμφοδον, ου, τὸ, (ἄμφω, ὁδός,) prop. *a place where two ways meet*; but in

N. T. *an open place*, or *wide street*, Mk. xi. 4. Sept.

Ἀμφοτέρος, ἑρα, ερον, adj. *each of two*. Plur. ἀμφοτέροι, αι, α, *both*, (said only of two,) Matt. ix. 17. Lu. i. 6, 7. v. 7, & oft. τοὺς ἀμφ., 'both of them,' Acts xxiii. 8. τὰ ἀμφ., 'both of these (things),' i. e. the resurrection, and the existence of angels and spirits.

Ἀμώμητος, ου, ό, ή, adj. (α, μωμέομαι,) *blameless*, Ph. ii. 15. 2 Pet. iii. 14.

Ἀμωμον, ου, τὸ, *amomum*, an odorous plant, used in compounding precious ointment, Rev. xviii. 13.

Ἀμωμος, ου, ό, ή, adj. (α, μῶμος,) *spotless, without blemish*. I. prop. as said of victims, Lev. i. 10. xxii. 19—22; in N. T. used fig. of Christ, ἀμωνὸν προσήνεγκεν ἀμωμον τῷ Θεῷ.—II. metaph. *blameless*, Eph. i. 4. v. 27. Col. i. 22. Ju. 24. Rev. xiv. 5.

Ἄν, I. a PARTICLE, used with the Opt., Subj., and Indic. moods; sometimes to be rendered by *perhaps*, but more usually not to be expressed in English, and only imparting to a proposition a stamp of *uncertainty*, and mere *possibility*, and indicating dependence on circumstances. Thus it serves to *modify* or *strengthen* the force of the Opt. and Subj., while it can also affect the signif. of the Indic. (the Pres. and Perf. excepted) and other verbal forms. This particle stands after one or more words in a clause, and is thus distinguished from ἄν for ἔάν, as a *conj.* (See next article.) In N. T. the use of ἄν is generally conformed to Classical usage; but sometimes recedes from it. I. *as conformed to Classical usage*, 1) with the OPT., in a clause not dependent, it indicates that the supposition or *possibility* expressed by the simple Opt. will, under the circumstances implied by ἄν, be realized. Hence it is found partly in *vows, wishes*, &c., as Acts xxvi. 29, εὐχαλινῶν ἄν τῷ Θεῷ, 'I could pray to God,' (and, under the circumstances, I *do* pray to Him,) and partly in *interrogations*, direct or indirect, where the thing inquired about is possible, or certain, but the inquirer is uncertain when or how it is to take place, Lu. i. 62, τί ἄν θεῖλοι καλεῖσθαι αὐτόν, 'how he might wish him to be called,' Lu. ix. 46. Acts ii. 12. v. 24, et al. 2) with the SUBJ., in *relative clauses*, and connected with relative words, which are thus rendered more *general*, and indicate mere possibility; and that partly with *relative pronouns*, or *particles*, where ἄν implies some uncertainty whether or not, or where, the thing will take place, and may be expressed by the Latin *cunque*, and our *ever, soever*. Thus ὅς ἄν, 'whoever, whosoever;' ὅπου ἄν, 'wheresoever;' ὡς

ἄν, 'in whatever manner;' and also, partly, with *particles of time*, as ἕως ἄν, *until*, the time when being indefinite; ἡνίκα ἄν, *whenever, as soon as*, indefinite; ὡς ἄν, 'when, as soon as,' indefinite; ὡςάκις ἄν, 'as often as, how often soever;' or, lastly, with the illative particle ὅπως, *that, in order that*. 3) with the INDIC. in the *historical tenses* (but not the primary ones) ἄν is used in the *apodosis* of a conditional sentence in which εἰ precedes, and indicates that 'the thing in question would have taken place, if that which is the subject of the protasis had also taken place; but that, in fact, neither the one nor the other has taken place,' Matt. xi. 21, εἰ ἐν Τύρῳ ἐγένοντο αἱ δυνάμεις—πάλαί ἄν ἐν σάκκῳ καὶ σποδῷ μετενόησαν, 'if these miracles had been done in Tyre, they would have repented;' but the miracles were not done, and they did not repent. John viii. 42, εἰ ὁ Θεός πατήρ ὑμῶν ἦν, ἡγαπᾶτε ἐν ἐμῇ, 'if God were your father, ye would love me;' but neither is true.—II. to advert to *deviations from Classical usage*, 1) when, in relative clauses, a relative pronoun with ἄν is followed by the Indic. instead of the Subj. or Opt., which occurs in N. T. when a thing is spoken of as actually taking place, not at a definite time, nor in a definite manner, but as often as opportunity presents itself. It is thus found only with a preter. Mk. vi. 56, καὶ ὅσοι ἄν ἤπτοντο αὐτοῦ, 'and as many as, however many, touched him,' &c. So also Acts ii. 45. iv. 35. 1 Cor. xii. 2, and Sept. 2) when used as an adverb, or rather in a false construction, *perhaps*, 2 Cor. x. 9. 1 Cor. vii. 5.—II. a CONJUNCTION, put for ἔάν, and consequently placed at the beginning of a clause, John xx. 23, & Class.

Ἄνὰ, (with primary sense, *up*,) prep. governing, in the poets, the dative, *on* or *upon*; but in prose writers, the acc. *on*, *in*. In N. T. with acc. only in two significations. I. when forming, with its acc., a periphrasis for an adv., as ἀνὰ μέρος, *by turns, alternately*, 1 Cor. xiv. 27. ἀνὰ μέσον, foll. by gen. 'in the midst of,' between; said both of *place*, Matt. xiii. 25. Mk. vii. 31. Rev. vii. 17; and *person*, 1 Cor. vi. 5.—II. with numeral words it marks *distribution*, Matt. xx. 9, 10, ἀνὰ δυνάριον. Mk. vi. 4. Lu. ix. 14. ver. 3, ἀνὰ δύο. John ii. 6. Rev. iv. 8. In composition it denotes, 1) *up, upward*, as ἀναβαίνω; 2) *back, again*, (Lat. *re-*,) implying repetition, increase, &c. as ἀνακαίνιζω, ἀναχωρέω, ἀναγινώσκω.

Ἀναβαθμός, ου, ό, (ἀναβαίνω,) 1) *the act of ascending*, Pausan. x. 5, 9. 2) by meton. *the means of ascent*, as steps, or stairs, Acts xxi. 35, 40, and some-

times in the later writers, as Joseph., Philo., Sept., Dio Cass., and Ælian.

**Ἀναβαίνω**, f. βήσομαι, prop. *to cause to ascend, to mount*, Hdot. i. 80; but gener. as in N. T. *to go up, ascend*, constr. with ἀπό or ἐκ foll. by gen. of place *whence*, and with εἰς, ἐπὶ, or πρὸς, foll. by acc. of place *whither*; 1) as said both of persons and of things animate, or animals; and expressing ascent of any kind, as ascending a mountain, house-top, heaven, or climbing into a tree, scaling a wall, and embarking on board a vessel; also, of fishes, Matt. xvii. 27, τὸν ἀναβάντα πρῶτον ἰχθύν, 'coming up, mounting to the hook,' said *graphicè*. 2) as used of things inanimate, which are said *to ascend*, as smoke, Rev. viii. 4; or plants, *to spring up*, Matt. xiii. 7; of a report, *to arise*, Acts xxi. 31, ἀνέβη φάσις τῷ χιλιάρχῳ; as used of a thought, *to come up, arise* in the mind, Lu. xxiv. 38. Acts vii. 23; or *to occur to the memory*, Acts x. 4.

**Ἀναβάλλω**, f. βαλῶ, gener. *to raise or cast upward*, (ἀνὰ for ἀνω,) but sometimes, *to cast back*, as when a horse throws his rider; also met. *to put off, defer*, Hom. Od. xix. 384, ἀναβ. ἀέθλον; also in the Mid. ἀναβάλλομαι. Acts xxiv. 22, ἀν. αὐτοὺς, 'put them off in their cause.'

**Ἀναβιβάζω**, f. ἄσω, *to cause to ascend, or mount*, as on ship-board, or horse-back, or in a chariot; also *to haul to land*, as said of ships, Xen. Hist. i. 1, 2; or *to draw up*, as out of a pit, Gen. xxxvii. 28. In N. T. *to draw on shore*, as said of a drag-net, Matt. xiii. 48.

**Ἀναβλέπω**, f. ψω, I. *to look up, at, or upon*; absol. *to raise the eyes from the ground*, Mk. viii. 24. Lu. xxi. 1; or with εἰς, Matt. xiv. 19, ἀναβ. εἰς τὸν οὐρανόν. Acts xxii. 13, ἀναβ. εἰς αὐτόν.—II. *to look or see again, to recover sight*, Matt. xi. 5, & oft. Said *improprîè*, John ix. 11, 15, 18, of one born blind, *to receive sight*.—III. *to look again and again*, and, by impl., attentively, *to examine closely*, Mk. xvi. 4.

**Ἀνάβλεψις**, εὖς, ἡ, (ἀναβλέπω,) *recovery of sight*, Lu. iv. 18, and Class.

**Ἀναβοάω**, f. ἦσω, *to lift up the voice, cry aloud*; absol. Matt. xxvii. 46. Mk. xv. 8. Lu. ix. 38. Sept. and Class.

**Ἀναβολή**, ἡς, ἡ, (ἀναβάλλω,) prop. *a throwing up, or off*; also *a putting-off, or delay*, Acts xxv. 17, and Class.

**Ἀνάγειον**, ου, τό, (ἀνά, up; above, and γαῖα, for γῆ,) same as ἀνώγειον, or ἀνώγειον, *a room above ground, an upper room*, such as was used by the Jews for a private apartment, whether for meals, or for meditation and prayer, Mk. xiv. 15. Lu. xxii. 12.

**Ἀναγγέλλω**, f. γελῶ, aor. 2. pass.

ἀναγγέλλην, *to announce, make known, tell, trans. & absol.* I. of things or events *past, to relate, or tell*, Mk. v. 14, 19. Acts xiv. 27. xv. 4. xvi. 38. 2 Cor. vii. 7; *to inform*, John v. 15, and Class.—II. of things *future, to foretell*, John xvi. 13, and Sept.—III. in respect of time *present*, and gener. *to show forth or teach*, John iv. 25. xvi. 25. Acts xx. 20, 27. Rom. xv. 21. 1 Pet. i. 12. 1 John i. 5, & Sept.—IV. as said of evil deeds, *to show forth, reveal, confess*, Acts xix. 18, & Sept.

**Ἀναγεννάω**, f. ἦσω, *to beget again, regenerate*, by a change of carnal nature to spiritual, even that of a Christian life, 1 Pet. i. 3, 23; eq. to 'making any one a son of God,' Gal. iii. 26. John i. 12, sq. 1 John iii. 9. ἀνωθεν γεννηθῆναι, John iii. 3.

**Ἀναγινώσκω**, (f. γνώσομαι, aor. 2. ἀνέγνω, perf. pass. ἀνέγνωσμαι, aor. 1. pass. ἀνεγνώσθην,) gener., *to know accurately what is done*, Hom. Il. xiii. 734; spec. *to know by perusal what is written, to read*, 1) for oneself, *to learn by reading*, Matt. xii. 3, 5. xix. 4, and often in N. T.; metaph. 2 Cor. iii. 2, of an epistle, ἀναγινωσκομένη ὑπὸ πάντων, i. e. by implic. manifest and public. 2) for others, *to recite aloud*, Lu. iv. 16. Col. iv. 16, et al. and Sept.

**Ἀναγκάζω**, f. ἄσω, (ἀνάγκη,) *to compel any one to do any thing*, 1) by force, threats, &c. Acts xxvi. 11. 2 Cor. xii. 11. Gal. ii. 3, 14. Sept., Apocr., and Class. 2) *to constrain*, by moral motives, viz. entreaties, or inducements, *to persuade*, Matt. xiv. 22. Mk. vi. 45. Lu. xiv. 23. Gal. vi. 12, and Class.

**Ἀναγκαῖος**, α, ου, adj. (ἀνάγκη,) prop. *compulsory*, as in Homer, but sometimes, as in N. T., *necessary*; I. as said of things required by nature, 1 Cor. xii. 22, or for the support of life, Tit. iii. 14, ἀναγκαῖαι χρεῖαι. Sept. and Class.—II. of things or persons necessary from custom, &c. Acts x. 24, ἀναγκαῖους φίλους, *near friends*. Sept. and Class.—III. the neut. ἀναγκαῖον with ἐστὶ, impers., *necessary, right, proper*, as a matter of duty, Acts xiii. 46, οὖν ἢ ἀναγκαῖον. Phil. i. 24. Heb. viii. 3. So ἀν. ἡγήσασθαι, 'to think necessary or proper,' 2 Cor. ix. 5.

**Ἀναγκαστῶς**, adv. (ἀναγκαστός,) *compulsorily, unwillingly*, 1 Pet. v. 2.

**Ἀνάγκη**, ἡς, ἡ, I. gener. *necessity*, used 1) as arising from the influence of others, *constraint*, 1 Cor. vii. 37. 2 Cor. ix. 7. Philem. 14, and Class. 2) from the disposition of the persons themselves, or from the circumstances of the case, Matt. xviii. 7. Heb. vii. 12, 27. ix. 16, 23, and Class. 3) from the obligation of duty, ἀνάγκην ἔχειν, 'to be right or proper,' Lu. xiv. 18. xxiii. 17. Jude 3. Rom. xiii. 5. 1 Cor. ix.

16, and Class.—II. spec. *unavoidable calamity or distress*, Lu. xxi. 23. 1 Cor. vii. 26. 2 Cor. vi. 4. xiii. 10. 1 Th. iii. 7. Sept. and later Class.

Ἀναγνωρίζω, f. ἴσω, in Class. *to recognize*; in N. T. used only in aor. 1. pass. ἀναγνωρισθῆν, in a reflex. sense, *to make oneself known*, Acts vii. 13.

Ἀνάγνωσις, εως, ἡ, *reading*, whether public or private, Acts xiii. 15. 2 Cor. iii. 14. 1 Tim. iv. 13.

Ἀνάγω, f. ξω, aor. 2. ἀνήγαγον, aor. 1. pass. ἀνήχθην, in mid. sense; *to lead, or bring up*, trans. with dat. of pers. or eis and acc. of place whither, &c. 1) gener. from a lower to a higher place, Matt. iv. 1, ἀνήχθη εἰς τὴν ἔρημον, the hilly desert region. Lu. iv. 5, εἰς ὅρος ὑψηλόν. ii. 22, εἰς Ἰσραὴλ. xxii. 66. Acts ix. 39. xvi. 34. As a sacrifice, *to bring up* and lay upon the altar, as a victim, Acts vii. 41. Sept. and Class.; *to bring up, from prison*, before the judge, Acts xii. 4; *to bring up from the dead*, Rom. x. 7. Heb. xiii. 20, and Sept. 2) spec. as a nautical term, ἀνάγειν ναῦν, *to lead a ship up* or out to sea, since the sea, as seen from the shore, seems to rise. So Class.—Hence, in Class. and N. T. mid., ἀνάγεσθαι, scil. τῇ νηϊ or ἐν πλοίῳ, *to put to sea*, Acts xxviii. 11, and foll. by ἀπὸ, Acts xiii. 13, and oft. in Class.

Ἀναδείκνυμι, f. ξω, aor. 1. ἀνέδειξα, I. prop. *to show up*, by raising aloft, as a torch, Pol. viii. 30, 10.—II. by impl., *to show up or forth, make clear*, Acts i. 24. Sept. and Class.—III. *to show forth, proclaim*, and hence *to appoint*, as said of a ruler or magistrate, Lu. x. 1. 1 Esd. i. 34. 2 Macc. xiv. 12, and Class.

Ἀναδείξις, εως, ἡ, (ἀναδείκνυμι,) prop. *a showing forth*, and hence *a bringing forward or manifestation*, as consequent on appointment to office, Lu. i. 80, ἕως ἡμέρας ἀναδείξεως αὐτοῦ, 'his manifestation as a prophet,' Ecclus. xliii. 6. Plut. Mar. c. 8.

Ἀναδέχομαι, f. -δέχομαι, aor. 1. ἀνεδεξάμην, prop. *to take upon oneself*, or *to oneself*. Hence, *to receive to one's confidence*, *to confide in*, as promises, Heb. xi. 17; or *to one's hospitality*, equiv. to ὑποδέχομαι, *to entertain*, Acts xxviii. 7.

Ἀναδίδωμι, f. δώσω, *to give up*, or *hand* any thing to any one, Pind. Isth. vi. 57, and often in the Class. Hence, *to hand, or deliver, a letter*, Acts xxiii. 33. Pol. xxix. 10, 7.

Ἀναζάω, f. ἴσω, aor. 1. ἀνέζησα, neut. prop. *to live again*, Rom. xiv. 9. Rev. xx. 5; fig. *to live again, to revive, recover strength*, Rom. vii. 9; metaph. *to live a new and better life*, Lu. xv. 24, 32.

Ἀναζητέω, f. ἴσω, *to seek again and again*, i. e. *diligently inquire after, look for*, Lu. ii. 44. Acts xi. 25. Sept. and Class.

Ἀναζώννυμι, f. ὠσω, *to gird up with a belt or girdle*; mid. *to gird up oneself*, trans. Metaph. 1 Pet. i. 13, ἀναζ. τὰς σφύρας τῆς διανοίας, 'who hold their minds in constant preparation.'

Ἀναζωπυρέω, f. ἴσω, prop. *to kindle up, rouse*, as a fire, Sept. and Class.; met. *to rouse up* for action, *to cultivate*, said of spiritual gifts, 2 Tim. i. 6. 1 Macc. xiii. 7, ἀναζ. τὸ πνεῦμα.

Ἀναθάλλω, f. αλῶ, I. prop. *to grow green again and flourish*, as trees, &c. Ecclus. xli. 12. Hom. Il. i. 236. II. metaph. *to flourish again, to be again prosperous*, Ph. iv. 10, or *to be renewed and augmented*.

Ἀνάθεμα, ατος, τὸ, (ἀνατίθημι, to lay up,) later form for ἀνάθημα, prop. *any thing laid up* as an offering in the temple of any god; also, *any thing consecrated* to the god, whether inanimate or animate, of which the latter could not be redeemed, but was to be put to death. Hence ἀνάθεμα came to denote *any thing irrevocably devoted to death*, also *any thing on which a curse is laid*, as cities and the inhabitants, (Josh. vi. 17, 18. vii. 1, et al.) and gener. *any thing abominable*, Deut. vii. 26. Hence its sense in N. T. *an accursed thing*, or *a person accursed*, i. e. 'excluded from the favour of God, and devoted to destruction,' 1 Cor. xii. 3, λέγειν ἀνάθεμα Ἰησοῦν. xvi. 22. Gal. i. 8, 9. Acts xxiii. 14, ἀναθέματι δυνεματίσμεν; intens. 'we have bound ourselves under a heavy curse,' Rom. ix. 3, ἡσχόμεν ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ, constr. præg. for ἡσχόμεν ἀνάθεμα εἶναι καὶ χωριζόμενος ἀπὸ τοῦ Χρ., i. e. 'excluded from God's favour, separated from Christ and the benefits of his death, and devoted to eternal destruction, as an expiatory victim in behalf of my countrymen.' See my note.

Ἀναθεματίζω, f. ἴσω, *to declare any one to be an ἀνάθεμα*, (accursed,) *to bind by a curse*, Mk. xiv. 71, ἤρξατο ἀναθεμ. scil. ἑαυτόν. Acts xxiii. 12, 14, 21, & Sept.

Ἀναθεωρέω, f. ἴσω, prop. *to survey attentively*, trans. Acts xvii. 23; metaph. *to consider*, Heb. xiii. 7, and Class.

Ἀνάθημα, ατος, τὸ, (ἀνατίθημι,) *any thing laid up*, (by suspension, deposition, or otherwise,) in the Temple, and thereby consecrated to God, as an offering or sacred gift, Lu. xxi. 5. So often in Joseph., Sept., and Class.

Ἀναίδεια, ας, ἡ, (ἀναιδής α, αἰδώς,) *want of modesty*, by importunity which knows no regard to time, place, or person, Lu. xi. 8. Ecclus. xxv. 22.

**Ἀναίρεσις**, εως, ἡ, (ἀναίρειν,) I. *a taking up, off, or away*, as dead bodies for burial, Thuc. iii. 113.—II. *a taking off from life, by death, a putting to death*, Acts viii. 1. xxii. 20.—Sept. Jos. Ant. ii. 3, 1. viii. 12, 2. Hdan ii. 13, 1.

**Ἀναίρειν**, f. ἦσω, aor. 2. ἀνεῖλον, (ἀνά, αἰρέω,) gener. and in Class. *to take up*, e. g. from the ground, or *to take up or off*, as dead bodies for burial, Dem. p. 1069. In N. T. occ. only in mid. I. *to take up*, as said of children *taken up*, i. e. adopted; with allusion to their having been before left, as it were, exposed and abandoned, Acts vii. 21, ἀνεῖλατο αὐτόν: and so in Class. —II. *to take off, or out of the way*, gener. as said 1) of persons, *to put to death*, Matt. ii. 16. Lu. xxii. 2. Acts v. 33, et al. oft. Sept. & Class. 2) of things, *to do away, abolish*, gener. used of a law, Heb. x. 9, & Class.

**Ἀναίτιος**, ἰου, ὁ, ἡ, adj. (α, αἰτία,) *guiltless, innocent*, Matt. xii. 5, 7, and Class.

**Ἀνακαθίζω**, f. ἴσω, (ἀνά, καθίζω,) intrans., or with εαυτὸν underst., *to sit up*, Lu. vii. 15. Acts ix. 40, ἀνεκάθισα, 'sat up.' So Plut. Philop. 20, μόλις εαυτὸν ἀνεκάθισα. The term is often used by the Greek medical writers of sick persons, who sit up in bed.

**Ἀνακαινίζω**, f. ἴσω, *to renew*, i. e. *restore* any thing to its former state, trans. 1) prop. Sept. Pa. civ. 30, ἀνακ. τὸ πρόσωπον τῆς γῆς, et al. Joseph. Ant. ix. 8, 4, of the repair and restoration of the Temple. 2) metaph. Heb. vi. 6, πάλιν ἀνακ. εἰς μετάνοιαν, as said of apostates from the true faith, 'to bring back to repentance,' and restore to their former faith. So Barnab. Epist., ἀνακαινίσας ἡμᾶς ἐν τῇ ἀφέσει τῶν ἁμαρτιῶν.

**Ἀνακαινίσω**, f. ὤσω, 1) prop. *to renew, re-fashion*. 2) metaph. *to renovate* or reform, by a change from a carnal to a spiritual life, 2 Cor. iv. 16, ὁ ἔσθθεν ἄνθρωπος ἀνακαινοῦται, i. e. by increase in faith, hope, and charity, and virtue generally. Col. iii. 10, τὸν ἀνακαινούμενον εἰς ἐπίγνωσιν, 'increased and renewed in Christian knowledge.'

**Ἀνακαινώσις**, εως, ἡ, (ἀνακαινίσω,) 1) prop. *renewal*; 2) metaph. *renovation*, or reformation in the heart and life, by change from a carnal to a Christian life, and produced by the renovating influences of the Holy Spirit, Rom. xii. 2. Tit. iii. 5, διὰ ἀνακαινώσεως Πνεύματος ἁγίου.

**Ἀνακαλύπτω**, f. ψω, 1) prop. *to unveil*, i. e. to remove any thing which veils or covers an object, Sept. and Class. 2) metaph. *to remove* any veil from the mind, which obstructs the comprehension of any thing, as ignorance or prejudice, and thereby *to cause the person to under-*

*stand*, 2 Cor. iii. 14, τὸ κάλυμμα μένει μὴ ἀνακαλυπτόμενον, 'remains unwithdrawn, so that they cannot understand;' and ver. 18, ἀνακαλυμμένῳ προσώπῳ, namely, by the removal of all impediments to knowledge. So also Sept. and Pol. iv. 85, 6.

**Ἀνακάμπτω**, f. ψω, I. prop. trans. *to bend or turn any thing back*; and intrans. *to bend back one's course, to turn back, return*, Matt. ii. 12. Acts xviii. 21. Heb. xi. 15. Sept. & Class.—II. metaph. of good wishes, which become void by being unfulfilled. Lu. x. 6, ἡ εἰρήνη ὑμῶν ἐφ' ὑμᾶς ἀνακάμψει, 'shall return to you;' i. e. not be fulfilled in them. Comp. Is. xlv. 23. lv. 11.

**Ἀνακείμεναι**, f. -κείσομαι, 1) prop. *to lie exposed to view*. 2) *to be laid out*, as a corpse, Mk. v. 40. 3) in the later writers and N. T., *to lay oneself along*, i. e. *to recline* at table, according to ancient custom at meals, Matt. xxvi. 7, 20. Mk. xiv. 18. xvi. 14. John xiii. 23, ἀνακ. ἐν τῷ κόλπῳ τ. 'I., i. e. 'sitting next to him on the triclinium.' Hence, *to sit down* to dinner or supper, *to dine or sup*, Matt. ix. 10. Lu. vii. 37, and ὁ ἀνακείμενος, 'one who sits at table,' a guest, Matt. xxii. 10. John vi. 11.

**Ἀνακεφαλαιόω**, f. ὠσω, (ἀνά & κεφάλαιον, a sum or summary,) 1) *to sum up into one*, Rom. xiii. 9, 'all the commandments ἀνακεφαλαιοῦνται, are summed up, in this one precept of love.' 2) *to bring several things into one head*, Eph. i. 10, ἀνακ. τὰ πάντα ἐν Χριστῷ, where see my Note, and comp. Eph. ii. 14, sq.

**Ἀνακλίνω**, f. ἰνῶ, trans. *to cause to recline upon*, I. prop. *to lay any thing or person down*, whether on the ground or on a bed, Hom. Il. iv. 113. Lu. ii. 7.—II. in later usage, *to cause to recline* at table, &c. Mk. vi. 39. Lu. ix. 15. xii. 37; Mid. ἀνακλίνομαι, *to recline*, 'seat oneself' at table, Matt. xiv. 19, et al. oft.

**Ἀνακόπτω**, f. ψω, 1) prop. *to beat or drive back*; 2) fig. *to impede, hinder*, Gal. v. 7, τίς ὑμᾶς ἀνέκοψε; in some Edd.

**Ἀνακράζω**, f. ξω, *to cry aloud*, intrans. Mk. i. 23. vi. 49. Lu. iv. 33. viii. 28. Sept. and later Class.

**Ἀνακρίνω**, f. ἰνῶ, (ἀνά intens. & κρίνω,) trans. & absol. I. prop. *to sift thoroughly* any thing, as flour from bran; —II. metaph. *to examine fully* or try any thing, 1) gener. Acts xvii. 11, ἀνακ. τὰς γραφάς. 1 Cor. x. 25, μηδὲν ἀνακρ., 'not anxiously inquiring,' i. e. whether the meat had been offered to idols or not; Sept. and Class. 2) in a forensic sense, of a judge, *to decide* after examination, Lu. xxiii. 14. Acts iv. 9. xii. 19, and Class.—III. in a

popular sense, *to judge of, estimate* any thing, 1 Cor. ii. 14, sq. Also, by impl., *to judge favourably of, to approve*, 1 Cor. iv. 3, 4, or unfavourably, *to condemn*, 1 Cor. iv. 3. xiv. 24.

**Ἀνακρίσις, εως, ἡ, (ἀνακρίνω,) examination** before a judge, Acts xxv. 26. Pol. xii. 27, 3.

**Ἀνακύπτω, f. ψω, (ἀνὰ & κύπτω,) to bend back**, I. prop., and by ellip. of *ἑαυτόν, τὴν κεφαλὴν*, or such like, *to raise oneself*, i. e. from a stooping to an erect posture, Lu. xiii. 11. John viii. 7, 10. Job x. 15, οὐ δύναμαι ἀνακύψαι. Joseph. and Class.—II. metaph. *to be elated* in mind, as opposed to previous depression, *to take courage*, Lu. xxi. 28, and Class.

**Ἀναλαμβάνω, (f. -λήφωμαι, aor. 2. ἀνέλαβον, aor. 1. pass. ἀνελήφθην,) I. Act. to take up** any thing, as from the ground, to remove from a lower place to a higher; or gener. *to take up*, as said of arms; and Pass. *to be taken up*, with *εἰς οὐρανόν*, either expressed, Mk. xvi. 19. Acts i. 11. x. 16, or implied, Acts i. 2, 22. 1 Tim. iii. 16, with *ἐν δόξῃ*. Sept. and Philo.—II. by impl., and with the accessory idea of *bearing*, (as the images of the heathen gods were borne about in processions, enclosed in a case,) Acts vii. 43, ἀναλ. τὴν σκηνὴν τοῦ Μωϋσέ, or of taking up and bearing arms, Eph. vi. 13, 16. Sept. and Class.—III. *to take up and carry along with one*, as a fellow traveller, whether on board ship, Acts xx. 13, 14, or by land, Acts xxiii. 31. 2 Tim. iv. 11. Sept. and Class.

**Ἀνάληψις, εως, ἡ, (ἀναλαμβάνω,) a taking up**, as into heaven, Lu. ix. 51, Apocr. and Fathers.

**Ἀναλίσκω, f. λώσω, aor. 1. ἀνήλωσα, in Class. to expend**; in N. T. *to consume, destroy*, trans. Lu. ix. 54. Gal. v. 15. 2 Thess. ii. 8. Sept., Jos., and Class.

**Ἀναλογία, ας, ἡ, (ἀνάλογος, from ἀνὰ, distrib. & λόγος, account,) proportion, or measure**. Rom. xii. 6, κατὰ τὴν ἀναλογίαν τῆς πίστεως, i. e. 'of the gifts of our faith.' Dem. de Cor. c. 30, κατ' οὐσίας ἀναλογίαν.

**Ἀναλογίζομαι, f. ἴσομαι, 1) prop. to reckon up. 2) met. to consider attentively**, reflect upon, Heb. xii. 3. Sept., Joseph., and Class.

**Ἀναλός, ου, ὁ, ἡ, adj. (α, δλς,) not salt, without taste, insipid**, Mk. ix. 50. Plut. Symp. iv. 10, 2, ἄρτον ἀναλόν.

**Ἀνάλυσις, εως, ἡ, (ἀναλύω,) prop. a losing, or dissolving**; and fig., by a nautical metaphor, *departure*, whether from a banquet, (Jos. Ant. xix. 4, 1. Philo, p. 981,) or from life, by *death*, 2 Tim. iv. 6. So Philo, p. 99, ἀνάλυσις ἐκ τοῦ βίου.

**Ἀναλῦω, f. ὦσω, prop. to unloose the cables** of a ship, and thus prepare for departure, Hom. Od. xv. 548; met. *to depart from life*, Phil. i. 23, with the accessory idea of going back, or home; hence *to return*, Lu. xii. 36, ἀν. ἐκ τῶν γάμων. Sept., Jos., and Class.

**Ἀναμάρτητος, ου, ὁ, ἡ, adj. (α, ἀμαρτάνω,) sinless, faultless**, John viii. 7. Sept. and Class.

**Ἀναμείνω, f. μεῖνω, 1) to wait out, remain**, Judith vii. 12. Hdot. vii. 42. 2) *to wait for, await, expect*, and, by impl., with patience and trust, 1 Th. i. 10. Sept. and Class.

**Ἀναμιμνήσκω, f. -μνήσω, aor. 1. pass. ἀνεμνήσθην with mid. signif., to call to mind, remind, 1) gener. & constr. with double acc., 1 Cor. iv. 17, δε ὑμᾶς ἀναμνήσει τὰς ὁδοὺς μου, Sept. and Philo. In the sense to admonish, exhort, 2 Tim. i. 6. 2) mid. ἀναμιμνήσκομαι, to call to one's mind, remember, absol. Mk. xi. 21. With gen. of thing, Mk. xiv. 72. Sept. and Jos.; acc. 2 Cor. vii. 15. Heb. x. 32. & Class.**

**Ἀνάμνησις, εως, ἡ, (ἀναμιμνήσκω,) remembrance**, Lu. xxii. 19. 1 Cor. xi. 24. Heb. x. 3. Sept. and Class.

**Ἀνανεόω, f. ὦσω, to renew**; mid. ἀνανιόμαι, *to renew for oneself*, used in Class. as dep. & trans. with acc. of thing, as *φίλιαν, ὅρκον, &c.* In N. T. *to renew oneself, to be renewed*, i. e. in spirit, by a change from a carnal to a spiritual life. Eph. iv. 23. Marc. Ant. iv. 3, ἀνανέον σεαυτόν.

**Ἀνανήφω, f. ψω, 1) prop. to become sober again** from inebriety; 2) metaph. *to recover sober-mindedness*, from the intoxication of vice, as intemperance, or of avarice, and other evil dispositions; also *to recover oneself*, intrans. 2 Tim. ii. 26, ἀναν. ἐκ τῆς τοῦ Διαβόλου παγίδος. Philo, 1098.

**Ἀναντίρρητος, ου, ὁ, ἡ, adj. without contradiction, indisputable**.

**Ἀναντιρρήτως, adv. prop. without contradiction**; and hence *without hesitation, immediately*, Acts x. 29. Pol. xxii. 8, 11.

**Ἀνάξιος, ου, ὁ, ἡ, adj. (α, ἀξιος,) 1) prop. without weight or authority, and hence unworthy. 2) by implic. unfit**, 1 Cor. vi. 2. Sept., Jos. Ant. vi. 1, 4. Hdian ii. 7, 6.

**Ἀναξίως, adv. unworthily, i. e. in an improper manner, irreverently**, 1 Cor. xi. 27, 29. 2 Macc. xiv. 42. Hdian ii. 7, 6.

**Ἀνάπαυσις, εως, ἡ, (ἀναπαύω, 1) rest or quiet, as from labour or occupation, Rev. iv. 8, ἀνάπαυσιν οὐκ ἔχουσιν, 'have no intermission.' Matt. xi. 29. Rev. xiv. 11. Sept. and Class. 2) place of rest,**

*fixed habitation*, Matt. xii. 43. Lu. xi. 24, and Sept.

*Ἀναπαύω*, f. *αύσω*, prop. *to cause to rest*, or *desist*, from any thing, Hom. II. xvii. 550; also, *to give rest* to any person, Jos. and Class. In N. T. 1) metaph. *to give rest of mind*, by freeing from sorrow and anxiety, and thus *to revive, refresh*, trans. Matt. xi. 28. 1 Cor. xvi. 18. 2 Cor. vii. 13. Philem. 7, 20, and Sept. 2) mid. *ἀναπαύομαι*, *to recreate*, or *rest oneself*, to take one's rest, to enjoy repose after previous exertion or care. Said either prop. of rest after *motion or fatigue*, Mk. vi. 31; of rest in *sleep*, Matt. xxvi. 45. Mk. xiv. 41; or metaph. of rest from *care or solicitude*, Lu. xii. 19; of the rest consisting in the quietly waiting for any thing, Rev. vi. 11; of the rest from the troubles of life by *death*, Rev. xiv. 13, *ἀν. ἐκ τῶν κόπων αὐτῶν*. 3) by Heb., *ἀναπαύομαι* sign. 'to have a place of rest,' *to abide, rest*, or *dwell*, 1-Pet. iv. 14, where see my Note; and comp. Rom. viii. 11. Sept.

*Ἀναπειθω*, f. *είσω*, *to gain over by persuasion*, gener. in a bad sense, *to induce to do evil, seduce*, Acts xviii. 13. Sept. and Class.

*Ἀναπέμπω*, f. *ψω*, trans. 1) *to send back* any one to any place or person, Phil. 11. Plut. Pomp. c. 36. 2) *to send* any one to a judge or tribunal, and thereby *refer* him thither, Lu. xxiii. 7, 11, 15. Jos. Ant. iv. 8, 14, *τὴν δίκην εἰς ἱερὰν πόλιν*, and Class.

*Ἀνάπηρος*, ου, ὁ, ἡ, adj. (*ἀνά, πηρός*,) *maimed*, either by the loss of some limb, or of the use thereof, *crippled*, Lu. xiv. 13, 21. 2 Macc. viii. 24. Plat. Crit. § 14. Herod. Vit. Hom. § 23.

*Ἀναπίπτω*, f. *πεσῶμαι*, aor. 2. *ἀνέπεσον*, prop. *to fall back*, as rowers do in plying the oar, whether by lying down, or by *reclining* at table during meals, after the manner of the ancients, Matt. xv. 35. Mk. vi. 40. viii. 6. John vi. 10. xiii. 12. xxi. 20. Sept. and Class. By impl., *to take a place at table, to eat*, Lu. xi. 37. xxiv. 19.

*Ἀναπληρώω*, f. *ώσω*, *to fill up*, whether phys. as of a chasm, Jos. Ant. vii. 10, 2; or fig. as of *time, to occupy*, or *complete*, as of a *number*. In N. T. 1) *to fill up*, as said of *measure*, 1 Th. ii. 16, *ἀναπ. αὐτῶν τὰς ἀμαρτίας*, i. e. *τὸ μέτρον τῶν ἀμαρτιῶν*, as expressed in Matt. xxiii. 32. 2) as said of prophecy, &c., *to fulfil*, Matt. xiii. 14. 3) as said of a *work or duty* enjoined by law, *to perform*, Gal. vi. 2, *ἀναπ. τὸν νόμον τοῦ Χρ.* Barnab. Ep. § 21, *πάσαν ἐντολήν ἀναπ.* 4) *to fill up, or supply a deficiency*, Phil. ii. 30. Jos. and Class. Hence, as

said of *persons*, *ἀναπ. τὸν τόπον τινός, to fill or supply any one's place*, 'sustain his situation, character,' 1 Cor. xiv. 16. Jos. Bell. v. 2, 5, *στρατιώτου τάξιν ἀν.*

*Ἀναπολόγητος*, ου, ὁ, ἡ, adj. (*ἀπολογέομαι*,) *inexcusable*, Rom. i. 20. ii. 1, and in later Class.

*Ἀναπτύσσω*, f. *ξω*, *to re- (or un-) fold*, as clothes that have been folded up; or, as said of the roll or volume of a book, *to unroll*, Lu. iv. 17, *ἀναπ. τὸ βιβλίον*, and Sept.

*Ἀνάπτω*, f. *ψω*, *to light up, kindle*, Lu. xii. 49. Acts xxviii. 2. Ja. iii. 5. Sept. and Class.

*Ἀναρίθμητος*, ου, ὁ, ἡ, adj. (*ἀριθμός*,) *innumerable*, Heb. xi. 12. Sept. and Class.

*Ἀνασειώ*, f. *είσω*, prop. *to shake on high*, as the hands in the act of threatening force, or in that of exciting others thereto. Hence, metaph. *to excite commotion*, and simply, *to stir up, instigate*, τὸν ὄχλον, Mk. xv. 11. Lu. xxiii. 5, and Class.

*Ἀνασκευάζω*, f. *άσω*, prop. *to pack up* any *σκεῦος* for removal, Thuc. i. 18. Xen. Cyr. viii. 5, 4; also actually *to remove* it, Xen. An. vi. 2, 5. Now, as packing up and removal implies much unsettledness, so *ἀνασκ.* comes to mean, *to unsettle*, as in Acts xv. 24, *ἀνασκ. τὰς ψυχὰς ὑμῶν*, 'unsettling, and removing, your minds from the truth;' the contrary to *θεμελιώσαι* in 1 Pet. v. 10. The sense assigned by the recent Lexicographers, 'perverting and destroying,' is, as regards *persons*, unsupported by the authorities they allege.

*Ἀνασπάω*, f. *άσω*, *to draw up, pull up and out*, as a spear from a wound, Hom. II. xiii. 574, or a person who has fallen into a pit, Lu. xiv. 5; also, in the pass., *to be drawn up*, Xen. Mem. iii. 10, 7; or *upwards*, as Acts xi. 10, *ἀνασπ. εἰς τὸν οὐρανόν*.

*Ἀνάστασις*, ιως, ἡ, (*ἀνίστημι*,) prop. *the act of rising* from a seat, or from ambush, or in order to do any thing. Also, a rising up from a falling, or fallen, to an erect posture. Hence, metaph. *a recovery from a state of weakness*, &c. In N. T. I. *a rising up*, as opposed to *ἡ πτώσις*, 'fall,' or rather by meton. *the author or cause thereof*, i. e. metaph. 'the author of a better and more prosperous state,' Lu. ii. 34.—II. *a rising of the body* from death by return to life, *resurrection*; 1) as said of individuals who have returned to life, Heb. xi. 35, *ἐξ ἀναστάσεως*, 'by being raised again to life.' Comp. 1 Kin. xvii. 17. 2 Kin. iv. 20, sq. So of Jesus' resurrection, Acts i. 22. ii. 31. iv. 33. Rom. i. 4. vi. 5. Phil. iii. 10, et al. 2) as said of the *general resurrection*, at the last



day, both of the just and unjust, Matt. xxii. 23, & oft. 3) of the just only, Matt. xxii. 30; called also the *first resurrection*, Rev. xx. 5, 6. 4) by meton. *the author of resurrection*, John xi. 25.

Ἀναστατώ, f. ὦσω, (ἀνάστασις, fr. ἀνίστημι,) occ. only in later Greek, and is equiv. to ἀναστατον ποιεῖν in the earlier writers; prop. of *things*, as cities or countries, *to devastate and destroy*; also, of *persons*, *to drive out, expel*. Hence, as commotion and disturbance are thereby implied, so ἀναστατώ came to mean *to disturb, throw into commotion*; trans. as said both of cities, Acts xvii. 6. xxi. 38, and persons, (i. e. their minds,) Gal. v. 12.

Ἀνασταυρόω, f. ὦσω, 1) prop. *to raise up and fix upon a cross, to crucify*, trans. Xen. An. iii. 1, 17. Diod. Sic. ii. 1, and Joseph. often. 2) metaph. Heb. vi. 6, ἀνασταυροῦντας ἑαυτοῖς τὸν Υἱὸν τοῦ Θεοῦ, where see my note.

Ἀναστενάχω, f. ἔω, *to fetch up a deep-drawn sigh or groan*, Mk. viii. 12. Sept. and Xen.

Ἀναστρέφω, f. ψω. I. *to turn upside down, overturn*, trans. John ii. 15, τραπέζας, and Class.—II. *to turn back again, and mid. to turn oneself back again, to return*, Acts v. 22. Sept. and Class. In Acts xv. 16, ἀναστρέψω καὶ ἀνοικοδομήσω τὴν σκηνὴν Δαβὶδ, 'will raise up again, restore,' as sometimes in Sept.—III. mid. ἀναστρέφομαι, and aor. 2. pass. ἀνιστρέφην, *to turn oneself round, or be turned round*, in any place or thing, Lat. versari. 1) said of *place*, prop. *to move about in a place*. Hence, *to sojourn*, in Matt. xvii. 22. 2 Cor. i. 12. Sept. and Joseph.; of *state or occupation*, *to be occupied with, to live in*, 2 Pet. ii. 18, ἀναστρ. ἐν πλάνῃ. Sept., Joseph., and Class. 2) of *persons*, *to move about among, live with*; and hence, *to conduct oneself among*, Eph. ii. 3, ἐν οἷς ἀνιστρέφμεν ποτε ἐν ταῖς ἐπιθυμίαις. Heb. x. 33. xiii. 18. 1 Tim. iii. 15. 1 Pet. i. 17. Sept. and Class.

Ἀναστροφὴ, ἥς, ἡ, (ἀναστρέφω,) prop. *a turning about, and metaph. a mode of life or conduct*, Gal. i. 13. Eph. iv. 22. 1 Tim. iv. 12. Ja. iii. 13. 2 Pet. ii. 7. iii. 11. Sept. & Class.; or gener. *life itself*, Heb. xiii. 7. 1 Pet. i. 15.

Ἀνατάσσομαι, f. τάξομαι, *to set in order, arrange*, in regular series, things of any kind, Lu. i. 1, ἀνατ. διήγησιν, where it is used of the composition of any historical narration, out of previously prepared materials.

Ἀνατέλλω, f. τελῶ. I. trans. *to cause to rise up*, as τὸν ἥλιον, Matt. v. 45. Sept., Philo, and Class.—II. intrans. *to*

*rise up*, 1) prop. as said of *light*, Matt. iv. 16; *a cloud*, Lu. xii. 54; of *the morning-star*, 2 Pet. i. 19. Sept.; of *the sun*, Matt. xiii. 6. Mk. iv. 6. xvi. 2. Ja. i. 11, and Sept. often. 2) fig. of Christ's descent from the tribe of Judah, *to spring*, Heb. vii. 14.

Ἀνατίθηναι, f. θήσω or θήσομαι, prop. *to lay or put any thing on one*, as a burden, and metaph. *to refer or ascribe a thing to any one*; also, *to put any business upon any one*, (Arist. Nub. 1436.) Hence, *to lay a business before any one*, for consideration, &c. Acts xxv. 14, ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τὰ κατὰ τὸν Παῦλον. Gal. ii. 2, ἀνέθηκεν αὐτοῖς τὸ εὐαγγέλιον, *to declare, make known*, as a matter for their serious consideration. And so in Sept. and Class.

Ἀνατολή, ἥς, ἡ, (ἀνατέλλω,) I. *a rising*, as of the sun, moon, or stars. Hence in N. T. by meton. *the dawn of day, or the rising sun*, Lu. i. 78, ἀνατολὴ ἐξ ὕψους, 'the rising of the Sun of righteousness (Mal. iv. 2.) from on high,' the Messiah, so described, Is. ix. 2. lx. 1, 3, et al.—II. put in sing. and plur. for *the East*, said both of the heavens and the earth, Matt. ii. 1, 2, 9. viii. 11, and often in N. T. and Sept.

Ἀνατρέπω, f. ψω, trans. I. prop. (Class. & Sept.) *to turn upside down, overthrow*.—II. metaph. *to subvert*, 2 Tim. ii. 18, ἀνατρ. τὴν πίστιν. So Diod. Sic. i. 77, τὴν παρ' ἀνθρώποις πίστιν ἀνατρ. Also, *to destroy, bring to ruin*, Tit. i. 11, οἴκους ἀνατρ.

Ἀνατρέφω, f. θρέψω. I. prop. *to nourish up, bring up*, as a child, Acts vii. 20.—II. metaph. as said of mental or moral culture, *to educate*; both senses occur in Class.

Ἀναφαίνω, f. φανῶ, prop. *to light up*, as lamps, Hom. Od. xviii. 310; also, *to make appear, to show*. In N. T. mid. ἀναφαίνομαι, *to show oneself, to appear*, Lu. xix. 11. Sept. Job xi. 18, ἀναφανίσται σοι εἰρήνη: pass. *to be shown to oneself or another*, Acts xxi. 3, ἀναφανέντας τὴν Κύπρον, 'being brought into view of Cyprus.'

Ἀναφέρω, f. οἶσω, aor. 1. ἀνήνεγκα. I. *to bear or bring upwards*; trans., foll. by acc with acc. of place whither, Matt. xvii. 1. Mk. ix. 2. Sept. & Class. Also said of *sacrifices, to offer up*, (placed upon the raised altar,) Ja. ii. 21. Sept. Heb. vii. 27. 1 Pet. ii. 5.—II. *to take up, and bear upon oneself*, in the place of another, and thereby *to remove from him*. In N. T. said metaph. of sin expiated by its guilt and punishment being atoned for, Heb. ix. 28. 1 Pet. ii. 24.

Ἀναφωνέω, f. ἦσω, to lift up the voice, to cry out, Lu. i. 42. Sept. & Class.

Ἀναχυσίς, εως, ἡ, (ἀναχέω, to pour out or forth,) 1) prop. an out-pouring; 2) metaph. excess, or sink, of dissoluteness and vice, 1 Pet. iv. 4.

Ἀναχωρέω, f. ἦσω, prop. to go backward, recede, as in retreating before an enemy. In N. T., and sometimes in Class., simply to depart from one place to another, 1) gener. Matt. ii. 12, 13, 14, 22, iv. 12, xii. 15, xv. 21, et al. 2) spec. to withdraw, retire for privacy, Acts xxiii. 19, xxvi. 31. In Matt. ix. 24, ἀναχωρεῖτε, withdraw, i. e. give place.

Ἀνάψυξις, εως, ἡ, (ἀναψύχω,) prop. a breathing time, (so the more Classical ἀναψυχὴ in Athen. p. 24,) and metaph. a relief from severe labour or trouble, Eurip. Suppl. 325. Acts iii. 19, καιροὶ ἀναψύξεως. Sept. in Ex. viii. 15. Philo, p. 371. Strabo, p. 1137.

Ἀναψύχω, f. ἔω, prop. to draw breath again, to recover breath, intrans. Meleag. Epigr. 58. Hence metaph. to rest from toil, Oppian v. 623. Sept. Also trans. 1) prop. to refresh any one, by fanning and cooling, Hom. Od. iv. 568. 2) to refresh, recreate, 2 Tim. i. 16, με ἀνέψυξε. Hom. and Herodot.

Ἀνδραποδιστής, οὔ, ὁ, (ἀνδραποδίζω,) a man-stealer, kidnapper, 1 Tim. i. 10. Sept. and Class.

Ἀνδρίζω, f. ἴσω, (ἀνὴρ,) to render manly or brave; in N. T. mid. ἀνδρίζομαι, to acquit oneself as a man, behave courageously, 1 Cor. xvi. 13. Sept., Jos., and Class.

Ἀνδροφόνος, ου, ὁ, (ἀνὴρ, φόνος,) a man-slayer, murderer, 1 Tim. i. 9, and Plato.

Ἀνέγκλητος, ου, ὁ, ἡ, adj. (α, ἐγκαλίω, to accuse,) blameless, irreproachable, 1 Cor. i. 8. Col. i. 22. 1 Tim. iii. 10. Joseph. and Class.

Ἀνεκδιήγητος, ου, ὁ, ἡ, adj. (α, ἐκδιηγέομαι,) inexpressible, unutterable, 2 Cor. ix. 15, and lat. Class.

Ἀνεκλάλητος, ου, ὁ, ἡ, adj. (α, ἐκλαλίω,) unutterable, inexpressible, 1 Pet. i. 8.

Ἀνέκλειπτος, ου, ὁ, ἡ, adj. (α, ἐκλείπω,) never-failing, exhaustless, Lu. xii. 33, and later Class.

Ἀνεκτός, ἡ, ὄν, adj. (ἀνέχομαι,) supportable, tolerable, Matt. x. 16. xi. 22, 24, et al. Class.

Ἀνελεήμων, ονος, ὁ, ἡ, adj. (α, ἐλεήμων,) uncompassionate, pitiless, Rom. i. 31, and Sept.

Ἀνεμίζω, f. ἴσω, (ἀνεμος,) to agitate

by the wind; pass. (of waves,) to be tossed about, Ja. i. 6.

Ἄνεμος, ου, ὁ, (ἀέω, to breathe, or blow,) wind, I. prop. Matt. xi. 7, & oft. So οἱ τέσσαρες ἀνεμοί, 'the four cardinal winds,' Rev. vii. 1, and Jos. Ant. viii. 3, 5.

—II. by meton. οἱ τέσσα. ἀνεμοί, 'the four quarters of the earth,' whence these cardinal winds blow, Matt. xxiv. 31. Mk. xiii. 27. Sept. 1 Chron. ix. 24. Dan. xi. 4.—

III. metaph. as an emblem of instability, πᾶς ἀνεμος τῆς διδασκαλίας, light unstable motion, Eph. iv. 14. Ecclus. v. 9, μὴ λίγμα ἐν παντὶ ἀνέμῳ.

Ἀνένδεκτος, ου, ὁ, ἡ, adj. (α, ἐνδέχομαι,) impossible, Lu. xvii. 1.

Ἀνεξερεύνητος, ου, ὁ, ἡ, adj. (α, ἐξερευνᾶω, to search out,) inscrutable, Rom. xi. 33.

Ἀνεξίκακος, ου, ὁ, ἡ, adj. (ἀνέχομαι & κακός,) patient and forbearing under injuries, 2 Tim. ii. 24, and later Class.

Ἀνεξιχνίαστος, ου, ὁ, ἡ, adj. (α, ἐξιχνιάζω, to explore,) inscrutable, incomprehensible, Rom. xi. 33. Eph. iii. 8, & Sept.

Ἀνεπαίσχυντος, ου, ὁ, ἡ, adj. (α, ἐπαισχύνομαι,) that needeth not to be ashamed, 2 Tim. ii. 15.

Ἀνεπιληπτος, ου, ὁ, ἡ, adj. (α, ἐπιλαμβάνω,) 1) prop. not to be laid hold of, as said of a wrestler; 2) metaph. not to be laid hold of for blame, unblameable, 1 Tim. iii. 2, and Class.

Ἀνέρχομαι, f. ἀνελύσομαι, aor. 2. ἀνῆλθον, to come or go up, as εἰς τὸ ὄρος, John vi. 3. εἰς Ἱεροσ. Gal. i. 17, sq. Sept. and Class.

Ἄνεσις, εως, ἡ, (ἀνίημι, to loose,) a letting loose, I. from bonds or imprisonment, Acts xxiv. 23, ἔχειν ἄν. to be freed from bonds. Sept. ἀνεσιν δοῦναι, 'to give liberty.'—II. from labour, &c. 2 Cor. viii. 13, οὐχ ἵνα ἄλλοις ᾗ ἀνεσις. Jos. Ant. iii. 10, 6, ἄν. δοῦναι, and Class.—III. metaph. rest, quiet, either external, 2 Cor. vii. 5. 2 Th. i. 7, or internal, 2 Cor. ii. 12.

Ἀνετάζω, f. ἄσω, gener. to examine thoroughly, scrutinize closely, Judg. vi. 29, Alex.; spec. in N. T. to examine by torture, eq. to βασανίζω, Acts xxii. 24, 29.

Ἄνευ, adv. or rather prep. governing the gen. without. I. as said of things, without the help of, 1 Pet. iii. 1, ἄνευ λόγου. Sept. and Class.; also of manner, 1 Pet. iv. 9, ἄνευ γογγυσμῶν, Sept. and Class.—II. said of persons, without the knowledge or will of, Matt. x. 29, ἄνευ τοῦ Πατρὸς. Sept. and Class.

Ἀνεύθετος, ου, ὁ, ἡ, adj. (α, εὐθετός,) incommodious, Acts xxvii. 12.

Ἀνευρίσκω, f. ῥήσω, (ἀνα, εὐρίσκω,) to find out by search, Lu. ii. 16.

*Ἀνέχω*, f. *έξω*, to hold up, as the hands aloft, or as any person or thing from falling. In N. T. only in Mid. *ἀνέχομαι*, prop. to hold oneself up. Hence, to bear up, endure. I. as said of things, to endure, bear patiently, with gen. understood, as afflictions, 2 Th. i. 4. Sept. and Class.; also absol. 1 Cor. iv. 12. 2 Cor. xi. 20.—II. as said of persons, to bear with, Matt. xvii. 17. Mk. ix. 19. Lu. ix. 41. 2 Cor. xi. 1, 19. Eph. iv. 2. Col. iii. 13. Sept. and Class.—III. by implic., to admit or receive, with gen., i. e. listen to, as said both of persons, as Acts xviii. 14. 2 Cor. xi. 4, and things, as doctrine, &c. 2 Tim. iv. 3. Heb. xiii. 22. Sept. & Class.

*Ἀνεψιός*, οὗ, ὁ, a nephew, Col. iv. 10. Sept. and Class.

*Ἀνηθον*, ου, τὸ, anethum, dill, an aromatic plant, Matt. xxiii. 23.

*Ἀνήκω*, defect. (*ἀνά, ἤκω*), to come up to any thing, to reach to. In N. T. metaph. to pertain to any thing, i. e. to be pertinent or becoming, Col. iii. 18, *ἀνήκεν*. Eph. v. 4, τὰ ἀνήκοντα. Philom. 8, τὸ ἀνήκον, and so in Class.

*Ἀνήμερος*, ου, ὁ, ἡ, adj. (α, ἡμερος), ungentle, fierce, 2 Tim. iii. 3, and Class.

*Ἀνὴρ*, ἀνδρὸς, ὁ, I. a man, i. e. an adult male person. 1) prop. Matt. xiv. 21, & oft. as said of men in various relations and circumstances, where the context must determine the exact import. 2) joined with adj. or subst., it forms a periphrasis for a subst., Lu. v. 8, ἀνὴρ ἁμαρτωλός. Matt. vii. 24. Acts iii. 14, & Class. And so with a Gentile adj., as ἀνὴρ Ἰουδαῖος, Acts x. 28, et al. So in a direct address, ἀνδρες Ἀθηναῖοι, Acts xvii. 22; ἀνδρες Ἐφέσιοι, xix. 35; ἀνδρες Ἰσραηλῖται, ii. 22, et al.; ἀνδρες Γαλιλαῖοι, i. 11. Joseph. and Class. So ἀνδρες ἀδελφοί, Acts i. 16.—Xen. An. i. 6, 6, ἀνδρες φίλοι. 3) metaph. a man of ripe understanding, 1 Cor. xiii. 11. Comp. Eph. iv. 13. So in Pope's Epitaph on Gay, 'In wit, a man; simplicity, a child.'—II. indef. a man, i. e. one of the human race; also a person, Lu. xi. 31, et al. Sept. and Class.

*Ἀνθίστημι*, (f. ἀντιστήσω, perf. ἀνθέστηκα, aor. 2. ἀντίστην, imp. mid. ἀνθίσταμην), to withstand, resist, whether in deeds or in words, or both, constr. with dat. or absol. Matt. v. 39. Lu. xxi. 15, and often in Sept. and Class.

*Ἀνθολογέω*, f. ἤσω, mid. ἀνθολογέομαι, prop. to say mutually the same things. Hence, as said of two parties, to confess mutually, and sometimes simply to confess, especially in confession of sin to God in prayer. So Joseph. Ant. viii. 10, 3, ἀνθ. τὰς ἁμαρτίας. 1 Esdr. viii. 91, προσερχόμενος ἀνθολογέωτο κλαίων.

Ecclus. xx. 1; but in N. T. and sometimes in later Class. writers, (as Diod. Sic. i. 70, ἀνθ. τὰς ἀρετὰς τινος,) it is used in the sense to profess publicly, esp. in the celebration of prayer and praise to God, in return for (ἀνθ.) his mercies and blessings, Lu. ii. 38, ἀνθωμολογεῖτο τῷ Κυρίῳ, 'returned praises and thanks to God.' Ps. lxxviii. 13, Sept. ἀνθωμολογησόμεθά σοι εἰς τὸν αἰῶνα.

*Ἀνθος*, εος, τὸ, a flower, Ja. i. 10, sq. 1 Pet. i. 24. Sept. and Class.

*Ἀνθρακιά*, ἀς, ἡ, (ἀνθραξ,) a mass of live coal, such as was put in a chafing-dish, Jo. xviii. 18. xxi. 9, and Class.

*Ἀνθραξ*, ακος, ὁ, a live coal, Rom. xii. 20. Sept. in Prov. xxv. 22.

*Ἀνθρωπάρεσκος*, ου, ὁ, ἡ, adj. (ἀνθρωπος & ἀρίσκω), desirous of pleasing men, i. e. without due regard to the approbation of God, Eph. vi. 6. Col. iii. 22. Sept. Ps. liiii. 6. Apocr. and later Greek writers.

*Ἀνθρώπινος*, νη, νον, adj. human, belonging to man, his manners and customs, nature, or condition. I. in nature or kind, Ja. iii. 7, ἡ φύσις ἡ ἀνθ., i. e. man; 1 Cor. ii. 13, σοφία ἀνθ., 'such wisdom as man, by his own natural powers, and without divine aid, can attain to,' as opposed to heavenly.—II. in respect to origin or adaptation, 1 Cor. iv. 3, ἀνθ. ἡμέρα, human day of trial, i. e. 'one fixed for trial.' 1 Pet. ii. 13, ἀνθ. κτίσις. 1 Cor. x. 13, δ. πειρασμός, 'common to men.' Rom. vi. 19, ἀνθρώπινον λέγω, i. e. 'in a manner adapted to human weakness.'

*Ἀνθρωποκτόνος*, ου, ὁ, ἡ, (ἀνθρωπος & κταίνω), prop. adj. slaying men; but in the N. T. as subst. man-slayer, said metaph. of Satan, as the author of sin and death, (see Wisd. ii. 24. Ecclus. xxv. 24.) John viii. 44. Rom. v. 12. In 1 John iii. 15, said of murder, as regards purpose and design.

*Ἀνθρωπος*, ου, ὁ, ἡ, subst. I. a man, an individual of the human race, of whichever sex, A PERSON. 1) gener. and univers., Matt. iv. 19. xii. 12, et al. oft. 2) said in reference to his human nature, a man, i. e. a human being, prop. in reference to the external man, (Phil. ii. 7. Ja. v. 17, & elsewhere.) including the idea of infirmity and imperfection, as opp. to God, or divine things, 1 Cor. i. 25. iii. 21. Gal. i. 11, sq. κατ' ἀνθρώπον, 'of human origin.' So λέγειν, or λαλεῖν κ. ἀνθ., 'to speak in accordance with human views,' &c. 'to illustrate by human examples or institutions,' 'to use as a popular mode of speaking,' &c. Rom. iii. 5. 1 Cor. ix. 8. Also the genit. ἀνθρώπου instead of the adj. ἀνθρώπινος, 2 Pet. ii. 16. Rev. xiii. 13.

xxi. 17. Also metaph. of the *internal man*, the *mind* or *soul*, the rational man, Rom. vii. 22. Eph. iii. 16; called in 1 Pet. iii. 4, ὁ κρυπτός τῆς καρδίας ἄνθρωπος, to which is opposed, at 2 Cor. iv. 16, ὁ ἔξω ἄνθρωπος. So ὁ παλαιὸς and ὁ καινὸς ἄνθρωπος, as said of the old unrenewed, and the new, i. e. renewed, nature and disposition of man, wrought in man by the regenerating influences of the Holy Spirit, and cherished by the moral motives of the Gospel. 3) as said with reference to the *character* and *condition* of any one, and used in various senses, according to the context, a *male person* of ripe age, Matt. viii. 9, & oft.; a *husband* as opp. to a wife, Matt. xix. 10; a *son* as opp. to a father, Matt. x. 35; a *master* as opp. to a servant, &c. Matt. x. 36.—II. INDEFIN. as equiv. to τις, *one, some one, any one*. 1) gener. τις ἄνθρωπος, a *certain man*, Lu. x. 30. Matt. xiv. 2. John v. 5; or without τις, Matt. ix. 9, al. oft. So in a general proposition, a *man*, i. e. any one out of a number, Rom. iii. 28; and with a neg. *no man, no one*, Matt. xix. 6. 2) joined with an adj. or subst., it forms a periphrasis for a subst., Matt. xi. 19, ἄνθρωπος φάγος. xiii. 45, ἄνθ. ἔμπορος. xiii. 52, ἄνθ. οἰκοδεσπότης. xviii. 23. 3) by implic. ὁ ἄνθρωπος with the article, *every man, every person whatsoever*, Matt. iv. 4, οὐκ ἐπ' ἄρτῳ ζήσεται ὁ ἄνθ., et al.—III. ὁ ἄνθρ. with the art. equiv. to αὐτός or ἐκεῖνος, *this, that, he, &c.* Matt. xii. 13, 45. xxvi. 72, οὐκ οἶδα τὸν ἄνθρωπον. Mk. iii. 3, 5. xiv. 21. Lu. vi. 10, et al.—IV. υἱὸς ἀνθρώπου, a *son of man*, from the Heb. 1) equiv. to ἄνθρωπος, a *man*, Mk. iii. 28. Heb. ii. 6, & Sept. 2) with the article, as a proper name for the MESSIAH, ὁ Υἱὸς τοῦ ἀνθρώπου, (derived from Dan. vii. 13.) Matt. xvi. 13. John xii. 34.

Ἀνθυπατεύω, f. εἴσω, (ἀνθύπατος,) to be *proconsul*, Acts xviii. 12, & Class.

Ἀνθύπατος, ου, ὁ, (ἀντι, ὑπάτος,) a *proconsul*, Acts xiii. 7, 12. xix. 38, & Class.

Ἀνίημι, f. ἀνήσω, aor. 2. ἀνῆν, aor. 1. pass. ἀνέην, to *let go*, trans. 1) prop. to *loose*, as opp. to tightening, Acts xxvii. 40, τὰς ζευκτηρίας. Acts xvi. 26, τὰ δεσμά. 2) metaph. to *leave off, abandon*, Eph. vi. 9, α. τὴν ἀπειλήν, to *abandon, not care for*. Heb. xiii. 5, οὐ μὴ σε ἀνῶ. Sept. & Class.

Ἀνίλεως, ω, ὁ, ἡ, adj. (α, ἴλεως,) *pitiless*, Ja. ii. 13.

Ἀνίπτω, ου, ὁ, ἡ, adj. (α, νίπτω,) *unwashed*, Matt. xv. 20. Mk. vii. 2, 5. Hom. II. vi. 266.

Ἀνίστημι, f. ἀναστήσω, aor. 1. ἀνέστησα, aor. 2. ἀνέστην, imper. ἀνάστηθι. Of this verb the significations may be divided into two classes, *trans.* and

*intrans.* I. TRANS. in the pres., imperf. fut., and aor. 1. of the act., to *cause to rise up, or stand, to raise up*. 1) prop. as said of those lying down, Acts ix. 41. Sept., Joseph., and Class.; or fig. as said of the dead, to *recal to life*, John vi. 39, 40, 44, 54. Acts ii. 32, et al. also in Class. 2) metaph. to *raise up*, i. e. *cause to exist or appear*, e. g. σπέρμα τιπλ, Matt. xxii. 24. τὸν Χριστόν, Acts ii. 24, 32. προφήτην Acts iii. 22, 26. vii. 37. Heb. vii. 11, 15. Sept.—II. INTRANS. in the perf., plup., and aor. 2. act., and in the mid., to *rise up, to arise*. 1) prop. as said of those sitting or lying down, Matt. xxvi. 62, and oft. Sept. and Class. So ἀναστήναι ἐκ νεκρῶν, to *rise from the dead, return to life*, Matt. xvii. 9. Mk. ix. 9, sq. or without νεκρῶν, Matt. xx. 19, et al. & Class. Fig. in Eph. v. 14, ἀνάστα ἐκ τῶν νεκρῶν, 'rise from the death of sin to the life of righteousness.' 2) metaph. to *rise up into existence, to be*, Acts vii. 18, ἀνίστη βασιλεὺς ἕτερος. xx. 30, and Sept. 3) to *rise up, come forward, appear*, Mk. xiv. 57. Lu. x. 25. xi. 32, et al. So ἀναστήναι ἐπὶ τινα, to *rise up against any one*, in the way of attack, Mk. iii. 26. Sept. 4) as a sort of Oriental pleonasm, prefixed (esp. in the part.) to verbs of going about, undertaking, or doing any thing, Matt. ix. 9, ἀναστὰς ἠκολούθησεν. Mk. i. 35. ii. 14, and oft. Sept. freq.

Ἀνόητος, ου, ὁ, ἡ, adj. (α, νοέω,) prop. in pass. *not thought of, or not to be thought of, or understood*, Hom. Hymn. in Merc. 80, but gener. act. *unwise, foolish*, as said of those who want reason to govern their appetites or passions; and in N. T. of those who are *slow to comprehend*, or at least admit and act upon, moral or religious truth, Lu. xxiv. 25. Rom. i. 14. Gal. iii. 1, 3. Tit. iii. 3, also Sept. & Class. In 1 Tim. vi. 9, ἐπιθυμίας ἀνοήτους, *foolish*, i. e. *irrational and brutish, lusts*.

Ἀνοία, ας, ἡ, (ἀνους, fr. α, νοῦς,) prop. *want of understanding, folly*, Sept. and Class., but in N. T. from Hebr. *madness*, i. e. desperate wickedness, Lu. vi. 11, or *foolish temerity*, with the mixed notion of impiety, 2 Tim. iii. 9. 2 Macc. xiv. 5. Jos. Ant. viii. 13, 1, ἀνοία καὶ πονηρία. Thuc. iii. 42 & 48.

Ἀνοίγω, (f. ἀνοίξω, aor. 1. ἀνέωξα & ἤνοιξα, perf. 2. ἀνέωγα, perf. pass. ἀνέωγμαί & ἤνιωγμαί, aor. 1. pass. ἀνεώχθην, ἤνοιχθην, and ἤνεώχθην, Rev. xx. 12,) to *open what was shut*, trans. and in later usage, perf. 2. ἀνέωγα, intrans. to *be open, to stand open*. I. as said of what is closed by a lid or door, &c. Matt. ii. 11, Σησαυρούς. So also Eurip. Ion 923. Matt. xxvii. 52, ἀν. μνημεῖα, as closed by stones for doors. Fig. with θύρα,

Acts v. 19, or other similar terms; sometimes in a metaph. sense, to open the door of the heart, as Rev. iii. 20. Acts xiv. 27. Rev. iii. 7, 8.—II. said of the heavens, to so open them as that celestial things may become manifest and revealed to man on earth, Matt. iii. 16. Lu. iii. 21. John i. 52. Acts vii. 56. x. 11. Rev. xix. 11, & Sept.—III. said of a book rolled up and sealed, Rev. v. 2—5. x. 2, 8. xx. 12; also of the seals, Rev. v. 9. vi. 1, et al.—IV. said of the mouth, whether as opened for the purpose of discourse and address, Matt. v. 2. xiii. 35, et al. or of opening one's mind, 2 Cor. vi. 11; said of the dumb, to have the mouth opened, for recovering speech. Fig. said of the earth, to open her mouth, for 'open out into a chasm,' Rev. xii. 16, and Sept.—V. said of the eyes, both prop. to cause to see, to restore to sight, Matt. ix. 30. xx. 33, et al. and Sept. and metaph. to cause to understand, Acts xxvi. 18.

'Ανοικοδομέω, f. ήσω, to rebuild, Acts xv. 16. Sept. and Class.

'Ανοιξις, εως, ή, (άνοιγω,) the act of opening, Eph. vi. 19, and Class.

'Ανομία, ας, ή, (άνωμος,) prop. lawlessness, a violation or transgression of law, whether human or divine; in N. T. chiefly the latter. 1) prop. 1 John iii. 4, and Class. 2) by implic. and from the Heb. sin, iniquity, Matt. xxiii. 28. xxiv. 12. Rom. iv. 7, plur. vi. 19, sēp. al.; said of apostasy from the Christian faith, 2 Th. ii. 7.

'Ανομος, ου, ό, ή, adj. (α, νόμος,) lawless, i. e. not having, or at least knowing, or acknowledging a law, meaning in N. T. a divine or revealed law. I. without law, i. e. not subject to the law, namely, of Moses, 1 Cor. ix. 21; hence, gentile, pagan, Acts ii. 23, and Apocr.—II. by implic. and from the Heb. a violator of the divine law, an impious wicked person, 1 Tim. i. 9. 2 Pet. ii. 8. a malefactor, Mk. xv. 28. Lu. xxii. 37. 2 Th. ii. 8, ό άνομος, equiv. to ό άνθρωπος άμαρτίας, with reference to the impiety of idolatry.

'Ανόμως, adv. without a divine law, i. e. not being subject to it, Rom. ii. 12.

'Ανορθόω, f. ώσω, to set upright or erect, trans. I. prop. aor. 1. pass. άνωρθώθην, with mid. force, to stand erect, Lu. xiii. 13; also metaph. to confirm, establish, Heb. xii. 12. Sept. and Class.—II. to re-erect, rebuild, Acts xv. 16, and Class.

'Ανόσιος, ου, ό, ή, adj. (α, όσιος,) unholy, impious, regardless of duty to God or man, 1 Tim. i. 9. 2 Tim. iii. 2, and Class.

'Ανοχή, ης, ή, (άνέχω,) prop. a holding back, delay. In N. T. metaph. self-restraint, forbearance, Rom. ii. 4. iii. 26.

'Ανταγωνίζομαι, f. ίσομαι, to contend with, strive against any person or thing; the latter, in Heb. xii. 4.

'Αντάλλαγμα, ατος, τό, (άντι, άλλάσσω,) any thing given in exchange for another, Matt. xvi. 26. Mk. viii. 37, άντ. της ψυχής. A phrase derived from the redemption of a slave, Sept. and Class.

'Ανταναπληρόω, f. ώσω, prop. to fill up instead of, or in turn or return, Col. i. 24, ανταναπληρώ τὰ ύπερήματα των θλίψεων του Χριστου εν τη σαρκί μου, and lat. Class.

'Ανταποδίδωμι, f. δώσω, to give back any thing instead of something else received, to repay, requite, whether 1) for good, to reimburse, reward, Lu. xiv. 14. Rom. xi. 35. 1 Th. iii. 9, and Sept.; or 2) for evil, to avenge, Rom. xii. 19. 2 Th. i. 6. Heb. x. 30, and Sept.

'Ανταπόδομα, ατος, τό, (άνταποδίδωμι,) retribution, whether for good, Lu. xiv. 12, or evil, Rom. xi. 9, and Sept.

'Ανταπόδοσις, εως, ή, (άνταποδίδωμι,) recompense, reward, Col. iii. 24, and Sept.

'Ανταποκρίνομαι, aor. 1. pass. άνταπεκρίθην with mid. signif. to answer again, to reply against, constr. with dat. or acc. Lu. xiv. 6. Rom. ix. 20, and Sept.

'Αντεῖπον; aor. 2. used as aor. of άντιλέγω, to gainsay, contradict, with dat. Lu. xxi. 15. absol. in Acts iv. 14. Sept. and Class.

'Αντέχω, (άντι, έχω,) trans. to hold any thing against some resisting force, and intrans. to resist, Jos. Ant. v. 8, 6. Mid. άντέχομαι, f. άνθέξομαι, 1) to hold oneself fast by any thing or person, to cleave to it, be warmly attached to it, with gen. Matt. vi. 24. Lu. xvi. 13. Tit. i. 9. Hence, from the adjunct, 2) to studiously take care of any one, 1 Th. v. 14. άντ. των άσθενών. So Job xxxiii. 24, άνθίξεται, του μη πεσεῖν εις θάνατον. Comp. Acts xx. 35.

'Αντι, prep. with gen.; prop. simply, in a LOCAL sense, over against, in presence of, as Hom. Il. xxi. 481, άντι τινος στήναι. Hence used metaph. either in a hostile sense, against, or by way of comparison, where it implies something of equivalent value, and denotes substitution, exchange, requital, &c. So in N. T. it is used, 1. by way of substitution, in place of, instead of, Lu. xi. 11, άντι ιχθύος όφιν. Ja. iv. 15. άντι του λέγειν ύμᾶς. 1 Cor. xi. 15, as implying succession, Matt. ii. 22, βασιλεύει άντι 'Ηρώδου. Sept. & Class. John i. 16, χάριν άντι χάριτος, grace upon grace, most abundant grace.—II. by way of exchange, requital, or equivalent, in consideration of, on account of, as said 1) of price,

for, Heb. xii. 16, ἀντὶ βρώσεως μῶσ. Sept. and Jos. 2) of persons for whom, or for the sake of whom, any thing is done, *in behalf of*, Matt. xvii. 27. xx. 28. Mk. x. 45. Soph. (Ed. Col. 1326. 3) of retribution, *for*, Matt. v. 38, ὁφθαλμὸς ἀντὶ ὁφθαλμοῦ. Rom. xii. 17, κακὸν ἀντὶ κακοῦ. 1 Pet. iii. 9, and Class. 4) of cause, motive, or occasion, *on account of*, *because of*, Heb. xii. 2, ἀντὶ χαρᾶς. Eph. v. 31, ἀντὶ τούτου. Lu. xii. 3, ἀνθ' ὧν, 'wherefore.' Though ἀνθ' ὧν is generally a causative formula, for ἀντὶ τούτου, ὅτι, 'on this account, namely that,' because that, or simply, *because*, Lu. i. 20. xix. 44. Acts xii. 23. 2 Th. ii. 10. Sept. and Class. In comp. ἀντὶ signifies, 1) *over against*, as ἀντιτάσσειν. 2) *contrary to*, as ἀντιλέγειν. 3) *reciprocity*, as ἀνταποδίδωμι. 4) *substitution*, as ἀντιβασιλεὺς, ἀνθύπατος. 5) *similarity*, as ἀντίθεος, ἀντάξιος.

Ἀντιβάλλω, f. βαλῶ, prop. *to cast*, or *throw* (as a ball) *in one's turn*, or from one to another; metaph. of words, *to cast backwards and forwards*, as doubts or arguments, in conversation or discussion, Lu. xxiv. 17, τίνες οἱ λόγοι οὗτοι, οὓς ἀντιβάλλετε πρὸς ἀλλήλους; So 2 Macc. xi. 13, πρὸς ἑαυτὸν ἀντιβ. τὸ γεγονός.

Ἀντιδιατίθημι, f. στήσω, (ἀντὶ, διατίθημι,) prop. in Acts *to set up any one against another*, and mid. ἀντιδιατίθεμαι, *to set oneself against another*, *to be opposed to him*, either in action or in opinion, as 2 Tim. ii. 25, where see Note.

Ἀντιδίκος, ου, ὁ, ἡ, (ἀντὶ, δίκη, a suit,) *an adversary in a law-suit*; chiefly, however, the plaintiff, Matt. v. 25. Lu. xii. 58, and Class. Hence it denotes gener. *any adversary or enemy*, Lu. xviii. 3, and in 1 Pet. v. 8, is applied to the Devil, the great adversary of man.

Ἀντίθεσις, εως, ἡ, (ἀντιτίθημι,) *opposition*, 1 Tim. vi. 20, ἀντιθέσεις (opposite opinions, contrary positions,) τῆς ψευδωνύμου γνώσεως.

Ἀντικαθίστημι, f. στήσω, prop. *to set one against another*, or *to oppose him*. In N. T. in aor. 2. intrans. *to withstand, resist*, Heb. xii. 4. And so ἀντικαθίστασθαι in 2 Sam. xxi. 5. Compl.

Ἀντικαλέω, f. ἴσω, *to invite in return to an entertainment*, Lu. xiv. 12. Xen. Conv. i. 13.

Ἀντίκειμαι, f. κείσομαι, prop. *to be placed opposite to*, metaph. *to be opposed to*, *to be adverse to*, foll. by dat. Gal. v. 17. 1 Tim. i. 10. So ὁ ἀντικείμενος, 'an adversary,' either absol. or with dat. Lu. xiii. 17. xxi. 15. 1 Cor. xvi. 9. Phil. i. 28. 2 Th. ii. 4. 1 Tim. v. 14. Sept. and Class.

Ἀντικρὺ, adv. *opposite to*, *over against*, with gen. Acts xx. 15, and Class.

Ἀντιλαμβάνω, f. λήψομαι, act. *to receive in return*. In Mid. *to take to oneself*, or lay hold of, either to save from falling, or to appropriate and possess, foll. by gen. In N. T. it is used 1) of things, *to take to one's possession*, 1 Tim. vi. 2, οἱ τῆς εὐεργεσίας ἀντιλαμβάνόμενοι, 'those who are in possession of the benefit [of their service].' 2) of persons, *to take into one's protection*, *protect*.

Ἀντιλέγω, f. ἔξω, *to speak against*, either foll. by dat. or absol. 1) *to gain-say*, *contradict*, Acts xiii. 45. xxviii. 19, 22. In Lu. xx. 27, foll. by μὴ with infin. *to deny*, Sept. and Class. 2) *to oppose*, *disobey*, *contemn*, Lu. ii. 34. John xix. 12. Rom. x. 21. Tit. i. 9. ii. 9.

Ἀντιλήψις, εως, ἡ, (ἀντιλαμβάνομαι,) prop. and in Class. *help*, *aid*; but in N. T. (and also sometimes in the Sept.) by meton. of abstract for concrete, *a helper*, *reliever*, 1 Cor. xii. 28, supposed by some to be equiv. to the διάκονος. But see my note there.

Ἀντιλογία, ας, ἡ, (ἀντιλέγω,) *contradiction*, gener. 1) as said of strife, Heb. vii. 7, or of controversy at law, Heb. vi. 16. Exod. xviii. 16. 2) of opposition, either in words, by reproach, Heb. xii. 3. Matt. xxvi. 60. xxvii. 22, et al.; or in deeds, by rebellion, Ju. 11, and Protevang. Jac. v. 9.

Ἀντιλοιδορέω, f. ἴσω, *to revile in turn*, 1 Pet. ii. 23. Lucian. Conv. § 40.

Ἀντίλυτρον, ου, τὸ, (ἀντὶ, λύτρον,) *a ransom*, price of redemption, 1 Tim. ii. 6, ἀντ. ὑπὲρ πάντων, where it is well explained by Hesych. ἀντίδοτον, implying the substitution, in suffering, of another person instead of the guilty one. See 2 Cor. v. 21. Tit. ii. 14. 1 Pet. i. 18. It does not occ. in Class., but ἀντίλυτρόω is found in Aristot.

Ἀντιμετρέω, f. ἴσω, *to measure out in return*, absol. Matt. vii. 2. Lu. vi. 38, where it is put metaph. for requite.

Ἀντιμισθία, ας, ἡ, (ἀντὶ, μισθός,) *retribution*, whether for good, (*recompense*), 2 Cor. v. 13, or for evil, (*punishment*), Rom. i. 27. Does not occ. in Class., but ἀντίμισθος is found in Æschyl. Suppl. 285.

Ἀντιπαρέρχομαι, f. ελεύσομαι, *to pass along on the opposite side of any thing* (as a road), and so *to pass by*, Lu. x. 31, sq. Wisd. xvi. 10. Anthol. Græc. Jacobus. vii. 255.

Ἀντιπέραν, adv. (ἀντὶ, πέραν,) *over against*, *on the opposite shore*, Lu. viii. 26, and Class.

Ἀντιπίπτω, f. πεσοῦμαι, 1) prop. *to fall against or upon*, implying violence

and hostility, Polyb. and Hlian. So our phrase 'to fall foul of' is used both in a natural and figur. sense, of being in opposition to any one or his laws; and so Acts vii. 51, τῷ Πνεύματι τῷ ἁγίῳ ἀντιπίπτετε.

Ἀντιστρατεύομαι, f. εὔσομαι, mid. dep. 1) prop. to lead out an army against; 2) met. to be adverse to, to oppose, with dat. Rom. vii. 23, ἀντισ. τῷ νόμῳ τοῦ νοός μου. Aristæn. Ep. ii. 1.

Ἀντιτάσσω, f. ξω, act. to range an army in battle-array against, or to oppose some persons to others, Thuc. iv. 55; metaph. to oppose, as Jos. Ant. iii. 1, 2, τῷ βιαζομένῳ τῆς ἀνάγκης ἀντιτάξαι τὸ ἀνδρεῖον. In N. T. mid. ἀντιτάσσομαι, met. to set oneself against, to resist, oppose, either with dat. or absol. Acts xviii. 6. Rom. xiii. 2. Ja. iv. 6. v. 6. Prov. iii. 34. Xen. Mem. iii. 5, 4.

Ἀντίτυπος, ου, ό, ή, adj. lit. 'formed after a type or model;' hence by a metaph. taken from coining, correspondent in form, similar to. So Nonnus, ἀντίτυπα ἦθη, 'similar manners.' Hence in N. T. it denotes (agreeably to the adjectival signification in the neut. τὸ ἀντίτυπον, used subst.) that which corresponds to a type, an antitype, Heb. ix. 24. 1 Pet. iii. 21, and in the early Fathers.

Ἀντίχριστος, ου, ό, an opposer of Christ, i. e. any one who denies that Jesus is the Messiah, and that the Messiah is come in the flesh, 1 John ii. 18, 22. iv. 3. 2 John 7.

Ἀντλήω, f. ήσω, (ἀντλος, a ship's pump,) to draw forth from a vessel (by means of some machine for that purpose) water, wine, or other liquors, either trans. or absol. John ii. 8, 9. iv. 7, 15. Sept. and Xen. Ec. vii. 4.

Ἀντλημα, ατος, τὸ, prop. what is drawn up; but in N. T. that vessel in which the water drawn up is contained, a bucket, John iv. 11.

Ἀντοφθαλμίω, f. ήσω, to look at in the face, to face, Barnab. Epist. c. 5, and Chrysost. In N. T. used metaph. of a ship, to face, i. e. bear up against, resist, the wind, Acts xxvii. 15. Wisd. xii. 14. Pol. xxviii. 17, 18, μὴ δύνασθαι ἀντ. τοῖς χρήμασιν.

Ἀνυδρος, ου, ό, ή, adj. (α, ὕδωρ,) dry, (lit. waterless,) Matt. xii. 43. Lu. xi. 24, ἀνυδροὶ τόποι, barren, desert. See Is. xli. 19. Hos. ii. 3. 2 Macc. i. 19. In 2 Pet. ii. 17, πηγαὶ ἀνυδροὶ, and Ju. 12, νεφέλαι ἀνυδ. are fig. said of specious seducers, as being like those fountains or clouds which promise water, but deceive those who rely upon them.

Ἀνυπόκριτος, ου, ό, ή, adj. (α, ὑπό-

κρίνομαι,) unfeigned, real, true, Rom. xii. 9. 2 Cor. vi. 6. 1 Tim. i. 5. Ja. iii. 17. 1 Pet. i. 22. Wisd. v. 18.

Ἀνυπότακτος, ου, ό, ή, adj. (α, ὑποτάσσω,) unsubjected, I. of things, not made subject, or put under one's controul, Heb. ii. 8.—II. of persons, not subjected, or not to be subjected, refractory, 1 Tim. i. 9. Tit. i. 6, 10.

Ἄνω, adv. up or above, denoting, I. place where, Acts ii. 19. Rev. v. 3, ἐν τῷ οὐρανῷ ἄνω. Hence ό, ή, τὸ ἄνω as adj. what is above (referred to heaven), and therefore heavenly. So τὰ ἄνω, the things of heaven, John viii. 23. comp. iii. 13, 31. vi. 38; but in the sense heavenly things, Col. iii. 1, 2. Gal. iv. 26, ἡ ἄνω ἱερουσαλήμ. Phil. iii. 14, ἡ ἄνω κλήσις, equiv. to ἐπουράνιος in Heb. iii. 1. Sept. and Class.—II. motion to a higher place, upwards, John xi. 41. Heb. xii. 15. Sept. and Class. John ii. 7, ἕως ἄνω, to the very top. Sept. in 2 Chr. xxvi. 8.

Ἀνώγειν, ου, τὸ, same as ἀνάγειν, which sec.

Ἄνωθεν, adv. (ἄνω,) I. of place, from above, Matt. xxvii. 51. Mk. xv. 38. John xix. 23, and Class. Hence said of whatever is from heaven; and because God dwells in heaven, it means from God, or in a divine manner, John iii. 31. xix. 11. Ja. i. 17. iii. 17, (ἡ ἄνωθεν σοφία, 'heavenly wisdom,') Sept. and Class.—II. of time, from the first, i. e. the very beginning, Lu. i. 3. Acts xxvi. 5, and Class. On the sense of ἄνωθεν in John iii. 3, 7, γεννηθῆναι ἄνωθεν, and Gal. iv. 9, see my notes.

Ἀνωτερικὸς, ή, όν, adj. upper, higher, Acts xix. 1, ἀ. μέρη, 'inland parts.'

Ἀνώτερος, α, ου, adj. higher, used in neut. as the compar. of ἄνω, Lu. xiv. 10, to a higher place, Heb. x. 8, ἀν. λέγων, above, i. e. 'in the former part of the quotation.'

Ἀνωφελής, έος, ό, ή, adj. (α, ὠφέλιω,) 1) useless, unprofitable, Heb. vii. 18, τὸ ἀνωφελές, 'uselessness.' Sept. and Class. 2) by impl. injurious, Tit. iii. 9, said of μάχαι νομικαί, and so Prov. xxviii. 3, ὑπέρος αὐν. Thuc. vi. 33. Plato, p. 334.

Ἀξίῳ, ης, ή, (ἄξιον, inf. ἄξαι,) as are, Matt. iii. 10. Lu. iii. 9. Sept. and Class.

Ἄξιος, ία, ίον, adj. worthy, lit. 'what draws the balance,' and makes the scales weigh down. Hence said metaph. I. of equal worth or value, i. e. worthy of being compared with, Rom. viii. 18, οὐκ ἄξια τὰ παθήματα, &c. So Sept. and Class.—II. gener. worthy, i. e. 'deserving of,' whether of good, or evil; 1) of good, absol. and of persons worthy of, i. e. of benefit, Matt. x.

11. Lu. vii. 4. Rev. iii. 4. foll. by gen. of thing, Matt. x. 10, & oft. 2) of evil, 'deserving of,' either absol. Rev. xvi. 6, or foll. by gen. πληγῶν, Lu. xii. 48. θανάτου, Rom. i. 32, & oft.—III. by impl. *suitable*, or *corresponding to*, with gen. as καρπὸς ἀξίους τῆς μετανοίας, Matt. iii. 8. Lu. iii. 8, et al. Hence ἀξίον ἐστι, *it is suitable*, or *proper*, 1 Cor. xvi. 4. 2 Th. i. 3, and Class.

Ἀξιόω, f. ὤσω, (ἀξιος,) *to account as deserving*, or *worthy of* any thing, 1) prop. and gener. with acc. of person, and gen. of thing, 2 Th. i. 11. 1 Tim. v. 17. Heb. iii. 3. x. 29, and Class. 2) spec. *to regard as suitable*, *think good*, Acts xv. 38, and Class.

Ἀξίως, adv. *suitably*, *becomingly*, with gen. Rom. xvi. 2. Eph. iv. 1. Phil. i. 27. 1 Th. ii. 12, and Class.

Ἀόρατος, ου, ὁ, ἡ, adj. (α, ὁράω,) *unseen*, or *that cannot be seen*, Rom. i. 20. Col. i. 15, sq. 1 Tim. i. 17. Heb. xi. 27. Sept. and Class.

Ἀπαγγέλλω, (f. ἐλῶ, aor. 1. ἀπήγγειλα, aor. 2. pass. ἀπηγγέλην,) with dat. of pers. and acc. of thing, or περι with gen. or ὅτι, πῶς, &c. or infin. 1. *to bring word*, *convey intelligence* to any person, *from* any person or place, concerning any person or thing. 1) *to relate*, *tell*, what has happened, with dat. of pers., or eis and acc. Matt. viii. 33, & oft. 2) *to make known*, *announce* what is done, or to be done, Matt. xii. 18. Lu. xviii. 37, & oft. Heb. ii. 12, ἀπαγγεῶ τὸ ὄνομά σου τοῖς ἀδελφοῖς μου.—II. *to bring back word from* any one, *to report*, foll. by dat. of pers. with or without acc. of thing, Matt. ii. 8. xi. 4. Lu. vii. 22. xiv. 21. Acts v. 22. Sept. and Class.

Ἀπαγχω, f. ἀγξω, *to strangle*; but gener. as in N. T. mid. ἀπάγχομαι, *to strangle oneself*, namely, by hanging, *to hang oneself*, Matt. xxvii. 5. Sept. and Class. On Acts i. 18, see my Note.

Ἀπάγω, f. ξω, aor. 2. ἀπήγαγον, aor. 1. pass. ἀπήχθην, *to lead or conduct away*, 1) gener. Lu. xiii. 15. foll. by πρὸς, Acts xxiii. 17. Sept. and Class. In N. T. said chiefly in a judicial sense, *to lead away or bring*, i. e. either before a judge, or to prison, Matt. xxvi. 57. Mk. xiv. 44, 53. xv. 16, al., or to punishment, Matt. xxvii. 31. Lu. xxiii. 26. John xix. 16. Hence absol. ἀπαχθῆναι, *to be led off* to death, Acts xii. 19, and Sept. 2) used of a way which *leads* (i. e. points or tends), to foll. by eis, Matt. vii. 13, sq. Jos. Ant. iv. 6, 10, ἀπ. eis μετάνοιαν. 3) mid. ἀπάγομαι, lit. *to take oneself off*, *to go away*, also metaph. *to go astray*, *be seduced to evil*, 1 Cor. xii. 2, ἀπ. πρὸς τὰ εἰδωλα τὰ ἄφωνα.

Ἀπαίδευτος, ου, ὁ, ἡ, adj. (α, παι-

δεύω,) prop. *uninstructed*, Xen. Mem. iv. 1. 4. Hence, *ignorant*, said both of persons, as Sept. and Jos., and of things, *foolish*, 2 Tim. ii. 23, ἀ. ζητήσεις. So Plut. vi. 143, 5, ἀπαιδευτοὶ διαθέσεις.

Ἀπαίρω, f. ἀρῶ, prop. trans. *to take away*, *remove*, Hdot. viii. 57; intrans. *to go away*, *depart*, Sept. often, and Class. In N. T. occ. only in aor. 1. pass. ἀπήρθη, *to be taken away*, Matt. ix. 15. Mk. ii. 20. Lu. v. 35.

Ἀπαιτέω, f. ἥσω, *to demand back from* any one, *to require at* his hands, trans. with ἀπὸ τινος, Lu. vi. 30. xii. 20, τὴν ψυχὴν σου ἀπαιτοῦσιν ἀπὸ σου.

Ἀπαλγίω, f. ἥσω, in Class. *to grieve out*, i. e. *to cease from grieving*, Thuc. ii. 61. In N. T. *to cease to feel*, whether grief, shame, or other passions, *to be unfeeling*, esp. without sense of shame, Eph. iv. 19.

Ἀπαλλάσσω, f. ἀξω, *to remove from*, trans. foll. by τί, ἀπὸ τινος, Class. and Sept. Hence, in N. T. 1) mid. ἀπαλλάσσομαι, *to remove oneself from*, *to depart*, *leave*, with ἀπὸ, Acts xix. 12. Sept. and Class. 2) pass. by impl. *to be set free*, or *dismissed*, Lu. xii. 58, ἀπηλλάχθαι ἀπὸ αὐτοῦ, *to be let go*, i. e. by some private adjustment of the demand; metaph. *to liberate from*; Heb. ii. 15, in act. *to free from fear*; so the Class. use the phrase, ἀπαλλαγῆναι νόσου, and ἀπ. ἀπὸ δουλοσύνης.

Ἀπαλλοτριόω, f. ὤσω, *to estrange*, *alienate*; pass. *to be estranged*, or *alienated*, from any one, either foll. by gen. Eph. ii. 12. iv. 18, or absol. Col. i. 21. Sept., Jos., Pol., and Diod. Sic.

Ἀπαλός, ἡ, ὄν, adj. prop. *yielding to the touch*, but gener. *soft*, *tender*, said of the young shoot of a tree, Matt. xxiv. 32. Mk. xiii. 28. So Lev. ii. 14, Αἰ. ἀπαλά λαχανα.

Ἀπαντάω, f. ἥσω or ἥσομαι, prop. *to meet from opposite directions*, *to fall in with*, *meet with*, foll. by dat. Matt. xxviii. 9. Mk. v. 2. John iv. 51, al. Sept. and Class. Said of a hostile encounter, Lu. xiv. 31. also in Jud. viii. 21. 2 Sam. i. 15.

Ἀπάντησις, εως, ἡ, (ἀπαντῶ,) *a meeting or encounter*, Sept. often and lat. Class. In N. T. occ. only in the phrase eis ἀπάντησιν, put by Heb. for the infin. ἀπαντῶν, *to meet with*, foll. by gen. Matt. xxv. 1, 6. 1 Th. iv. 17; by dat. Acts xxviii. 15.

Ἀπαξ, adv. 1) prop. *once*, 2 Cor. xi. 25. Heb. ix. 7, al. Sept. & Class. So ἀπαξ καὶ ὁς, *once and again*, i. e. several times, Phil. iv. 16. 1 Th. ii. 18, & Sept. 2) metaph. *once for all*, Heb. vi. 4. ix. 27. x. 2. Joseph. & Sept.



Ἀπαράβατος, ου, ὁ, ἡ, adj. (α, πα-  
ραβαίνω,) used in later Class. either act.  
not passing over, or transgressing a law,  
Joseph. Ant. xviii. 8, 2; or pass. not vio-  
lated, i. e. inviolate, as said of a law. In  
N. T. said of Christ's priesthood, Heb. vii.  
24, as being not transient, or passing to a  
successor, but perpetual.

Ἀπαρασκευάστος, ου, ὁ, ἡ, adj.  
(α, παρασκευάζω,) *unprepared*, 2 Cor.  
ix. 4, & Class.

Ἀπαρνέομαι, f. ἤσομαι, depon.  
(though the first fut. pass. ἀπαρνηθή-  
σομαι occ. in a pass. seuse, Lu. xii. 9.)  
prop. to deny, foll. by infin. Lu. xxii. 34,  
πρὶν ἢ τοῖς ἀπαρνήσῃ μὴ εἰδέναι με. He-  
rod. viii. 69. Hence metaph. of persons, to  
disown. 1) as said of Christ and his reli-  
gion, Matt. xxvi. 34, 35, 75. Mk. xiv. 30.  
John xiii. 38, al.; 2) of persons disowned  
by Christ, Lu. xii. 9. Sept. & Class. 3) foll.  
by εἰπὼν, to deny and renounce self, all  
personal interests of one's own, Matt. xvi.  
24. Mk. viii. 34. Lu. ix. 23.

Ἀπαρτι, sometimes printed ἀπ' ἀρτι,  
adv. of time, from this time, 1) henceforth,  
hereafter, Matt. xxiii. 39. John i. 52. 2)  
nearly equiv. to ἀρτι, but stronger, at this  
very time, even now, John xiii. 19. xiv. 7.  
Rev. xiv. 13. Aristoph. Plut. 388.

Ἀπαρτισμός, ου, ὁ, (ἀπαρτίζω, to  
complete,) completion, Lu. xiv. 28, πρὸς  
ἀπαρτισμόν, for completion, i. e. of the  
building. Dion. Hal.

Ἀπαρχή, ἥς, ἡ, (ἀπαρχομαι, to  
offer first-fruits in sacrifice, 2 Chron. xxx.  
24.) prop. an offering of first-fruits; then  
an offering gener. In N. T. prop. the first-  
fruits of any thing, which were usually  
consecrated to God; and hence, I. as said  
of things, the first part, or earnest of any  
thing, Rom. xi. 16, ἀπαρχὴ σείλ. φυρά-  
ματος, meaning, 'the first portion,' taken  
out of the mass, said metaph. of the  
Jewish Patriarchs. In Rom. viii. 23, τὴν  
ἀπαρχὴν τοῦ Πνεύματος is used fig., to  
denote the first gifts of the Holy Spirit,  
considered as the earnest and pledge of  
still higher gifts hereafter.—II. of per-  
sons, first in time, as to any thing, i. e.  
the first of whom any thing may be pre-  
dicated, a firstling, Rom. xvi. 5, ὃς ἐστὶν  
ἀπαρχὴ τῆς Ἀσίας εἰς Χριστόν, 'the  
first who embraced the Gospel.' 1 Cor. xv.  
20, 23, (of Christ,) ἀπαρχὴ τῶν κεκοι-  
μημένων, 'the first who had arisen from  
the dead.' 1 Cor. xvi. 15. Ja. i. 18, ἀπ.  
τῶν αὐτοῦ κτισμάτων.

Ἀπας, ασα, αν, adj. (ἄμα, πᾶς,)  
nearly the same as πᾶν, but stronger in  
sense, the whole, every, all together, Matt.  
xxiv. 39. Mk. xvi. 15, & oft.

Ἀπατάω, f. ἤσω, to deceive, trans.

Eph. v. 6. 1 Tim. ii. 14. Ja. i. 26. Sept.  
and Class.

Ἀπάτης, ἥς, ἡ, (ἀπατάω,) deception,  
deceit, said both of persons, a making false-  
hood pass for truth, 2 Pet. ii. 13, and, as  
mostly in Class., of any thing deceptive or  
seductive; and so Matt. xiii. 22. Mk. iv.  
19. Col. ii. 8. Heb. iii. 13. Eph. iv. 22,  
ἐπιθυμίας τῆς ἀπάτης, for ἀπατηλίας.

Ἀπάτωρ, ορος, ὁ, adj. (α, πατήρ,)  
without father, prop. one who has lost his  
father, but in N. T. 'one whose father is  
not reckoned in the genealogies,' Heb. vii.  
3. See, however, my note.

Ἀπαύγασμα, ατος, τό, (ἀπό, αὐγή,  
splendour,) lit. off-shining, prop. the light  
reflected from any lucid body, any reflected  
brightness; but in Heb. i. 3, ἀπ. τῆς δόξης  
τοῦ Θεοῦ, (as said of Christ,) fig. for 'in  
whom the Divine majesty is conspicuous,  
the effulgence of His glory,' implying his  
Divine nature. The term is equiv. to  
εἰκὼν in Col. i. 15.

Ἀπειδον, (aor. 2. subj. ἀπιδώ,) used  
as aor. of ἀφορᾶω, which see, prop. to  
look off from one object, and by impl.  
upon another, foll. by πρὸς or εἰς, and  
metaph. to look at, or regard with attention.  
Also in N. T. from the adjunct, to per-  
ceive and know any thing fully, after due  
consideration, Phil. ii. 23, ὡς ἂν ἀπιδῷ  
τὰ περὶ ἐμέ. So Jon. iv. 5, ἕως οὐ ἀπ-  
ίδῃ τί ἔσται τῇ πόλει.

Ἀπειθεία, ας, ἡ, (ἀπειθεῖς,) prop. a  
resistance to persuasion by contumacy. In  
N. T. said of the want of the obedience of  
faith, by unbelief, Rom. xi. 30, 32. Eph.  
ii. 2. v. 6. Heb. iv. 6, 11. Col. iii. 6. Jos.  
Ant. iii. 15, 2. & Fathers. It is a stronger  
term than ἀπιστία, denoting obstinacy of  
unbelief.

Ἀπειθεῖω, f. ἤσω, (ἀπειθεῖς,) prop.  
not to suffer oneself to be persuaded, to  
refuse belief, to disbelieve, or be disobeyed.  
In N. T. it is used 1) absol. of unbelievers  
in Christ, Acts xiv. 2. xvii. 5. xix. 9.  
Rom. xv. 31. 1 Pet. ii. 7; and of those  
who are disobedient to God, Heb. iii. 18.  
1 Pet. iii. 20. Rom. xi. 31. x. 21. Sept. &  
Joseph. 2) foll. by dat. of pers. or thing,  
e. gr. τῷ Υἱῷ, John iii. 36. τῷ Θεῷ, Rom.  
xi. 30. τῇ ἀληθείᾳ, Rom. ii. 8. τῷ λόγῳ,  
1 Pet. ii. 8. τῷ εὐαγγελίῳ, 1 Pet. iv. 17.

Ἀπειθεῖς, ἐός, ὁ, ἡ, adj. (α, πεῖθω,)  
unwilling to be persuaded, refusing belief,  
and consequently obedience; absol. Lu.  
i. 17. Tit. i. 16. iii. 3. foll. by dat. of pers.  
or thing, Acts xxvi. 19. Rom. i. 30. 2 Tim.  
iii. 2. Sept. and Class.

Ἀπειλέω, f. ἤσω, (the etymology is  
variously deduced, but with little success,  
I suspect it to be the same word with ἀπ-  
εἰλέω, which prop. means, to hem in, hem,

or *drive into a corner*, Hdot. ix. 9, and metaph. *to drive into straits*. See Hdot. i. 24. ii. 141. viii. 109.) Thence it came to mean gener. *to threaten*, i. e. to compel to do any action, or to *desist* from any action. Xen. Symp. iv. 31, οὐκ ἐτί ἀπειλούμαι, 'deterred by threats.' The constr. is acc. of thing, or a verb in infin. and dat. of pers.; so Acts iv. 17, ἀπειλῇ ἀπειλησώμεθα αὐτοῖς μηκέτι λαλεῖν, where the lit. sense is, 'minis deterreamus ne,' &c. the full sense, 'strictly charge them, under menace of punishment, not to speak,' &c. a sense of ἀπ. very rare, but of which I can cite two examples. Joseph. Ant. x. 7, 4, ὁ δὲ ἀπειλεῖ (αὐτοῖς) πρὸς τοὺς πολεμίους φυγεῖν. Theocr. Id. xxiv. 16, ἀπειλήσασα φυγεῖν βρέφος Ἡρακλῆα. In the only other passage where the word occurs in N. T. it is used absol. in the sense, *to use threatening language, reproach*, 1 Pet. ii. 23, πᾶσων οὐκ ἠπείλει: as in Demosth. p. 42, ἀπείλει. Hdot. iii. 77, τῷσι π. ἀπείλεον. Ecclus. xix. 17, ἔλεγξον τὸν πλησίον σου πρὶν ἢ ἀπειλήσαι.

Ἀπειλή, ἡς, ἡ, prop. *a threat*, Acts iv. 17, 29. ix. 1, and hence, *reproach, upbraidings*, Eph. vi. 9, ἀνιέντες τὴν ἀπ., and so ἀπειλέω, 1 Pet. ii. 23, and often in Sept., but see my note.

Ἀπειμι, f. ἵσμαι, *to be absent*, 1 Cor. v. 3. 2 Cor. x. 1, 11, and Class.

Ἀπειπον, aor. 2. fr. obsol. ἀπέπω; which prim. meant, as in Hom. *to speak out*, (equiv. to ἐξείπω,) as in putting forth a message, but afterwards *to speak off*, i. e. recall one's words, and metaph. *renounce* any purposed action, and gener. *to reject* any proposal, *refuse* or *interdict*, *forbid* any thing proposed to be done. Thuc. v. 23, 32, 43. vi. 89. vii. 60, & oft. in Class. In N. T. it occurs only in mid. which lit. means, *to speak oneself off* from any thing, i. e. *to renounce* or *disown*, and gener. *to have nothing to do with*; and is often used both as regards persons and things; the latter alone occ. in N. T. 2 Cor. iv. 2, ἀπ. τὰ κρυπτὰ τῆς αἰσχύνης, 'to have nothing to do with, renounce the practice of.'

Ἀπειραστός, ου, ὁ, ἡ, adj. (α, πειράζω,) either pass. *untried, untempted*; or act. *that has not tried or experienced*. In each of these two senses the word has been taken by one or other of the Commentators at Ja. i. 13, ὁ Θεὸς ἀπ. ἐστὶ κακῶν: but though the latter is quite agreeable to the *usus loquendi*, the former is more suitable to the context; and in the sense 'is untempted,' there seems implied that of 'is not to be tempted.'

Ἀπειρος, ου, ὁ, ἡ, adj. (α, πείρα,) prop. *unexperienced*, from not having made

trial of, and conseq. *uninstructed, ignorant*, Sept., Joseph., and Class. And so the word is gener. explained at Heb. v. 13. But I prefer the interpr. 'unfit for, unequal to, unable to comprehend' the doctrines of the Gospel.

Ἀπεκδέχομαι, f. ἵσμαι, depon. lit. *to wait out* the time of any one's absence, i. e. *to wait long for, to await, or expect ardently*, trans. Rom. viii. 19, 23, 25. 1 Cor. i. 7. Gal. v. 5. Phil. iii. 20. Heb. ix. 28. 1 Pet. iii. 20.

Ἀπεκδύομαι, f. ὕσμαι, depon. mid. 1) prop. *to strip off* and *lay aside*, as one's clothes; 2) fig. *to divest oneself of*, and *renounce* any habit or practice, Col. iii. 9, ἀπ. τὸν παλαιὸν ἄνθρωπον, i. e. the corrupt nature we derived from our father Adam. Simil. Hesychius. Philo, p. 59, χαλεπὸν ὁλοσχερῶς ἐκδύναί τὸν ἄνθρωπον, 'the man,' i. e. the disposition of man, also p. 1081, ἐκδύμενοι τὰ ἁμαρτήματα, and Joseph. Ant. xiii. 7, 1, ἀπεκδ. τὴν ὑπόκρισιν, in allusion to actors putting off the dress and mask of one character, and assuming that of another. 3) *to strip, i. e. divest of power or authority*, Col. ii. 15, ἀπ. τὰς ἀρχάς, 'having despoiled them of their power;' by an allusion to stripping vanquished foes of their armour and arms, and thereby making them powerless.

Ἀπέκδυσις, εως, ἡ, (ἀπέκδυμι,) prop. *a putting off* of garments, and metaph. *renunciation* or *abandonment* of habits and practices, Col. ii. 11, ἀπ. τοῦ σώματος τῆς σαρκός, 'by a renouncing of the sins to which the body and flesh are prone.' Comp. Col. iii. 9, ἀπεκδ. τὸν παλαιὸν ἄνθρωπον σὺν ταῖς πράξεσιν αὐτοῦ.

Ἀπελαύνω, aor. 1. ἀπήλασα, *to drive off, or away from*, Acts xviii. 16. Sept. and Class.

Ἀπελεγμός, ου, ὁ, (ἀπελέγχομαι, to be confuted,) prop. *a being convicted of error*, and by impl. *the dispute* thence resulting, Acts xix. 27, where εἰς ἀπελεγμὸν ἔλθειν is equiv. to ἀπελέγχεσθαι, and that parallel to εἰς οὐδὲν λογισθῆναι.

Ἀπελεύθερος, ου, ὁ, ἡ, adj. (ἀπό, ἐλεύθερος,) lit. *one who has ceased to be (ἀπό) a slave*, and become a *freeman, a freedman*, 1 Cor. vii. 22, and oft. in Class.

Ἀπελπίζω, f. ἵσω, (ἀπό, ἐλπίζω,) prop. *to hope out*, i. e. to have done with hoping, *to be hopeless, lose all hope, to despair*. Sept. and Class. oft. In Lu. vi. 35, δανίζετε, μηδὲν ἀπελπίζοντες, the sense is, 'expecting nothing in return.' See my note in loco.

Ἀπέναντι, adv. (ἀπό, ἐναντι,) lit. *from over against*, as in Class. *opposite to*,

*over against*; but in Sept. and N. T. 1) prop. *over against, in the presence of*, as said both of persons, Matt. xxi. 2. xxvii. 24, ἀπ. τοῦ οὐλοῦ. Acts iii. 16, & Sept.; and things, as *places*, Matt. xxvii. 61, ἀπ. τοῦ τάφου, and Sept. 2) fig. by Hebr. as said of what is *before the mind*, Rom. iii. 18, ἀπ. τῶν ὀφθαλμῶν αὐτῶν. 3) by Hebr. *over against, in the sense contrary to*, Acts xvii. 7, ἀπ. τῶν δογμάτων Καίσαρος, and Sept.

Ἀπέραντος, ου, ὁ, ἡ, adj. (α, πέρασ, limit,) *unlimited, interminable*, 1 Tim. i. 4, γενεαλογίαι ἀπ. Sept. and Class.

Ἀπερισπάστως, adv. (α, περι-σπάω, to draw round, i. e. in another direction.) lit. *without being pulled in a different direction*; and met. *without distraction*, or solicitude about earthly things, 1 Cor. vii. 35, and Class. The adj. ἀπερίσπαστος often occurs in the sense, 'undistracted by cares or business,' in Polyb. and Porphyry.

Ἀπερίτμητος, ου, ὁ, ἡ, adj. (α, περιτέμνω,) prop. *uncircumcised*, Gen. xvii. 14, et al. in Sept. In N. T. metaph. Acts vii. 51, ἀπ. τῇ καρδίᾳ καὶ τοῖς ὠσίν, as said of those who, from carnal ἀκροβυστία, turn a deaf ear to all calls to repentance, Ezek. xlv. 7, 9. Jer. vi. 10, hence *obdurate, perverse*.

Ἀπέρχομαι, f. ελεύσομαι, (ἀπό, ἔρχομαι,) *to go away from* one place to another. Hence, I. gener. *to depart*, absol. and prop. of persons, Matt. viii. 21, et al. or foll. by ἀπό, Mk. v. 17, et al.; but fig. of things which *pass away, cease, or perish*, Mk. i. 42. Lu. v. 13. Rev. ix. 12. xi. 14. xxi. 1, 4. Cant. ii. 11.—II. spec. *to go away to a place, to set off thither, &c.* used 1) prop. and foll. by prepositions or adverbs of motion, Matt. ii. 22. viii. 19, et al. and Class. 2) metaph. of things, which *go forth, or are spread abroad*, as a report, Matt. iv. 24, including the idea of arrival at, as well as travelling towards, Lu. xxiii. 33. Gen. xlii. 21.—III. by Hebr. with case, ἀπέρχ. ὅπισθον τινός, *to go after, follow*, as a disciple, Mk. i. 20. Lu. xvii. 23. John xii. 19; or as a lover, Ju. 7.—IV. in the sense *to withdraw, go apart*, Matt. xxvi. 36. Acts iv. 15; or *turn back, return*, (foll. by εἰς,) Matt. ix. 7. Lu. i. 23, al. also Sept. and Class.

Ἀπέχω, f. ἀφίξω, (ἀπό, ἔχω,) I. *to hold off from*, as a ship from the shore, Hom. Od. xv. 33; and hence, *to avert, restrain*, Hom. and Hdot. In N. T. 1) mid. ἀπέχομαι, *to hold back oneself from*, (App. ii. 82,) i. e. *to abstain from*, with gen., or foll. by ἀπό, Acts xv. 20, 29. 1 Th. iv. 3. v. 22. 1 Tim. iv. 3. 1 Pet. ii. 11. Sept. and Class. 2) intrans. *to be distant from, be absent from*, suppl. εαυτόν, Lu. vii. 6.

xv. 20. xxiv. 13. Sept. and Class. 'Also fig. said of the heart, Matt. xv. 8. Mk. vii. 6, πόρρω ἀπέχει ἀπ' ἐμοῦ, 'has no regard or reverence for me.'—II. lit. *to have out or away*, i. e. all that is one's due, and then *to receive in full*, said 1) of persons, to have, as we say, 'for good and all,' Philem. 15. Gen. xliii. 23. Num. xxxii. 19. Jos. and Class. 2) of things, as reward or wages, Matt. vi. 2, 5; satisfaction, Lu. vi. 24; or gener. Phil. iv. 18. Hence the idiom ἀπέχει, 'it is enough,' equiv. to ἱκανόν ἐστι, Mk. xiv. 41.

Ἀπιστίω, f. ἴσω, (ἄπιστος,) 1) gener. *to withhold or be devoid of belief, to doubt, distrust*, absol. Acts xxviii. 24. Mk. xvi. 11. Lu. xxiv. 41. with dat. xxiv. 11. Sept. and Philo. Hence, 2) spec. *to disbelieve, be unbelieving*, without faith in God or Christ, Mk. xvi. 16. Rom. iii. 3. Wisd. x. 7, and by impl. 'to break one's faith to God or Christ, prove false,' 2 Tim. ii. 13.

Ἀπιστία, ας, ἡ, (ἄπιστος,) *want of faith, or belief*, in the doctrines of the Gospel, Matt. xiii. 58. xvii. 20, & oft. Sometimes used of wilful disbelief and apostasy, as Heb. iii. 12, 19; at others of ignorant unbelief, 1 Tim. i. 13. i. e. a state of unbelief, before knowing or embracing the Gospel.

Ἀπιστος, ου, ὁ, ἡ, adj. (α, πιστός, credible,) 1) pass. as said of things, *incredible*, Acts xxvi. 8. Joseph. and Class. 2) act. as said of persons, *withholding belief, incredulous*, Matt. xvii. 17. Mk. ix. 19. Lu. ix. 41, al. 2 Cor. iv. 4, of belief in Christ. Hence by impl. *a heathen*, one who does not believe in and worship the true God, 1 Cor. vi. 6, & oft.; so with the idea of *impiety*, Tit. i. 15. Farther by impl. as said of apostates, *faithless, false*, Lu. xii. 46. Rev. xxi. 8.

Ἀπλός, ους, ὅη, ὅον, adj. lit. *uncomplex*, also *simple, sincere, sound*, as said of the eye, Matt. vi. 22. Lu. xi. 34.

Ἀπλότης, ητος, ἡ, (ἀπλός,) prop. *simplicity*, but mostly used metaph. 1) gener. *sincerity, probity*, 2 Cor. i. 12. Eph. vi. 5. Col. iii. 22. Sept., Jos., and Class. 2) spec. of Christian *simplicity*, i. e. frankness and fidelity, or as showing itself in *liberality*, Rom. xii. 8. 2 Cor. viii. 2. ix. 11, 13. Joseph. Ant. vii. 13, 4.

Ἀπλώς, adv. (ἀπλός,) lit. *simply*, as opposed to doubly. In N. T. *in simplicity or reality*, as opposed to duplicity, Ja. i. 5.

Ἀπό, prep. gov. the genit. denoting the *going forth, or proceeding*, of one object FROM another, and used of such objects as before were *on, by, or with* another, but are now separated from and

stand *apart from* it; either of place, time, and origin, or source; its general meaning being *from*, *away from*, *of*, &c. I. of PLACE, 1) as implying motion, *from*, *away from*, both gener. and put after words denoting either departure from a place, pers., &c. prop. as Matt. viii. 34, & oft. or fig. as Mk. i. 42, & oft. Also, after words implying any kind of motion *away from* a place or pers.; and sometimes with the accessory idea of *down from*, after verbs of motion, Matt. viii. 1, et al. Also, as indicating the *place whence* any thing comes or proceeds, Acts xii. 20. xv. 33. 1 Th. iii. 6; after verbs of coming or going off, Matt. ii. 1, et al.; or of order, succession, ἀρχομαι ἀπό τινος, 'to begin,' Matt. xx. 8. 2) implying the *separation* or *removal* of one thing from another, and put after words that denote this, in whatever way, e. gr. after verbs implying separation, Matt. xxv. 32. Rom. viii. 35, 39, and Class.; after verbs of depriving, removing, or taking away, Matt. ix. 15. Lu. x. 42, or where that idea is implied in the context, as after verbs of concealing, Matt. xi. 25. Lu. ix. 45. Sept. and Class.; after verbs of demanding, desisting, or restraining, as ἀπαιτεῖν, Lu. vi. 30. ἐκζητεῖν, xi. 51. ἀφιστάναι, Acts v. 38. ἀπέχεσθαι, xv. 20. καταπαύειν, Heb. iv. 4. ἐκδικεῖν, Rev. vi. 10; after verbs of losing, as λυεῖν and ἀπολ., καταργεῖν; also after verbs of freeing, purifying, &c. as redeeming; after verbs implying fear, caution, &c. 3) in verbs implying distance of one object from another, Rev. xii. 14, et al.—II. of TIME, viz. *from* any time onwards, *since* any time, 1) before a noun, as Matt. ix. 22. xi. 12. Lu. i. 70, et al. 2) before a pron. as ἀφ' ἧς scil. ἡμέρας, 'since,' Lu. vii. 45. 2 Pet. iii. 4, or ἀφ' οὗ scil. χρόνου, 'since,' Lu. xiii. 25. Rev. xvi. 18. Sept. and Class. 3) before adverbs of time, with or without τοῦ, as ἀπό τοῦ νῦν, ἀπ' ἄρτι, ἀπό πέρυσι, ἀπό πρῶτῃ, ἀπό τότε.—III. of the ORIGIN, or SOURCE, of any thing; where ἀπό marks the secondary, indirect, mediate origin, while ἐκ denotes the primary, direct, ultimate source, and ὑπό the immediate efficient agent. 1) said of *the place* whence any one is derived, and where he belongs, with the art. Matt. xxi. 11. Mk. xv. 43. Acts vi. 9, or without it, Lu. ix. 38. John i. 45, and Class. 2) of *the source*, i. e. the person or thing *from* which any thing proceeds, or is derived, Matt. xxiv. 32, ἀπό τῆς συκῆς. 2 Tim. i. 3, ἀπό προγόνων, 'inherited from my ancestors;' said of persons from whom any one hears, learns, or asks any thing, Matt. xi. 29. Col. i. 7; before the inciting cause or motive, Matt. xiii. 44, et al.; or before the secondary efficient cause, or that which produces or bestows any

thing, Matt. xii. 38. Gal. i. 1; after verbs of having or receiving any thing from another, &c. 1 Cor. vi. 19; put after neut. pass. verbs, to mark the author and source of the action, but not where the author is to be conceived of as personally and immediately active, (this latter idea being expressed by ὑπό and παρά,) Matt. xvi. 21. Acts ii. 22. Ja. i. 13. 3) said of *the manner* or *mode* in which any thing is done, &c. e. gr. Matt. xviii. 35, to forgive ἀπό τῶν καρδιῶν ὑμῶν, Lu. xiv. 18, & Class. 4) said of *the instrument*, or instrumental source, *from*, *by means of*, *with*, Lu. viii. 3. xv. 16. Rev. xviii. 15, & Class. 5) of *the material*, i. e. *from*, *of*, Matt. iii. 4, ἔνδυμα ἀπό τριχῶν καμήλου, & Class. 6) said of *dependence from* or *on* any person or thing, i. e. attachment or connexion with any one, Acts xii. 1. xv. 5, and Class. 7) implying *a part* in relation to the whole, a part *from* a whole, in the sense, *from*, *of*; so after ἐσθίω and πίνω, or other verbs where an acc. would imply the whole, Mk. vi. 43, et al.; said of a class or number of persons, from which any one is selected, and of which he forms a part, Matt. xxvii. 9. Lu. xvi. 30. Heb. vii. 2, and Class. In composition, ἀπό implies, 1) separation, *from*, *off*, as ἀπολύω, ἀποτέμνω. 2) removal, *away*, as ἀποβάλλω, ἀπάγω. 3) abatement or cessation, as ἀπαλείω. 4) completion, *in full*, as ἀπέχω, ἀποθνήσκω. 5) intens. as in ἀποθανυμάζω, ἀποτολμάω. 6) restitution, requital, as ἀποδίδωμι. 7) like a priv. it removes the force of the simple word, as ἀποδοκιμάζω, ἀποκαλύπτω.

Ἀποβαίνω, f. βήσομαι, aor. 2. ἀβην. 1) prop. *to go away*, *depart from*, any place, gener.; but often *to descend from*, as from horseback to the ground, or from a vessel to land, *to disembark*, Lu. v. 2. John xxi. 9, and Class. 2) metaph. *to turn out*, *result*, *happen*, like Lat. *evenire*, foll. by dat. of pers. and sometimes acc. of thing preceded by εἰς, denoting the end of action, as Artemid. iii. 67, εἰς κακὸν ἀπέβησαν χρήσται φανείσαι ἐλπίδες. So we may account for the expression in Phil. i. 19, τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν, with which comp. Job xiii. 16, Alex. καὶ τοῦτό μοι ἀποβήσεται εἰς σωτηρίαν.

Ἀποβάλλω, f. βαλῶ, aor. 2. ἀέβαλον. I. prop. *to cast away* any thing as arms or utensils; also, *to cast off* a garment, Mk. x. 50. Is. i. 30. Ael. V. H. xii. 38.—II. metaph. *to lay aside*, *abandon*, ἀπ. τὴν παρρησίαν ὑμῶν, Heb. x. 35. Philo, Joseph. and Class.

Ἀποβλέπω, f. ψω, I. prop. *to look off* (ἀπό) *from* any thing, and towards

(*als*) another, Polyb. vi. 50, 3.—II. *to regard, have respect to, rationem habere*, Heb. xi. 26, ἀπ. εἰς τὴν μισθαποδοσίαν, 'had regard to the reward he hoped for.' So Philo p. 852, εἰς τὸ τοῦ Θεοῦ μέγαθος ἀποβλέπων.

Ἀπόβλητος, ου, ὁ, ἡ, adj. (ἀποβάλλω,) prop. *what is fit to be cast away or rejected, despicable*, so oft. in Class. In Sept. it is often used of what is *abominable*, as being interdicted by the Mosaic law, Hos. ix. 3. And so 1 Tim. iv. 4, πᾶν κτίσμα Θεοῦ καλόν, καὶ οὐδὲν ἀπ. Lucian Tim. § 37, οὗτοι ἀπόβλητὰ εἰσι δῶρα τὰ παρὰ τοῦ Διός.

Ἀποβολή, ἧς, ἡ, (ἀποβάλλω,) 1) prop. *a casting off or away*, as of arms, or articles of dress. 2) *the loss (jactura) of any goods, or the deprivation of persons dear to us*, as children, Joseph. Ant. iv. 8, 46, et al. or of life itself, as Acts xxvii. 22, ἀποβολὴ ψυχῆς οὐδεμία. 3) metaph. *rejection*, as opp. to reception into favour.

Ἀπογίνομαι, aor. 2. ἀπεγενόμην, prop. *to be absent from a place where any thing has happened; also, to be removed or to remove oneself from, to depart*. Hence, in a fig. sense, *to depart from life, to die*, as Thuc. ii. 34, 51, and often in Class. Hence, in N. T. metaph. foll. by dat. *to die to any thing, to renounce it*, 1 Pet. ii. 24, ἀπογ. ταῖς ἀμαρτίαις. Comp. Rom. vi. 4.

Ἀπογραφὴ, ἧς, ἡ, (ἀπογράφω, *to write off, enter in writing*.) *an enrolment, or register*, as of citizens, their names, property, &c. for the purpose of taxation, &c. Lu. ii. 2. Acts v. 37. The former passage is supposed to refer to *an enumeration of persons*, and the latter to *a census*, i. e. of persons and property.

Ἀπογράφω, f. ψω, prop. *to write off or out*, and hence, *to enrol, or inscribe*, as in a register, Hdot. vii. 100. Pol. xxx. 10, 7, and Heb. xii. 23, where Christians are said to be ἀπογεγραμμένοι ἐν οὐρανοῖς, with allusion to the book of life, Ps. lxix. 29. The mid. form ἀπογράφομαι, 'to enrol oneself,' occurs in Lu. ii. 1, 3, 5, and sometimes in Class.

Ἀποδείκνυμι, f. δείξω, I. prop. *to point out any person or thing to notice; hence, to point out any one as fit for any office, to nominate; also by impl. to appoint*, as often in Class. So in 1 Cor. iv. 9, ὁ Θεὸς ἡμᾶς τοὺς ἀποστόλους ἐσχ. ἀπέδειξεν, 'effecit, constituit.'—II. met. *to point out, or show, any thing to be so or so, to prove*, as often in Class. So Acts xxv. 7, ὃ οὐκ ἰσχυον ἀποδείξαι. ii. 22, ἀποδεδειγμένος δυνάμεσι, 'proved to be the Messiah by miracles.' 2 Th. ii. 4, ἀπο-

δείκνυντα ἑαυτὸν ὅτι ἐστὶ Θεός, where the action is put for the endeavour.

Ἀπόδειξις, εως, ἡ, (ἀποδείκνυμι,) *manifestation, proof*, 1 Cor. ii. 4, & Class.

Ἀποδεκατόω, f. ὠσω, 1) *to take tithes of any one*, Heb. vii. 5. Sept. in 1 Sam. viii. 15, 17. 2) *to pay or give tithes of*, Matt. xxiii. 23. Lu. xi. 42. xviii. 12, and Sept.

Ἀπόδεκτος, ου, ὁ, ἡ, adj. (ἀποδέχομαι,) 1) of persons, *admissible*, worthy of admission or approbation, Plut. x. 380. 2) of things, *acceptable*, worthy of approbation or praise, 1 Tim. ii. 3. v. 4.

Ἀποδέχομαι, f. δέξομαι, mid. depon. prop. *to take from another, and to oneself; and gener. to receive, admit*, trans. in N. T. used in various shades of sense. I. said of persons, *to receive any one kindly*, i. e. as a friend or guest, *to bid welcome*, Lu. viii. 40. Acts xv. 4. xviii. 27. xxviii. 30, and so Class. oft.—II. of things, metaph. 1) *to accept, applaud an action*, Acts xxiv. 3, ἀποδεχόμεθα sc. τοῦτο: so Joseph. Ant. vi. 4, 4, ἀπ. τὸ ἔργον. 2) *to admit, embrace*, as said of a doctrine, Acts ii. 41. Joseph. Ant. ix. 8, 5. Pol. ii. 39, 5.

Ἀποδημέω, f. ἦσω, (ἀπόδημος,) 1) prop. as in Class. *to be absent from one's own people or country*. 2) in N. T. *to go abroad, travel in foreign countries*, Matt. xxi. 33. xxv. 14, et al. Jos. Ant. viii. 13, 5. Xen. Cyr. viii. 5. 1.

Ἀπόδημος, ου, ὁ, ἡ, adj. (ἀπὸ, δῆμος, people,) *absent from home, abroad in foreign countries*, Mk. xiii. 34. Artemid. ii. 8.

Ἀποδίδωμι, (f. δώσω, aor. 1. ἀπιδάω, aor. 2. ἀπιδῶν, opt. ἀποδῶν.) I. *to give away from one's self, i. e. to deliver over, give up, bestow*, trans. or absol. 1) gener. Matt. xxvii. 58, ἀποδοθῆναι τὸ σῶμα. 2 Tim. iv. 8. Sept. and Class.; metaph. of evidence, Acts iv. 33; so ἀποδιδόναι λόγον, 'to give account, render account,' Matt. xii. 36. Lu. xvi. 2. Acts xix. 40. Heb. xiii. 17. 1 Pet. iv. 5. 2) said in reference to obligation of any kind, *to give in full, to render, pay over or off*, e. gr. wages, Matt. xx. 8. Sept. & Class.; of rent, tribute, expenses, Matt. xxi. 41. xxii. 21. Lu. x. 35. Sept. & Class.; of vows or oaths, Matt. v. 33; of duties in general, 1 Cor. vii. 3. 3) said of trees, fruits, &c. *to yield*, Rev. xxii. 2; metaph. Heb. xii. 11. 4) mid. *to deliver over for one's self, i. e. to dispose of by sale, to sell*, trans. Acts v. 8. vii. 9. Heb. xii. 16. Sept., Jos., Philo, and Class.—II. *to give back again, restore*, trans. or absol. 1) gener. Lu. iv. 20. ix. 42; spoken of debts, obligations, &c. *to repay, refund*, Matt. v.

26, al. Sept. and Class. 2) spec. in the sense of *to render back, requite, retaliate*, either good or evil, Matt. vi. 4, al. oft. & Sept. Eur. Med. 130.

Ἀποδιορίζω, f. ἴσω, (ἀπό, διορίζω, to bound,) prop. of things, *to set or divide off*, any thing by bounds, from something else. In N. T. of persons, *to set oneself off, separate oneself* from another, Ju. 19, οὗτοι εἰσιν οἱ ἀποδιορίζοντες ἑαυτούς.

Ἀποδοκιμάζω, f. ἄσω, (ἀπό, δοκιμάζω, to approve of,) *to disapprove of, reject*, trans. whether things, Matt. xxi. 42. Mk. xii. 10. Lu. xx. 17; or persons, Mk. viii. 31. Lu. ix. 22. xvii. 25.

Ἀποδοχή, ἡς, ἡ, (ἀποδέχομαι, to receive, admit, approve,) prop. *reception, admission*, as said of a guest or friend; and metaph. *approbation or praise*, 1 Tim. i. 15. iv. 9. Joseph. and Class.

Ἀπόθεσις, εως, ἡ, (ἀποτίθημι,) prop. *a putting off, laying aside*, as of clothes or arms; and metaph. *a putting off* of the tabernacle of the body by death, 2 Pet. i. 14, ἀπ. τοῦ σκηνώματός μου, where (as in 2 Cor. v. 2, τὸ σκηνήτηριον—ἵπενδύσασθαι) there is a double allusion; viz. to the body, as a garment to, and a tabernacle or habitation of, the soul. In 1 Pet. iii. 21, σαρκὸς ἀπόθεσις ῥύπον, there is an allusion to the getting rid of vicious habits which defile the soul. (Matt. xv. 18,) the temple of God, (1 Cor. iii. 17,) with reference to the true spiritual baptism, that of the soul, by the being washed from our sins in the blood of Jesus: the same double allusion exists at Heb. x. 22.

Ἀποθήκη, ης, ἡ, (ἀποτίθημι,) lit. *a place* where articles of every kind are laid up, whether arms, or treasure, or, as in N. T. *grain; a barn or granary*, Matt. iii. 12. vi. 26. xiii. 30. Lu. iii. 17. xii. 18, 24.

Ἀποθησαυρίζω, f. ἴσω, prop. *to treasure up, lay by*. In N. T. fig. 1 Tim. vi. 19. Lucian Lap. § 15.

Ἀποθλῖβω, f. ψω, (ἀπὸ intens. θλίβω,) *to press or crowd from* (ἀπὸ) every side, Lu. viii. 45.

Ἀποθνήσκω, (f. θανῶμαι, aor. 2. ἀπέθανον,) *to die*, intrans. lit. *to die off*, 1) said prop. and phys. of the death of animate creatures, esp. men, whether *to die*, Matt. ix. 24. Mk. v. 35, & oft.; or *to be put to death*, Matt. xxvi. 35. Acts xxi. 13. Rom. v. 6. Heb. xi. 37. Rev. viii. 9; of animals, *to perish*, Matt. viii. 32. Rev. xvi. 3; of trees or vegetables, John xii. 24. 1 Cor. xv. 36; metaph. Ju. 12. In an inchoative sense, *to be dying*, i. e. near to death, 1 Cor. xv. 31. 2 Cor. vi. 9; *to be subject to death*, Rom. v. 15. 1 Cor.

xv. 22. Heb. vii. 8.—II. metaph. of *spiritual and eternal death*, the perishing of the soul, involved in exclusion from the Messiah's kingdom, and including eternal punishment for sin; equiv. to 'the second death,' (Rev. xx. 14.) John vi. 50. viii. 21, 24. xi. 26. Rom. vii. 10. viii. 13. Also said of the *extinction* of faith, works, &c. by their *ceasing to exist*, Rev. iii. 2, ἀποθνήσκειν τινι, or ἀπὸ τινος, 'to die to or from' any thing, *to renounce, forsake* its use or practice. Col. ii. 20, ἀπὸ τῶν στοιχείων τοῦ κόσμου. Gal. ii. 19, νόμῳ. Rom. vi. 2, τῇ ἀμαρτίᾳ, and Col. iii. 3, τοῖς ἐπι τῆς γῆς, 'earthly things.'

Ἀποκαθίστημι, f. καταστήσω, *to bring back into a former state, replace, restore*, and by impl. *to amend*, said 1) as regards *persons*, of restoration to health from sickness, (see Foësi Econ. Hipp. in v.) Matt. xii. 13. Mk. iii. 5. viii. 25. Lu. vi. 10. Sept. and Class. 2) of restoration to liberty, home, or country, &c. from prison, Heb. xiii. 19. Sept. & Class. 3) as regards *things*, (a kingdom or government,) *to re-establish, or restore*, what has been abrogated, or disarranged, Diod. Sic. xx. 32. Pol. iv. 25, 7. In N. T. said of the Jewish kingdom, or government, which the Messiah was expected to restore and enlarge, Matt. xvii. 11. Mk. ix. 12. Acts i. 6. So Pol. ix. 30, τὸ πάτριον ἀποκ. πολιτεύμα, implying some improvement thereon.

Ἀποκαλύπτω, f. ψω, prop. *to uncover, unveil*, Sept. & Class.; also metaph. *to reveal, disclose*, what was secret, or unknown, trans. Class. Sept. and N. T. where it is used, I. gener. Matt. x. 26. Luke xii. 2; espec. of things which become known by their effects, Lu. ii. 35. John xii. 38. Rom. i. 17, 18. viii. 18. 1 Pet. i. 5. v. 1; also of things tried and proved, and thus *made known*, 1 Cor. iii. 13, ἐν πυρὶ ἀποκαλύπτεται. Gal. iii. 23.—II. said of things revealed, 1) from God to man, and made known by the Holy Spirit, Matt. xi. 25. Lu. x. 21. 1 Cor. ii. 10. Eph. iii. 5. Phil. iii. 15. 2) of things revealed from God through Christ, Matt. xi. 27. Lu. x. 22.—III. said of persons, in the pass. *to be revealed*, i. e. to appear, Lu. xvii. 30, of Christ's appearing from heaven; of Antichrist, 2 Th. ii. 3, 6, 8. Sept. in 1 Sam. iii. 21, 2 Esdr. xiii. 32.

Ἀποκάλυψις, εως, ἡ, prop. *the uncovering* of any thing that was covered up; but mostly metaph. *the disclosure* of any thing secret or unknown. In N. T. it is used, 1) of the *removal* of the veil of ignorance, by the communication of knowledge, instruction, &c. Lu. ii. 32. 2) in the sense *manifestation*, Rom. ii. 5, ἡμέρα ἀποκαλύψεως, 'when it will be made

known,' Rom. viii. 19. So of that which before was concealed, as the Divine mysteries, purposes, doctrines, &c. Rom. xvi. 25. 1 Cor. xiv. 6, 26; of revelations from God or Christ, 2 Cor. xii. 1, 7. Gal. i. 12. ii. 2. Eph. iii. 3. 3) *appearance*, said of Christ's appearance from heaven, 2 Th. i. 7. 1 Cor. i. 7. 1 Pet. i. 7, 13. iv. 13.

'Αποκαρδοκία, ας, ή, (ἀποκαρδοκέω, fr. ἀπό, κάρα, δοκέω, to look for, prop. to look at any thing, with the head bent forward, and, of course, attentively, and hence, to await or expect anxiously,) prop. thrusting forward the head; and metaph. *earnest expectation*, Rom. viii. 19. Phil. i. 20.

'Αποκαταλλάσσω, f. ξω, (ἀπό, κατά, ἀλλάσσω, to change,) lit. to change or alter a person from one state of feeling, or disposition, to another, e. gr. from enmity to friendship, to reconcile him to another, Eph. ii. 16. Col. i. 20, sq.

'Αποκατάστασις, εως, ή, (ἀποκαθίστημι,) restoration to a former [and better] state; prop. said of the restoration of a city or state, Joseph. Ant. xi. 3, 8. Pol. iv. 23, 1, and metaph. of the restoration of all things in the Messiah's kingdom, Acts iii. 21.

'Απόκειμαι, f. είσομαι, (ἀπό, κείμαι,) 1) prop. to be laid up, for future use, Lu. xix. 20. Sept. and Class. 2) metaph. to be laid up in store for, reserved for, to await any one, as rewards, or the hope thereof, Col. i. 5. 2 Tim. iv. 8. Jos. and Class.; of death, ix. 27. D. Hal. v. 8.

'Αποκεφαλίζω, f. ίσω, (ἀπό, κεφαλή,) to take off the head, behead, trans. Matt. xiv. 10. Mk. vi. 16, 27. Lu. ix. 9. Sept. and later Class.

'Αποκλείω, f. είσω, to shut to, as την Σύραν, Lu. xiii. 25. Sept. and Class.

'Αποκόπτω, f. ψω, to cut off, amputate, trans. Mk. ix. 43, 45. John xviii. 10, 26. Acts xxvii. 32. Sept. and Class. On the sense in the obscure expr. Gal. v. 12, *ὁφελον ἀποκόψονται*, see my note.

'Απόκριμα, ατος, τό, (ἀποκρίνομαι,) an answer, also a judicial response or sentence. So in Class. In N. T. τὸ ἀπόκριμα τοῦ θανάτου, 2 Cor. i. 9, fig. denotes utter despair of life.

'Αποκρίνομαι, mid. form fr. act. ἀποκρίνω, to sift off, winnow out, separate. Hence 1) to judge off, and in mid. to judge of for oneself, i. e. in reply to a question, to answer, whether to a simple question, Matt. xi. 4, et al. oft., or to a judicial interrogation, Matt. xxvi. 62. xxvii. 14. Mk. xiv. 61, or to an implied question in an entreaty or proposal, Matt. iv. 4, & oft. or to an accusation, by denial, Matt. iii. 15, et al. oft. 2) by Hebr., to proceed to

speaking, either in continuation of a previously commenced discourse, to continue discourse, Matt. xi. 25. xii. 38, & Sept.; or in commencement thereof, to begin to speak, and occasionally with reference to something that has been said. So ἀποκριθεὶς εἶπε or ἀπεκρίθη καὶ εἶπε, Matt. xvii. 4, et al. oft. and Sept.

'Απόκρισις, εως, ή, (ἀποκρίνομαι,) an answer, Lu. ii. 47. xx. 26. John i. 22. xix. 9. Sept. and Class.

'Αποκρύπτω, f. ψω, (ἀπό, off or away, κρύπτω,) 1) prop. to conceal any pers. or thing out of sight, Matt. xxv. 18. τὸ ἀργύριον. 2) metaph. to conceal from any one's knowledge, foll. by ἀπό with gen. of pers. Matt. xi. 25. Lu. x. 21. 1 Cor. ii. 7. Eph. iii. 9. Col. i. 26. Sept. and Class.

'Απόκρυφος, ου, ό, ή, adj. (ἀποκρύπτω,) prop. hidden away from sight. In N. T. metaph. 1) concealed from knowledge, Mk. iv. 22. Lu. viii. 17. Sept. and Class. 2) by impl. laid up in store, Col. ii. 3, and Sept.

'Αποκτείνω, f. ενώ, to kill off, put to death, 1) in a physical sense, Matt. xiv. 5. xvi. 21, & oft. al. Sept. and Class. 2) in a moral sense, to kill eternally, occasion the death of the soul by eternal punishment in hell, Matt. x. 28. Rom. vii. 11. 2 Cor. iii. 6. 3) metaph. of things, to destroy, abolish, ἀπ. την ἐχθραν, Eph. ii. 16.

'Αποκυνέω, f. ήσω, (ἀπό, off, and κυνέω, to be pregnant,) lit. to finish being pregnant with, and, from the adjunct, to bring forth, metaph. Ja. i. 15, 18, where see my note.

'Αποκυλινδω, or -ίω, f. ίσω, to roll from or away, trans. Matt. xxviii. 2. Mk. xvi. 3, 4. Lu. xxiv. 2. Sept., Jos., and Class.

'Απολαμβάνω, f. λήψομαι, aor. 2. ἀπέλαβον, to take or obtain from any one, i. e. I. to receive, and hence, as said of things, to obtain, Lu. xvi. 25, ἀπέλαβες τὰ ἀγαθὰ σου. Gal. iv. 5, ἀπ. την υιοθεσίαν: also to receive from any one something due, as debts, Lu. vi. 34. xv. 27, et Class.; or merited in requital, Lu. xviii. 30. xxiii. 41. Rom. i. 27. Col. iii. 24. 2 John 8, and Class.—II. in mid. and said of persons, to take to oneself from another person or place, to take aside with oneself, Mk. vii. 33, ἀπολαβόμενος αὐτὸν ἀπὸ τοῦ ὄχλου κατ' ἰδίαν. So 2 Macc. vi. 21, ἀπολαβόντες αὐτὸν κατ' ἰδίαν παρέκάλουν, and so Jos. and the later Class. In 3 John 8, ἀπολ. signifies 'to receive any one as a guest,' for ὑποδέχσθαι.

'Απόλαυσις, εως, ή, (ἀπολαύω,) enjoyment, i. e. 1) the act of enjoying, 1 Tim.

vi. 17, εἰς ἀπόλαυσιν, 'for enjoyment,' i. e. to enjoy, Jos. Ant. ii. 4, 4, and Class. 2) the source of enjoyment, in the pleasure or profit of the thing, Heb. xi. 25, ἀμαρτίας ἀπ. Sept., Jos., and Class.

Ἀπολείπω, f. ψω, gener. *to leave away from oneself*, I. *to leave any one behind*, 2 Tim. iv. 13, 20. Jos. and Class. Pass. *to be left behind, remain*, Exod. xiv. 28. Met. ἀπολείπεται, 'there remains,' Heb. iv. 6, 9. x. 26. Wisd. xiv. 6, and Class.—II. *to forsake, renounce*, Jude 6, ἀπ. τὸ ἴδιον οἰκητήριον. Sept. and Class.

Ἀπολείχω, f. εἴχω, *to lick, lick off or clean, belick*. Lu. xvi. 21, οἱ κύνες ἀπέλειχον τὰ ἔλκη αὐτοῦ.

Ἀπόλλυμι, (f. ἀπόλω, perf. ἀπολώλεκα, perf. 2. ἀπόλωλα, mid. f. ἀπολούμαι, aor. 2. ἀπωλόμην,) lit. *to destroy or perish off*. I. act. form, 1) *to destroy, cause to perish*, used both of things, 1 Cor. i. 19, and Class. and persons; and said both of physical death, Matt. ii. 13. xii. 14. xxi. 41, & oft. Sept. and Class., and of moral or spiritual, involved in everlasting exclusion from the Messiah's kingdom, together with positive punishments eternal in their duration, (see on v. ἀποθνήσκω,) Matt. x. 28. Mk. i. 24. Lu. iv. 34. ix. 25, 56. Rom. xiv. 15. 2) *to lose, be deprived of any thing, as an article of property, reward, or one's life*, Matt. x. 42. Mk. ix. 41, & oft.—II. mid. and pass. forms ἀπόλλυμαι, 2 perf. ἀπόλωλα, 1) *to be destroyed, to perish*, 1) said of things, Matt. v. 29, seq. οἱ ἄσχοι ἀπολ. Matt. ix. 17. Mk. ii. 22, et al. 2) of persons, both of physical death, Matt. viii. 25. xviii. 14, & oft. Class.; and of moral and spiritual death, *to perish eternally, be deprived of eternal life*, Lu. xiii. 3. John iii. 15, seq. x. 28. xvii. 12. Rom. ii. 12. 1 Cor. viii. 11. xv. 18. 2 Pet. iii. 9. Also said of things, *to be lost*, as strayed sheep, Lu. xv. 4, 6, or *to come to nought*, as θροῖξ, Lu. xxi. 18; or of persons, Lu. xv. 24; also metaph. Matt. x. 6. xv. 24. xviii. 11. Lu. xix. 10, and Sept.

Ἀπολογέομαι, f. ἤσομαι, dep. mid. lit. *to speak oneself off of any charge*, i. e. *to plead for oneself before a tribunal*, or simply in justification of any thing; used either absol. Lu. xxi. 14. Acts xxv. 8. Rom. ii. 15, or foll. by dat. of pers. *to or against whom*, Acts xix. 33, or ἐπὶ with gen. Acts xxvi. 2, or with an accus. of manner, τι, Lu. xii. 11, al.

Ἀπολογία, ας, ἡ, (ἀπολογέομαι,) a defence before a tribunal or elsewhere, Acts xxii. 1. 2 Tim. iv. 16, al. So of defence gener. 2 Cor. vii. 11. Phil. i. 17, τοῦ εὐαγγελίου. 1 Cor. ix. 3, et al.

Ἀπολούω, f. ούσω, trans. 1) prop. *to wash off dirt from any person or thing*,

(constr. τινά τι,) mid. ἀπολούομαι, *to wash oneself clean*. 2) met. *to cleanse any one from the moral pollution of vice or sin*, and, as used of things, in mid. *to renounce the sins in their guilt and punishment*, Acts xxii. 16, ἀπ. τὰς ἀμαρτίας, and absol. 1 Cor. vi. 11, ἀπελούσασθε, 'ye have washed yourselves clean from sin,' Sept. and Philo, p. 1051, τὰ κατάρυκαῖνοντα τὴν ψυχὴν ἀπολούσασθαι.

Ἀπολύτρωσις, εως, ἡ, (ἀπολύτρώ,) gener. *redemption of a captive or slave by payment of his λύτρον, or ransom*. So often in Class. In N. T. it is used I. fig. of deliverance from the penalty and also the power of sin, Rom. vi. 14, on account of the ransom paid by Christ of his own life. Comp. Matt. xx. 28. Rom. iii. 24. Eph. i. 7, 14. Col. i. 14. Hebr. ix. 15.—II. by meton. to denote the author of the deliverance, the Redeemer, 1 Cor. i. 30.—III. said of deliverance simply, the idea of ransom being dropped, ex. gr. from calamities and death, Lu. xxi. 28. Heb. xi. 35; of the soul from the body as its prison, Rom. viii. 23. Eph. iv. 30.

Ἀπολύω, f. ὕσω, *to unbind, let loose, release from*, trans. and foll. by gen. of person or thing, prop. Hom. Od. xxi. 46, et al. in Class. In N. T. metaph. 1) *to release from bonds or imprisonment*, Matt. xviii. 27. Mk. xv. 6. Lu. xxii. 68, et al. oft.; *to release from disease, which was, like death, considered as a bond*, Lu. xiii. 12, ἀπολύσαι τῆς ἀσθενείας σου, and 16, ἣν ἔδρασε ὁ Σ., οὐκ ἔδει λυθῆναι; comp. Acts ii. 24. 2) *to let go, send away, dismiss*, Matt. xiv. 15. xv. 32, et al. oft. and Class. So mid. ἀπολούομαι, *to send oneself away, take oneself off, go away*, Acts xv. 33. xxviii. 25. Sept. and Class.; *to dismiss from life, to let die*, Lu. ii. 29. Sept., Apocr., Ælian, Diod. Sic., and the heathen Philosophers, as Porphyry, Marc. Anton. Indeed the word signif. prop. *to let go from any place*, or fig. from any state which implies restraint, to any other place, as home, or state, as freedom instead of bondage; and sometimes it is employed metaph., and by euphem., of death, either with the addition of τοῦ σώματος, τοῦ ζῆν, as gener. in the Class. writers, or without them, as here and elsewhere in the Scriptures. In short, the term was used partly of liberation from confinement, and partly of release from disease, or labours and anxieties, not only by the being eased of pain and troubles, but by removal from them by death. 3) *to dismiss*, as said of a husband divorcing a wife, Matt. i. 19. v. 31. xix. 3, or a wife a husband, Mk. x. 12, and Class.

Ἀπομάσσω, f. ξω, *to wipe off or away*, act. as tears from the eyes, Pol. xv.



26, 3; mid. to *wipe off* from oneself, as dust, Lu. x. 11.

Ἀπονέμω, f. μῶ, prop. to *apportion off, divide out, assign to*, as in Sept. and Class. In N. T. to *allot, bestow, assign*, 1 Pet. iii. 7, ἀπ. τιμὴν. Jos. Ant. i. 7, 1.

Ἀπονίπτω, f. ψω, to *wash off, cleanse by washing*, as Homer and Sept. In mid. ἀπονίπτομαι, to *wash oneself*, sometimes foll. by an acc. noting the *part* of the body washed, as τὰς χεῖρας, Matt. xxviii. 24.

Ἀποπίπτω, to *fall off*, intrans., foll. by ἀπό with gen. Acts ix. 18. Sept. and Class.

Ἀποπλανᾶω, f. ἥσω, 1) prop. to *cause to wander from*, i. e. from the right road. 2) metaph. to *mislead, seduce from the truth, deceive*, trans. Mk. xiii. 22. Pass. metaph. to *be drawn away, go astray from, swerve from*, 1 Tim. vi. 10, ἀπ. ἀπὸ τῆς πίστεως. Sept. and Apocr. Pol. iii. 57, 4. Prop. Xen. Eph. p. 50, 13.

Ἀποπλέω, f. πλεύσομαι, to *sail away*, intrans. Acts xiii. 4. xiv. 26. xx. 15, and Class.

Ἀποπλύνω, f. νῶ, to *wash off, cleanse*, trans. said of nets, Lu. v. 2. Sept. and Class.

Ἀποπνίγω, f. ξω, prop. to *choke*, as by drowning, Lu. viii. 33. Metaph. said of plants, to *choke*, by exclusion of air, Matt. xiii. 7. Lu. viii. 7, and Class.

Ἀπορίω, f. ἥσω, (ἀπορος, fr. α, πόρος, way or exit,) Jos. and Class. act.; in N. T. mid. ἀπορίομαι, to *be at a loss* which way to go, *be without resource*, foll. by περὶ with gen. John xiii. 22; by εἰς τὸ, Acts xxv. 20. by impl. to *be perplexed, anxious*, 2 Cor. iv. 8. Gal. iv. 20. Sept. and Class.

Ἀπορία, ας, ἡ, (ἀπορίω,) lit. 'a not knowing which course to take,' *perplexity*, Lu. xxi. 25. Sept. and Class.

Ἀπορρίπτω, f. ψω, prop. and in Class. to *cast off, throw aside*, as dress, arms, &c. In N. T. with a reflex. pron. implied, Acts xxvii. 43, ἀπ. ἑαυτοὺς, 'casting ourselves off from the deep into the water.' Sept. and Class.

Ἀπορφανίζω, f. ἴσω, (ἀπό, ὄρφανος,) to *bereave of*, prop. of parents, Æsch. Choëph. 246. In N. T. it occurs only in the Pass., to *be bereaved of*, foll. by ἀπό; metaph. to *be deprived of*, as parents are deprived of their children by death; also said of a teacher separated from his disciples, 1 Th. ii. 17.

Ἀποσκευάζω, f. ἄσω, and mid. ἀποσκευάζομαι, lit. to *rid oneself of heavy baggage*, and hence to remove any incumbrance out of the way, Sept. and Class. In N. T. Acts xxi. 15, ἀποσκευασάμενοι

ἀνεβαίνομεν εἰς Ἱερ. 'ridding ourselves of our baggage,' viz. by leaving part of it behind; or rather, 'having packed up our baggage:' a signif., however rare, derivable from ἀποσκευή, 'baggage,' and found in Dion. Hal. Ant. ix. 23.

Ἀποσκίασμα, ατος, τὸ, (ἀπό, σκιάζω,) a *casting of a shadow*, metaph. an *adumbration, or faint appearance of change*, Ja. i. 17, where see my note.

Ἀποσπᾶω, f. ἄσω, of things, to *draw from*, as a sword from its scabbard, Matt. xxvi. 51; but gener. to *drag or tear off*; also of persons, to *draw from* another to oneself, Acts xx. 30. Jos. and Class. In aor. 1. pass. in a mid. sense to *withdraw oneself, go away from*, Lu. xxii. 41. Acts xxi. 1. Yet see my notes there.

Ἀποστασία, ας, ἡ, *apostasy, defection*; a term of later Greek for ἀπόστασις, Acts xxi. 21. 2 Thess. ii. 3. Sept. and Plut.

Ἀποστάσιον, ἰου, τὸ, (ἀφίστημι,) *defection, desertion*, as of a freedman from his patron, Demosth. In N. T. *repudiation, divorce*, as βιβλίον ἀποστασίου, 'a bill of divorce,' Matt. xix. 7. Mk. x. 4, and Sept.

Ἀποστεγάζω, f. ἄσω, to *unroof* a building, Mk. ii. 4. Strabo p. 304. 542.

Ἀποστέλλω, f. στέλω, to *send off or away, or forth and out*. Constr. as to the pers. to whom, with dat., or acc. with πρὸς or εἰς; as to the place *whither*, with εἰς or ἐν; and as to the person or place *whence*, with ἀπὸ or παρὰ with gen. of pers. I. prop. said of PERSONS sent forth or out from *men*, as messengers or agents. Matt. x. 5, 16. xi. 10. xxi. 1, & oft.; of persons sent from *GOD*, as angels, prophets, or teachers, Matt. x. 40. xiii. 41, et al. oft. In this sense the acc. of pers. is often omitted, as John v. 33, ἀπεστέλλετι πρὸς Ἰωάννην, esp. ἀποστείλας before an act. verb, as Matt. ii. 16, ἀπ. ἀνέιλε πάντας. Mk. vi. 17. Acts vii. 14, and Sept. and Class.—II. metaph. said of THINGS, to *send forth*, i. e. to *proclaim, promulgate*, and thereby *bestow*, as λόγον, Acts x. 36. xiii. 26. τὸ σωτήριον, xxviii. 28. τὴν ἐπαγγελίαν, Lu. xxiv. 49. Sept. and Class. Also, to *send forth* of things, Acts xi. 30, ἀπ. τὴν διακονίαν, Class. τὴν ἐπιστολήν. Mk. iv. 29, ἀποστ. τὸ δρέπανον. So ἔξαποστ. Sept. in Joel iv. 9. iii. 13.—III. to *send away, dismiss*, Mk. viii. 26. Matt. viii. 31. Mk. xi. 3. Lu. iv. 18, and Class.

Ἀποστερέω, f. ἥσω, to *deprive or defraud of*, constr. with acc. of person, and acc. or gen. of thing. I. said of PERSONS, foll. by acc. 1 Cor. vi. 8. absol. Mk. x. 19, where I have remarked that ἀποστερ.

signifies 'to deprive any one of his property,' whether by actual and open robbery, or by secret fraud, as denying a debt, cheating in the quality of goods sold, or overreaching in a bargain; also with reference to the conjugal intercourse, 1 Cor. vii. 5. So mid. *to suffer oneself to be defrauded*, 1 Cor. vi. 7. II. of THINGS, foll. by acc. τὸν μισθὸν, and in the Pass. constr. by nom. ὁ μισθός, Ja. v. 4, ὁ μισθός ἀπεστερημένος, 'fraudulently held back.' So Sept. and Class.

Ἀποστολή, ἡς, ἡ, (ἀποστέλλω,) in Class. *any thing sent off*, as a present, or an expedition; in N. T. the office of apostle, *apostleship*, Acts i. 25. Rom. i. 5. 1 Cor. ix. 2. Gal. ii. 8.

Ἀπόστολος, ου, ὁ, (ἀποστέλλω,) *one sent forth*, whether as a messenger, or ambassador. I. gener. *a messenger*, John xiii. 16. Phil. ii. 25. Sept. and Class.—II. spec. said of messengers or ambassadors from God, and joined with προφῆται, 1 Cor. xii. 29. Eph. iii. 5. Heb. iii. 1. Rev. ii. 2. xviii. 20.—III. of the apostles of Christ, 1) prop. of the Twelve Apostles, Matt. x. 2. Lu. vi. 13, & oft. 2) in a wider sense, of the companions and colleagues of the Twelve, in raising up Churches, 2 Cor. viii. 23. Acts xiv. 4, 14. Rom. xvi. 7.

Ἀποστοματίζω, f. ἴσω, (ἀπό, στόμα,) a rhetorical term equiv. to ἀπό στόματος λέγω, *to speak from mouth*, or memory, also *to cause others* (as pupils) *to repeat by heart*. And as ἀπό στόματος, *ex tempore*, involved the idea of what is unpremeditated, hence it came to mean, 'to cause any one to answer questions off-hand' and without forethought, and also metaph. 'to answer any one' by such questions, Lu. xi. 53, ἤρξαντο ἀποστοματίζειν αὐτόν.

Ἀποστρέφω, f. ψω, act. *to turn any person or thing away from any other person or thing*, 1) act. prop. ἀποστρ. τὴν ἀκοὴν ἀπὸ τῆς ἀλ. *to turn away the ears from the truth*, 2 Tim. iv. 4. So Sept. and Class. Fig. Acts iii. 26, *to reform*. Lu. xxiii. 14, ἀπ. τὸν λαόν, i. e. ἀπὸ Καίσαρος; also, *to put away from, remove*, Rom. xi. 26, ἀπ. ἀσεβείας ἀπὸ Ἰακώβ. 2) mid. ἀποστρέφομαι, *to turn oneself away from*, i. e. *to forsake*, 2 Tim. i. 15, or *to reject*, Matt. v. 42. Tit. i. 14. Heb. xii. 25. Sept. and Class. 3) act. *to turn back*, i. e. *return*, Matt. xxvii. 3, ἀποστ. τὰ ἀργύρια τοῖς ἱερῶσι: said of a sword, *to return it to its scabbard*, Matt. xxvi. 52.

Ἀποστυγέω, f. ἴσω, (ἀπό, intens. στυγέω,) lit. *to thoroughly detest*, trans. Rom. xii. 9, and Class.

Ἀποσυνάγωγος, ου, ὁ, ἡ, adj. ex-

cluded from the synagogue, *excommunicated*, John ix. 22. xii. 42. xvi. 2.

Ἀποτάσσω, f. ξω, prop. and lit. *to range off*, i. e. *to appoint certain persons to particular places*, or *set apart certain things to particular purposes*, Jer. xx. 2. 1 Macc. xi. 3. Pass. in Joseph. Bell. iii. 4, 2, οὐκ ἂν ἀποτάσσονται τοῦ μαχίμου. Mid. ἀποτάσσομαι, prop. *to range oneself off*, *separate oneself from*. But as *parting from* suggests the idea of *taking leave of*, so it came to mean, *take leave of*, *bid farewell to*, foll. by dat. 1) prop. as Lu. ix. 61. Acts xviii. 18, 21. 2 Cor. ii. 13. Joseph. Ant. viii. 13, 7. Charit. ii. 1. and by impl. *to dismiss*, *send away*, Mk. vi. 46. Jos. Ant. xi. 8, 6, τοῖς Σ. ἀπετάξατο. 2) fig. of things, *to renounce*, *forsake*, *abandon the use of*, Lu. xiv. 33, ἀπ. πᾶσι τοῖς ἑαυτοῦ ὑπάρχουσιν. Jos. Ant. xi. 6, 8. Philo, p. 87 & 274. Jambl. V. P. c. 3. Euseb. H. E. ii. 7, πᾶσαι α. ταῖς τοῦ βίου φρόντισιν.

Ἀποτελέω, f. ἴσω, *to finish off*, *complete*, *accomplish any action*, or *fulfil any duty*. Xen. Hist. iii. 2, 10, & oft. and Apocrypha. In N. T. pass. *to be grown up*, have attained complete growth and full stature, but metaph. Ja. i. 15, ἀμαρτία ἀποτελεσθεῖσα, 'adulta.' So Xen. de Mag. Eq. vii. 4, ἀνὴρ ἀποτετελεσμένος, 'consummate,' and Econ. xiii. 3.

Ἀποτίθημι, f. θήσω, *to put off*, *lay aside*, Sept. Ex. xvi. 33. trans., but in N. T. and Class. the mid. form, ἀποτίθεμαι, is more common, *to put off from oneself*, and thereby *lay aside*, both prop. as Acts vii. 58, ἀπ. τὰ ἱμάτια, 2 Macc. viii. 35, & Class. and metaph. *to renounce*, Rom. xiii. 12, ἀπ. τὰ ἔργα τοῦ σκότους. Eph. iv. 22. Col. iii. 8. Heb. xii. 1. Ja. i. 21. 1 Pet. ii. 1, and oft. in Class.

Ἀποτινάσσω, f. ξω, *to shake off*, trans. Lu. ix. 5, τὸν κονιορτόν. Acts xviii. 5, τὸ θηρίον. Sept. and Class., as Eur. Bacch. ἀπ. κισσόν.

Ἀποτίνω, or -ίω, f. ἴσω, *to pay off*, *re-pay*, Philem. 19, ἀποτίσω. Sept. & Class.

Ἀποτολμᾶν, f. ἴσω, lit. *to dare out*, i. e. *to come forth boldly to do an action*, Rom. x. 20, ἀποτολμᾷ καὶ λέγει, for ἀποτόλμως λέγει. Æschin. p. 521 & 547, ἀπετόλμα δὲ λέγειν, et al. in Class.

Ἀποτομία, ας, ἡ, (ἀποτέμνω,) prop. *a cutting off*, and metaph. *a cutting severity*, *sharpness*, Rom. xi. 22. Plut. de Educ. c. 18, τὴν ἀποτομίαν τῇ πράττει μινύναι.

Ἀποτόμως, adv. (ἀπότομος, rugged, and metaph. harsh, severe,) metaph. *sharply*, *severely*, 2 Cor. xiii. 10. Tit. i. 13, and Class.

Ἀποτρέπω, f. ψω, act. *to turn any*

one away from; mid. ἀποτρέπομαι, to turn oneself away from any person or thing, to shun or avoid, 2 Tim. iii. 5, τούτους ἀποτρέπου, and Class.

Ἀπουσία, ας, ἡ, (ἀπείμι,) absence, Phil. ii. 12, and Class.

Ἀποφέρω, (aor. 1. ἀπήνεγκα, aor. 2. ἀπήνεγκον, aor. 1. pass. ἀπηνέχθην,) to bear off and carry away from one person or place to another, Mk. xv. 1. Lu. xvi. 22. 1 Cor. xvi. 3. Rev. xvii. 3. xxi. 10. Sept. and Class.

Ἀποφεύγω, f. ξω, to flee away from, escape, trans. In N. T. metaph. 2 Pet. i. 4. ii. 18, 20, and Class.

Ἀποφθέγγομαι, f. ξομαι, to utter forth, speak out, declare, absol. Acts ii. 4. trans. xxvi. 25. ii. 14. Sept. & Class.; espec. used of deeply sententious, and of prophetic speech, by oracular responses.

Ἀποφορτίζομαι, f. ἴσομαι, (ἀπό, φόρτος,) to disburden, unlade, as said of a ship, whether in port, or at sea, Acts xxi. 3, ἀπ. τὸν γόμον, and Class.

Ἀπόχρησις, εως, ἡ, (ἀποχράομαι, to use up,) prop. a using up, also consumption by use; but in Col. ii. 22, is denoted simply 'use,' as Dion. Hal. Ant. i. 58, ἐν ἀποχρήσει τε γῆς μοίρας.

Ἀποχωρέω, f. ἴσω, to depart from, go away, Matt. vii. 23. Lu. ix. 39. Acts xiii. 13. Sept. and Class.

Ἀποχωρίζω, f. ἴσω, to part off, separate, pass. Rev. vi. 14, ὁ οὐρανὸς ἀπεχωρίσθη, 'was separated and rent off;' mid. to separate oneself from, Acts xv. 39, ὥστε ἀποχωρισθῆναι ἀπ' ἀλλήλων.

Ἀποψύχω, f. ξω, to breathe out, expire, as said prop. of the dying, but also fig. of those who *faint away*, Joseph. Ant. xix. 1, (so ἐκθυήσκω,) and also of those who are ready to die away through fear, Hom. Od. xxiv. 347, τὸν δὲ προτὶ οἱ Εἰλην ἀποψύχοντα πολύτλας διος Ὀδυσσεύς. Lu. xxi. 26. Comp. Matt. xxviii. 4.

Ἀπρόσιτος, ου, ὁ, ἡ, adj. (α, πρόσ-εμι, to approach,) unapproachable, 1 Tim. vi. 16, φῶς ἀπ. Comp. Ps. civ. 1—3. Ezek. i. 4, and Class.

Ἀπρόσκοπος, ου, ὁ, ἡ, adj. (α, προσκόπτω,) lit. not stumbling. I. act. not causing to stumble, either prop. as said of a road, level, Eccclus. xxxv. 21; or metaph. occasioning no stumbling, not causing to sin, 1 Cor. x. 32.—II. pass. not stumbling, i. e. metaph. 'not falling into sin,' Acts xxiv. 16, ἀ. συνειδήσιν. Phil. i. 10.

Ἀπροσωπολήπτως, adv. (α, προσωπολήπτος,) without respect of persons, impartially, 1 Pet. i. 17.

Ἀπταιστος, ου, ὁ, ἡ, adj. (α,

πταίω,) prop. not stumbling, as said of a horse, Xen. Eq. i. 6; but in N. T. metaph. not falling into sin, blameless, Ju. 24. So Lucian, ii. 449, δι' ἀπταιστου καὶ ἀκλυνοῦς βίου ἀλύπως εἰς γῆρας ὁδεῦσαι.

Ἀπτω, f. ψω, to put one thing to another, to adjoin or apply one to the other. Hom. Od. xxi. 408. Hence, I. in act. said of fire, applied to material substances, to put or set fire to, kindle. So with λύχρον, Lu. viii. 16. xi. 33. xv. 8. πῦρ. Lu. xx. 55, and Class.—II. mid. depon. ἄπτομαι, to apply oneself to any person or thing, i. e. to touch, with gen. 1) gener. Matt. viii. 3. ix. 20. Mk. i. 41. v. 27. Lu. vii. 14, & oft. Sept. and Class. 2) in the Levitical sense, (comp. Lev. v. 2, 3. vii. 18, et al.) Col. ii. 21, μὴ ἅψη. 2 Cor. vi. 17. 3) fig. and by euphemism, ἄπτεσθαι γυναικός, to denote 'carnal intercourse,' 1 Cor. vii. 1. Sept. and Class. 4) by impl. to hurt or harm, 1 John v. 18, (but see my note,) Sept. and Class.

Ἀπωθέω, f. ἀπώσω, (ἀπό, ὠθέω,) to push away from any one, cast off, Sept. and Class. In mid. απωθίσμαι, to push away from oneself, cast off, or repel with disgust, trans. Acts vii. 27, ἀπ. αὐτόν. Sept. and Class. Hence, to reject, refuse. Acts vii. 39. xiii. 46. Rom. xi. 1, 2. 1 Tim. i. 19. Sept. and Class.

Ἀπώλεια, ας, ἡ, (ἀπόλλυμι,) gener. severe loss, destruction, or ruin. I. said of THINGS, waste or loss, Matt. xxvi. 8. Mk. xiv. 4. Lev. vi. 3, sqq., a loss, lit. something lost.—II. of PERSONS, destruction. 1) in this world, death, Acts xxv. 16. Prov. vi. 15. Is. xxxiv. 5, and later Class. 2) in the world to come, by the second death spoken of in Rev., perdition, consisting in everlasting exclusion from the Messiah's kingdom, together with certain positive torments, eternal in their duration, Matt. vii. 13. Rom. ix. 22. Phil. i. 28. iii. 19. 1 Tim. vi. 9. Heb. x. 39; or what tends to produce that ruin, αἰρέσεις ἀπωλείας, 2 Pet. ii. 1. iii. 7. In John xvii. 12. 2 Thess. ii. 3, ὁ υἱὸς τῆς ἀπ. 'one devoted to perdition.' See in v. υἱός, and my note in loc.

Ἀρά, ας, ἡ, in Class. earnest prayer, couched in supplication, sometimes for good, but mostly for evil, to the person forming the subject thereof, by imprecation. And so in N. T. Rom. iii. 14, where see my note, and Sept.

Ἄρα, or ἀρα, an illative and interrogative particle; as illative, it stands after other words in a clause, and is accented ἀρα: as interr. it stands first in a clause, and is accented ἀρα. In N. T. I. as ILLATIVE, ἀρα means, therefore, then, or consequently, and serves to introduce a transition. 1) according to its proper force, and

agreeably to Classic usage, Rom. vii. 21, *εὐρίσκω ἄρα τὸν νόμον*, 'I find then the law,' &c. viii. 1. 1 Cor. xv. 14. Gal. iii. 7. Wisd. vi. 20, and Class. So *ἐπεὶ ἄρα*, *since then, in that case*, 1 Cor. v. 10. vii. 14; and so in Class. 2) where it does not directly answer to any thing expressed, but still the idea 'according to nature or custom,' &c. suggests itself, *then, now*, &c. as *τίς ἄρα*, 'who then?' Matt. xviii. 1. xix. 25, et al.; *τί ἄρα*, 'what then?' Matt. xix. 27, and Class.; *εἰ ἄρα*, 'if then,' Mk. xi. 13; *εἴπερ ἄρα*, 'if indeed,' 1 Cor. xv. 15. So *οὐκ ἄρα*, Acts xxi. 38; *μήτι ἄρα*, 2 Cor. i. 17. 3) where, contrary to Class. usage, *ἄρα* is employed in N. T. as *illative*, at the *beginning* of a sentence, and without interrogation, in the sense *therefore, or consequently*, Lu. xi. 48. Rom. x. 17. 2 Cor. vii. 12. Gal. iv. 31. Heb. iv. 9, rarely in Class. When *εἰ* precedes *ἄρα* in the apodosis, we may render, 'it follows that.' So Matt. xii. 28, et al. In this use *ἄρα* is sometimes strengthened by the addition of other particles, as *οὖν*, 'so then' or 'wherefore.'

—II. as INTERROGATIVE, *ἄρα*, at the beginning of a clause, merely serves (like the Latin *num*) to denote a question, and cannot be expressed in English. It requires the answer to be in the negative, Lu. xviii. 8. Gal. ii. 17. Sept. and Class. Sometimes it is strengthened by *γε*, as *ἄρά γε*, 'whether indeed,' Acts viii. 30. Sept. and Class.

*Ἀργέω*, f. ἦσω, (ἀργός,) prop. *not to labour*, metaph. *to be inactive, to linger, be delayed*, 2 Pet. ii. 3, *τὸ κρίμα οὐκ ἀργεῖ*.

*Ἀργός*, ἡ, ὄν, adj. (for ἀεργός, fr. α, ἔργον,) gener. *not at work, unemployed*, I. prop. Matt. xx. 3, 6, *inactive or idle*, 1 Tim. v. 13, & Class.—II. by impl. *indolent, slothful*, prop. Tit. i. 12, *γαστέρες ἀργαί*. Wisd. xv. 15, *πόδες ἀργοί*, and Sept. Metaph. *'sluggish' in the performance of Christian duty*, 2 Pet. i. 8.—III. by impl. *vain, ineffectual*, for κενόν, Matt. xii. 36. Comp. Stob. Serm. c. 34, *λόγος ἀργός*.

*Ἀργύριος*, ἱα, ζον, adj. (ἀργυρος,) *made of silver*, Acts xix. 24. 2 Tim. ii. 20. Rev. ix. 20. Sept. and Class.

*Ἀργύριον*, του, τό, (ἀργυρος,) *silver*, 1) prop. Acts iii. 6. vii. 16. xx. 33. 1 Pet. i. 18, & Class. 2) meton. for *money* in general, Matt. xxv. 18, 27. Mk. xiv. 11. Lu. ix. 3. xix. 15, 23, & Class. 3) meton. in sing. for a *piece of money*, a certain coin so called, the Jewish shekel, (on which see Calmet,) Matt. xxvi. 15. xxvii. 5. Acts xix. 19. In short, the word denotes, 1) *silver in bullion*; 2) *silver coined*, in which sense it is chiefly used to the singular; 3) *silver coins*; but chiefly the stater,

tetradrachma, or shekel, in which sense it is generally used in the plural, mostly accompanied with numerals, or words that imply number, as *many, few, &c.* 4) in the plural, *money*, as here.

*Ἀργυροκόπος*, ου, ὁ, (ἀργυρος, κόπτω,) *a worker in silver*, Acts xix. 24. Sept. and Class.

*Ἀργυρος*, ου, ὁ, (ἀργός, white,) *silver*, or by meton. the metal *worked up*, either into images, plate, &c. Acts xvii. 29. 1 Cor. iii. 12. Ja. v. 3. Rev. xviii. 12. Class.; or coined into money, Matt. x. 9, and Class.

*Ἀρειοπαγίτης*, ου, ὁ, *a judge of the court of the Areopagus*, Acts xvii. 34.

*Ἀρέσκεια*, ας, ἡ, (ἀρέσκω,) *a desire to please others*. In the Class. gener. in a *bad* sense, of ingratiating oneself into the favour of others by undue compliances; but in N. T. in a *good* sense, as referred to God, Col. i. 10, *εἰς πᾶσαν ἀρ.* 'so that ye may wholly please God.' Simil. Philo, p. 33, says of Adam, *εἰς ἀρέσκειαν τοῦ πατρὸς καὶ βασιλείας*.

*Ἀρέσκω*, f. ἀρίσω, aor. 1. ἤρεσα, (ἀρῶ, to adapt,) *to please, be pleasing to*, intrans. and with dat. case. I. *to be pleasing, or acceptable to*, Matt. xiv. 6. Mk. vi. 22. 1 Cor. vii. 33. Gal. i. 10, *ζητῶ ἀνθρώποις ἀρέσκειν*. 2 Tim. ii. 4. So Θεῷ, Rom. viii. 8. 1 Cor. vii. 32, al. Sept. and Class. By Heb. *ἀρέσκειν ἐνώπιόν τινος*, *to be acceptable to any one*, Acts vi. 5. & Sept.—II. *to seek to please, or to accommodate oneself to any one*, Rom. xv. 1, 2, 3. 1 Cor. x. 33. Gal. i. 10. 1 Th. ii. 4.

*Ἀρεστός*, ἡ, ὄν, adj. *pleasing, acceptable*, foll. by dat. John viii. 29, *τὰ ἀρεστά τῷ Θεῷ*. Sept. and Class. By Heb. *τὰ ἀρεστά ἐνώπιον τοῦ Θεοῦ*, 1 John iii. 22. Sept. Hence, *ἀρεστόν ἐστιν*, 'placet, it is good,' Acts vi. 2. also foll. by dat. of person, 'it is pleasing to,' Acts xii. 3.

*Ἀρετή*, ἡς, ἡ. Its etymon is gener. supposed to be from Ἄρης, *Mars*; but it is better derived from ἀρῶ, 'to adapt,' denoting 1) prop. 'the fitness of any thing to any particular purpose'; 2) the *good quality* therein involved; and 3) espec. the *good quality of moral virtue*. After all, however, it may best be derived from ἀρέσκω, (as that from ἀρῶ,) being, it would seem, immediately from ἀρεστή, and thus denoting 'that which approves itself to, is acceptable to,' man or God, by its intrinsic excellence of whatever kind, whether physical or moral. Accordingly it is applied to qualities inherent, not only in *things*, animate and inanimate, but also *persons*, both man and God. In the Classic poets (espec. Homer) it usually denotes *valour, courage*, but in the prose writers

(espec. the philosophers) it usually denotes *moral virtue* in general; as in Thuc. ii. 45, et al. Diod. Sic. v. 71. In N. T. it occurs only five times; and in all these in nearly the same general sense, that of *moral excellence*. I. that of GOD, as 2 Pet. i. 3, διὰ δόξης καὶ ἀρετῆς. 1 Pet. ii. 9, τὰς ἀρετὰς. And so in Joseph. Ant. xvii. 5, 6, ἀρετὴ τοῦ Θεοῦ, and i. 3, 1. Hab. iii. 3. et al. it is used to denote the glorious perfections and attributes of God.—II. that of *man*, as Phil. iv. 8, εἰ τις ἀρετὴ καὶ εἰ τις ἔπαινος. 2 Pet. i. 5; also Wisd. iv. 1. viii. 7, & Sept.

Ἀρὴν, ὁ, (nom. absol.) gen. ἀρνός, by sync. for ἀρνός, a *lamb*, Hom. Od. δ. 85. metaph. in Lu. x. 3, ὡς ἄρνas, 'lamb-like.'

Ἀριθμέω, f. ἥσω, to *reckon up by number*, trans. Rev. vii. 9. pass. Matt. x. 30. Lu. xii. 7. Sept. and Class.

Ἀριθμός, οὐ, ὁ, *number*, denoting a multitude composed of units. Usually said in N. T. of a *definite* number, Lu. xxii. 3. John vi. 10, et al., though sometimes of an *indefinite*, Acts vi. 7. xi. 21. xvi. 5. Rom. ix. 27. Rev. xx. 8.

Ἀριστάω, f. ἥσω, (ἄριστον,) to *take up ἄριστον*, any meal before the chief meal, *supper*, intrans. Lu. xi. 37. John xxi. 12, 15, and Class.

Ἀριστερός, ὁ, ὄν, adj. *laevus*, *left*, Matt. vi. 3, ἀριστερά, scil. χεῖρ. Plur. in Lu. xxiii. 33, ἐξ ἀριστερῶν, scil. μερῶν. 2 Cor. vi. 7.

Ἀριστον, οὐ, τὸ, a meal corresponding partly to our *breakfast*, and partly to our *luncheon*, or early dinner, about noon. See more in my note on John xxi. 12. It occ. Lu. xi. 38. xiv. 12, et al.

Ἀρκετός, ὁ, ὄν, adj. (ἀρκέω,) *sufficient*, enough, Matt. vi. 34, ἀρκετόν (ἐστί) τῇ ἡμέρᾳ, &c. Matt. x. 25. 1 Pet. iv. 3, and Class.

Ἀρκέω, f. ἥσω, to *hold back from*, *ward off*, trans. Hom. Il. vi. 16. In N. T. 1) to *assist*, foll. by dat. of person, 2 Cor. xii. 9, ἀρκεῖ σοι ἡ χάρις μου, and Class. 2) by impl. to *be strong and able*, i. e. to assist any one: hence *to suffice, be enough for*, foll. by dat. of person, Matt. xxv. 9. John vi. 7. Sept. and Class. Hence impers. ἀρκεῖ τινί, 'it is enough,' John xiv. 8. mid. ἀρκίσμαι, to *suffice oneself with, be satisfied with*, foll. by dat. of thing, &c. Lu. iii. 14. 1 Tim. vi. 8. Heb. xiii. 5. Joseph. and later Class. So with prep. ἐπὶ τούτοις, 3 John 10.

Ἄρκτος, οὐ, ὁ, ἡ, a *bear*, Rev. xiii. 2.

Ἄρμα, ατος, τὸ, (ἄρω,) a *chariot*, Acts viii. 28. Rev. ix. 9. Sept. and Class.

Ἀρμόζω, f. ὀσω, (ἀρμός,) to *adjust, adapt, join fitly together*, trans. foll. by acc. and dat. Hom. Od. v. 247. Jos. Ant.

vi. 9, 5. Hence, ἀρ. τινί, to *join in wedlock, marry to another*, trans. mid. ἀρμόζομαι, in Class. to *marry to oneself*, Hdt. v. 32; but in N. T. as depon. to *marry to another*, fig. 2 Cor. xi. 2, at least according to the general interpret.; but see my note.

Ἀρμός, οὐ, ὁ, (ἄρω,) prop. a *joint*, Eccclus. xxvii. 2; espec. a joint, or articulation of the bones of the human body. Heb. iv. 12. Test. XII. Patr. p. 63, οἱ ἄρμοι τοῦ σώματος. Xen. Ven. v. 29.

Ἀρνέομαι, f. ἥσομαι, to *deny*, I. to *affirm a thing not to be*, as opp. to ὁμολογεῖν, absol. Lu. viii. 45. John i. 20. Acts iv. 16, et al. also Sept. and Class.; foll. by acc. Lu. xxii. 57, ἦν. αὐτῶν (Jesus, his Messiahship). Tit. i. 16, ἀρν. Θεόν. 'deny his existence.' 1 John ii. 22, ὁ ἀρν. τὸν Πατέρα καὶ τὸν Υἱόν, i. e. 'denying God to be the Father of Christ, and Christ to be the Son of God.'—II. to *refuse*, foll. by inf. Heb. xi. 24, ἦν. λέγεσθαι. Hdt. vi. 13. Jos. and Apocr.—III. to *renounce, reject*, said with reference to Christ, or the Christian faith; also reciprocally of Christ as rejecting men, Matt. x. 33. 2 Tim. ii. 12 & oft. Fig. Lu. ix. 23, ἀρν. (or ἀπαρν. ἐαυτὸν), is said of selfdenial; but in 2 Tim. ii. 13, it means 'to renounce one's character' by inconsistency; in Tit. ii. 12, ἀ. τῇ ἀσέβειαν, of repelling all solicitations to sin. In 2 Tim. iii. 5, τὴν δὲ δύναμιν αὐτῆς ἠρημνένοι, sc. ἔχειν, the sense is, 'but declining to show its power in their deeds.'

Ἀρνίον, οὐ, τὸ, (dim. from ἀρν. ἀρνός,) a *lamb*, Sept. and Joseph. In N. T. fig., either of the followers of Christ, John xxi. 15, or of Christ himself, as Rev. v. 6, and freq.

Ἀρνός, see Ἀρὴν.

Ἀροτρίαιω, f. ἄσω, (ἄροτρον,) to *plough*, intrans. Lu. xvii. 7. 1 Cor. ix. 10. Sept. and Theophr.

Ἄροτρον, οὐ, τὸ, (ἀρόω,) a *plough*, Lu. ix. 62. Sept. and Class.

Ἀρπαγή, ἡς, ἡ, (ἀρπάζω,) 1) prop. of the *act of plundering, pillage*, Heb. i. 34. Sept. and Class. 2) metaph. of the *disposition to plunder, rapacity*, Matt. xxiii. 25. Lu. xi. 39. and Class.

Ἀρπαγμός, οὐ, ὁ, (ἀρπάζω,) 1) prop. the *act of plundering, robbery*, Plut. de Educ. c. 15; 2) fig. the *object of rapine, something coveted*, Phil. ii. 6, accord. to common interp.; but see my note in loc.

Ἀρπάζω, f. ἄσω, (absol. ἄρπω,) to *snatch, or seize, and carry forcibly away*: said both of things and persons: I. of beasts seizing their prey, John x. 12. Sept. and Class.; also metaph. of persons seizing any thing with avidity, Matt. xi. 12, ἀ. τὴν βασιλ. τῶν οὐρανῶν, implying the eagerness with which the Gospel is embraced.—

II. ἄρπ. in Class. and 'accipere' in Latin are used of persons suddenly *snatching* any thing, or person, away from any other person, Matt. xiii. 19, ἀρπάξει τὸ ἐσκαρμένον ἐν τῇ καρδίᾳ αὐτοῦ. Ju. 23, ἐκ τοῦ πυρός ἀρπ. (comp. Amos iv. 11. Zech. iii. 2.) Sept. and Class.; also, of *forcibly depriving* another of any thing, John x. 28, 29, οὐχ ἀρπάσει τις αὐτὰ ἐκ τῆς χειρὸς μου. Sept. and Class.—III. *to forcibly carry away* any person, John vi. 15, ἀρπάξιν αὐτόν. Acts xxiii. 10. The other passages referred to this head (Acts viii. 39, Πνεῦμα Κυρίου ἤρπαξε τὸν Φ. 2 Cor. xii. 2, 4, ἀρπαγέντα & ἡρπάγη εἰς τὸν παράδεισον, 1 Th. iv. 17, ἀρπαγησόμεθα εἰς ἀπάντησιν τοῦ Κυρίου, and Rev. xii. 5, ἡρπάσθη πρὸς τὸν Θεόν) ought to be kept distinct, as belonging to the same common subject; (comp. Judg. xxi. 21. Ps. vii. 2.) namely, that of the influence of the Holy Spirit.

"Αρπαξ, αἶος, ὁ, ἡ, adj. (ἀρπάξω) 1) prop. *ravenous*, said of wild beasts, as symbols of violent and wicked men, Matt. vii. 15, and Class. 2) metaph. *rapacious*; or subst. *a plunderer*, Lu. xviii. 11. 1 Cor. v. 10, sq. vi. 10, and Class. N.B. ἄρπαξ denotes one who injures another by violence; ἀδικος, one who injures him by fraud. It is a stronger term than πλεονέκτης, though a weaker one than κλέπτis.

"Αρράβων, ὄνος, ὁ, prop. *something given us as a pledge or earnest* to ratify an agreement; a part of any price first agreed on for any object, and then paid down to ratify the agreement; so Class. In N. T. said metaph. of the gifts of the Holy Spirit, as being a pledge of the future privileges and blessings of the Messiah's kingdom, 2 Cor. i. 22. v. 5. Eph. i. 14.

"Αρράφος, ου, ὁ, ἡ, adj. (α, ῥάπτω,) *unsewed*, i. e. 'having no seam,' but woven whole, John xix. 23, χιτὼν ἄ.

"Αρρὴν, εἶος, and ἄρρην, τὸ, adj. *male*, i. e. 'of the male sex,' Rom. i. 27. Rev. xii. 5, 13. Sept. and Class.

"Αρρήτος, ου, ὁ, ἡ, adj. (α, ῥητός.) in Class. either *unspoken*, or *not to be spoken*; in N. T. *unspeakable*, 2 Cor. xii. 4, ἄρ. ῥήματα.

"Αρρώστος, ου, ὁ, ἡ, adj. (α, ῥώννυμι,) *infirm*, i. e. wanting strength of mind or body: espec. said of the sick, Matt. xiv. 14. Mk. vi. 5, 13. xvi. 18. 1 Cor. xi. 30. Sept. and Class.

"Αρσενοκοίτης, ου, ὁ, (ἄρσεν, κοίτη,) *a sodomite*, 1 Cor. vi. 9. 1 Tim. i. 10.

"Αρσεν, εἶος, ὁ, *a male*, one of the male sex, Matt. xix. 4. Mk. x. 6, et al.

Αρτέμων, ονος, ὁ, (ἀρτάω, to hoist,) either the large sail of the prow, answering to our *mizen-sail*, and still called by the

Venetians *Artemon*; or a small sail near the prow called *dolon*, answering to our *jib*. See Juven. Sat. xii. 68. Acts xxvii. 40.

"Αρτι, adv. of time, *now*: 1) of time just past, *even now*, Matt. ix. 18. Rev. xii. 10, and mostly used in the Attic writers; 2) of time present, *now*, Matt. iii. 15, ἄφες ἄρτι, 'for the present,' xxvi. 53. John ix. 19, as opposed to words or phrases denoting time past, oft. in N. T. and Class. Sometimes used adjectively, as ἡ ἄρτι ὥρα, 1 Cor. iv. 11. ἕως ἄρτι, Matt. xi. 12. et al. ἄπ' ἄρτι, &c. See "Ακαρτι.

"Αρτιγεννητος, ου, ὁ, ἡ, adj. (ἄρτι, γεννητός,) 1) prop. *late born*, Lucian. D. Deor. Mar. xii. 1, βρέφος ἄρτι. 2) metaph. used of 'one who has recently embraced the Christian faith,' 1 Pet. ii. 2.

"Αρτιος, ου, ὁ, ἡ, adj. 1) prop. *whole*, i. e. sound in body; 2) fig. sound in mind; 3) metaph. *fitted to any work*; equiv. to κατηρτισμένος, or ἐξηρτισμένος, see 2 Tim. iii. 17. Perhaps, however, the primary sense of ἄρτιος may be that found in Hom. Il. E. 326, and Ξ. 92, (from ἄρω,) *suited*, fitted to the purpose originally intended, and hence, *complete*, and *perfect*. Comp. Eph. ii. 10, where Christians are said to be κτισθέντες ἐπὶ ἔργοις αγαθοῖς.

"Αρτος, ου, ὁ, *bread*. I. gener. and prop. *BREAD*, or rather *a loaf*, or *cake*, like our biscuit, Matt. iv. 3, 4. vii. 9, and oft.; said of the shew-bread, Matt. xii. 4. Heb. ix. 2; of the bread in the Lord's Supper, Matt. xxvi. 26. Mk. xiv. 22. Lu. xxii. 19. 1 Cor. x. 16; et al. Metaph. ὁ ἄρτος ἐκ τοῦ οὐρανοῦ, as applied to Christ, 'the Bread of life,' who was typified by the manna which fell from heaven in the wilderness, and who, by his Spirit, sustains the spiritual life of believers here unto eternal life, John vi. 31, 58.—II. from the Heb. *FOOD*, gener. all the necessaries of life, Matt. vi. 11. Mk. vi. 8. Lu. xi. 3. 2 Cor. ix. 10, et al. as also in the phrase ἄρτον ἐσθίειν, 'to take food, eat a meal,' Matt. xv. 2. Mk. vii. 5, and Sept.; also ἄρτον φαγεῖν παρά τινος, 'to be maintained by any one,' 2 Th. iii. 8. (comp. 2 Sam. ix. 7, 10.) and τὸν ἑαυτῶν ἄρτον ἐσθίειν, 'to support oneself,' 2 Th. iii. 12.

"Αρτύω, f. ὑσω, (ἄρω,) prop. *to fit, prepare, adjust*, as often in Homer and the other early Class.; in later Class. *to prepare food*, including all the arts of cookery: hence, in N. T. *to season*, (as cooks do food,) Mk. ix. 50. Lu. xiv. 34; and so in later Class. Also metaph. Col. iv. 6, λόγος ἡρτυμένος ἁλατι, i. e. 'both appropriate and salutary.'

"Αρχάγγελος, ου, ὁ, (ἀρχων, ἄγγελος,) *an archangel*, 1 Th. iv. 16. Ju. 9.

Ἀρχαῖος, αἰα, ου, (ἀρχή,) adj. *ancient, of old time*, Matt. v. 21, 27, 33, et al. oft. Sept. and Class.

Ἀρχή, ἡς, ἡ, *the beginning*, or first part of any thing, espec. action. I. said of TIME, *the beginning*, Matt. xxiv. 8. Mk. i. 1. Heb. vii. 3. Sept. and Class. Hence ἀρχὴν λαβεῖν, 'to begin,' Heb. ii. 3; also Philo and later Class. τὴν ἀρχὴν τῶν σημείων, 'first miracle,' John ii. 11. τὰ στοιχεία τῆς ἀρχῆς, for τὰ στ. τὰ πρῶτα, Heb. v. 12. So also in the phrases ἀπ' ἀρχῆς, 'from the beginning,' either of all things, 'from everlasting,' Matt. xix. 4, 8. John viii. 44. 1 John iii. 8; or of any particular thing, as the Gospel dispensation, 'from the first,' Lu. i. 2. John xv. 27, and oft.; ἐν ἀρχῇ, 'in the beginning,' either of the world, John i. 1, 2, or of the Gospel dispensation, 'at the first,' Acts xi. 15. Phil. iv. 15; ἐξ ἀρχῆς, 'from the beginning,' i. e. of Christ's ministry, John vi. 64. xvi. 4; κατ' ἀρχάς, 'at the beginning,' i. e. of all things, Heb. i. 10. Sept. and Class.; accus. τὴν ἀρχὴν, adverbially, 'from the very beginning,' i. e. *throughout, wholly*, John viii. 25; but see my note.—II. said, by meton. of abstr. for concrete, of PERSONS, &c. *the first*, Col. i. 18, ὅς ἐστιν ἀρχή. So Gen. xlix. 3. Deut. xxi. 17, ἀρχὴ τέκνων. So ἀρχὴ καὶ τέλος, Rev. i. 8. xxi. 6. xxii. 13. iii. 14, ἡ ἀρχὴ τῆς κτίσεως.—III. said of PLACE, 1) prop. the angular *extremity or corner* of any thing, e. gr. of a sheet, Acts x. 11. xi. 5. Diod. Sic. i. 35. Phil. p. 638. 2) metaph. of dignity, *the first place*, i. e. power or dominion, Lu. xx. 20. Sept. Joseph. and Class.; or pre-eminence, Ju. 6. Sept. and Apocr. By metaph. of abstr. for concrete, *princes, rulers*, Lu. xii. 11. Tit. iii. 1; said of the chiefs among angels, Eph. i. 21. iii. 10; among demons, vi. 12; and gener. the powers of the other world, Rom. viii. 38.

Ἀρχηγός, οὗ, ὁ, (ἀρχή, ἄγω,) *one who makes a beginning* of any thing, 1) as the *author and cause* of it; 2) as *leader* of the agents therein. Thus it denotes, 1) a *chieftain*, as in Sept. and Class. In the first sense it occ. Acts iii. 15, ὁ ἀρχηγός τῆς ζωῆς, of Christ; Heb. ii. 10, ὁ ἀρχ. τῆς σωτηρίας αὐτῶν, and xii. 2, ὁ ἀρχ. τῆς πίστεως. And so oft. in Sept. and Class. any one is said to be ἀρχηγός of any thing, whether evil or good. 2) a *leader, chief*, Acts v. 31, τοῦτον ἀρχηγὸν καὶ σωτῆρα ὕψωσε. Sept. and Class.

Ἀρχι- an inseparable particle, derived from ἀρχή, and prefixed to names of office and dignity, in the sense of our *Arch-*, derived from thence.

Ἀρχιερατικός, ἡ, ον, adj. (ἀρχιερεὺς,) *belonging to the High Priest*, Acts

iv. 6, ἐκ γένους ἀρχιερατικοῦ, 'of High priestly descent.' So Joseph. xv. 3, 1, calls a person ἐξ ἀρχιερατικοῦ γένους.

Ἀρχιερεὺς, ἑως, ὁ, (ἀρχι-, ἱερεὺς,) a *High Priest*, more usually called ὁ ἱερεὺς ὁ μέγας, as oft. in Sept. and sometimes in Class. In N. T. it denotes I. *the High Priest* of the Jews, Matt. xxvi. 3, 63, 65. Mk. ii. 26, et al.—II. a *chief priest*, one of the heads of the 24 classes of priests mentioned at 1 Chron. ch. xxiv. and in Joseph. Ant. xx. 8, 8. Bell. iv. 3, 6. Matt. ii. 4, and oft. They were members of the Sanhedrim; and indeed the expressions ἀρχιερεῖς καὶ γραμματεῖς, Matt. ii. 4 and ὁ ἀρχιερεὺς καὶ οἱ Φαρισαῖοι, John vii. 32, et al. seem put, by way of circumlocution, for τὸ συνέδριον, 'the Sanhedrim'.—III. said of *Christ*, compared with the High Priest of the Jews, as having offered himself up a sacrifice for sin, Heb. ii. 17, and elsewhere.

Ἀρχιποιμὴν, ἑνος, ὁ, prop. a *chief shepherd*; said metaph. of Christ, as Head of the Church, Eph. v. 23. Col. ii. 10 with allusion to his office both as Head-teacher, and espec. Lord of the Church: there being a double allusion, inasmuch as anciently both princes and interpreters of the Divine will were called 'shepherds,' from the similarity of their office and duties to the pastoral ones, 1 Pet. v. 4, φανερωθέντος τοῦ ἀρχιποιμῆνος: comp. 1 Pet. ii. 25, where we have Christ designated also in a two-fold capacity, as a 'Shepherd and Care-taker (ἐπίσκοπος) of their souls.'

Ἀρχισυνάγωγος, ου, ὁ, a *ruler*, or moderator, of the *synagogue*; equiv. to ἀρχων τῆς συν. Lu. viii. 41, one of those Elders, of whom there were several in every synagogue, whose duty it was to preserve order, and make choice of persons to read or speak in the assembly; see Acts xiii. 15. The presiding elder was called ὁ ἀρχισυνάγωγος: of the others each was called ἀρχισυν. without the article. Mk. v. 22, 35, 36, 38. Lu. viii. 49. xiii. 14. Acts xiii. 15, et al.

Ἀρχιτέκτων, ονος, ὁ, a *master-builder, architect*, one who presides over the building of edifices, 1 Cor. iii. 10, and Class.

Ἀρχιτελώνης, ου, ὁ, a *chief farmer*, or collector, of the *taxes*, Lu. xix. 2. Sept. and Class.

Ἀρχιτρίκλινος, ου, ὁ, *magister convivi*, the *director of an entertainment*, who had the direction of the whole of the previous arrangements for, and the management thereof; see Eccclus. xxxv. 1. He is to be distinguished from the συμποσιαρχῆς, or βασιλεὺς, of the Greeks, and the 'rex convivi' of the Romans; the latter

being one of the *guests*, who presided at table; whereas the former was a domestic, answering to the *τραπεζοποιός* of the Greeks, and the *Tricliniarches* of the Romans.

\**Ἀρχω*, f. *ξω*, (*ἀρχή*), in Class. to *begin*, take the lead in any thing, Xen. Symp. vii. 1. In N. T. to be first in rank, dignity, &c. to rule over, foll. by gen. Mk. κ. 42. Rom. xv. 12. Sept. in Gen. i. 18, et al. Mid. *ἀρχομαι*, to begin, intrans. and foll. by infin. expr. or impl. 1) gener. Matt. iv. 17, *ἤρξατο κηρύσσειν*, xi. 7, and oft. Sept. and Class. Lu. iii. 23, *ἡν ἔτι τῶν τρ. ἀρχόμενος*, 'was beginning, entering upon his 30th year.' By Hebr. to attempt, venture upon, implying difficulty, Acts i. 1. Mk. vi. 7. x. 28, 32. Lu. iii. 8, and Sept. 2) part. *ἀρχάμενος* with inf. and *ἀπό*, foll. by gen. in the sense *beginning from*, expressing 'the point of departure.' So Matt. xx. 8, *ἀποδοὺς αὐτοῖς, ἤρξαμενος ἀπὸ τῶν ἐσχάτων*, 'beginning at the last,' Lu. xxiii. 5. xxiv. 27. John viii. 9. Acts i. 22. viii. 35. x. 37. 1 Pet. iv. 17. Sept. Gen. liv. 12, and sometimes in Class.

\**Ἀρχων*, οντος, ὁ, (part. pres. of *ἔρχω*), one first in power or dominion, a ruler, or magistrate, gener. Matt. xx. 25. Acts iv. 26. Rom. xiii. 3. 1 Cor. ii. 6, 8, and oft. Sept. and Class.

\**Ἀρωμα*, ατος, τὸ, *an aromatic*, or *pice*, such as myrrh and aloes, John xix. 0. Mk. xvi. 1. Lu. xxiii. 56. xxiv. 1. Sept. and Class.

\**Ἀσάλευτος*, ου, ὁ, ἡ, adj. (*α, σα-εύω*), prop. *not to be shaken, immovable*, Acts xxvii. 41; metaph. *firm, enduring*, Ieb. xii. 28. Diod. Sic. ii. 48, *ἐλευθερίαν ἀφυλάττοντες*.

\**Ἀσβεστος*, ου, ὁ, ἡ, adj. (*α, σβέννυ-αι*), *not extinguished, or not to be extinguished*. In N. T. *unquenchable*, as said of fire, i. e. *eternal*, Matt. iii. 12. Mk. ix. 3, 45. Lu. iii. 17. Comp. Hom. Od. iv. 8, *ἔν' ἄσβεστον κλέος εἶη*.

\**Ἀσέβεια*, as, ἡ, (*ἀσεβής*), 1) gener. *impiety* or *ungodliness*, either in thought, word, or deed, Rom. i. 18. 2) spec. *wickedness*, consisting in a violation of our duty to God, our neighbour, or ourselves; and considered as springing from the source of ungodliness, 'the carnal mind that is enmity against God,' (spoken of Rom. i. 28. viii. 7.) 2 Tim. ii. 16. Tit. ii. 12. Jude 15, 18. Sept. and Class.

\**Ἀσεβέω*, f. ἦσω, (*ἀσεβής*), to be ungodly, act impiously, intrans. 2 Pet. ii. 6. Jude 15. Sept. and Class.

\**Ἀσεβής*, εος, ὁ, ἡ, adj. (*α, σίβομαι*), 1) *ungodly, impious, irreligious*, 1 Tim. i. 1 Pet. iv. 18. 2) *wicked*, from impiety,

(synon. with *ἀμαρτωλός*), Rom. iv. 5. v. 6. 2 Pet. ii. 5. iii. 7. Jude 4, 15. Sept. and Class.

\**Ἀσέλγεια*, as, ἡ, prop. *excess* or *intemperance* in the use of even permitted pleasures, from *ἀσελγής* which, that it primarily means *excessive*, is plain from Ælian ap. Suid., where it is said of a wind *πολὺς καὶ ἀσελγής τίκτεται ἐκεῖθε*. Hence it denotes *unbridled insolence*, either 1) in language, as Jos. Ant. iv. 6, 12, *ἀσ. τῶν λόγων*, and Mk. vii. 22; or 2) in conduct, *licentiousness*, 2 Pet. ii. 2; or 3) spec. *lasciviousness*, Rom. xiii. 13. 2 Cor. xii. 21. Gal. v. 19. 2 Pet. ii. 7, 18; or, in a wider sense, *dissoluteness* in general, Eph. iv. 19. 1 Pet. iv. 3. Ju. 4.

\**Ἀσημος*, ου, ὁ, ἡ, adj. (*α, σῆμα*), 1) prop. *without mark* or *stamp*, opp. to *ἐπίσημος*. So Gen. xxx. 42, *πρόβατα ἄσημα—ἐπίσημα*. Also of money, *ἀργυρος ἄσημος*, opp. to *ἐπίσημος*, Hdol. ix. 41. Thuc. ii. 13, where see my Note. 2) metaph. *ignoble, obscure*, Acts xxi. 39, *οὐκ ἀσήμου πόλεως*. And so Eurip. Ion 8, *πόλιν οὐκ ἄσημον*, and oft. in Class.

\**Ἀσθενεία*, είας, ἡ, (*ἀσθενής*), *want of strength*, i. e. infirmity of body or feebleness of mind. I. gener. Rom. vi. 19. 1 Cor. x. 43. Gal. iv. 13, et al. Said espec. of the weakness of human nature, 2 Cor. xiii. 4. Heb. iv. 15. v. 2, al.—II. spec. *infirmity*, 1) of body, by disease, Matt. viii. 17. Lu. v. 15. viii. 2. xiii. 12. John v. 5, et al. and Class. 2) of mind, by depression of spirits, 1 Cor. ii. 3. Xen. Ag. ix. 3; also, by impl. *affliction*, as producing depression, Rom. viii. 26. 2 Cor. xii. 5, 9, 10.

\**Ἀσθενέω*, f. ἦσω, (*ἀσθενής*), to be *destitute of strength*, I. gener. as mostly in Class., but metaph. Rom. viii. 3, *ἐν ᾧ ἡσθένει*, 'was [too] weak' to answer the proposed end, 2 Cor. xiii. 3. Sept. and Class.; also to be *accounted weak*, 2 Cor. xiii. 4, 9.—II. spec. to be *infirm in body, to labour under disease*, Matt. x. 8. Mk. vi. 56. Lu. iv. 40, et al.—III. fig. of the mind, to be *faint-hearted, depressed*, 2 Cor. xi. 21; also, by Hebr. to be *weak in mind, vacillating, and easily perturbed*, Rom. xiv. 2, 21. 1 Cor. viii. 9. xi. 12. So *ἀσθενεῖν τῇ πίστει*, 'to be unsettled in the faith,' Rom. iv. 19, or in opinion, Rom. xiv. 1. See, however, my note there.—IV. by impl. to be *afflicted* or *distressed* by oppression or calamity, Acts xx. 35. 2 Cor. xi. 29. xii. 10, and Sept.

\**Ἀσθνήμα*, ατος, τὸ, (*ἀσθενέω*), *infirmity*, prop. of body, but also metaph. of mind, and producing doubts and scruples, Rom. xv. 1.

\**Ἀσθενής*, εος, ὁ, ἡ, adj. (*α, σθένομαι*), *without strength, feeble*, I. gener. Matt.



xxvi. 41, ἡ σὰρξ ἀσθενής ἐστὶ, 'is too weak for the task,' Mk. xiv. 38. 1 Pet. iii. 7. Sept. and Class. Including the idea of imperfection, 1 Cor. xii. 22. Gal. iv. 9. 1 Cor. i. 25. Heb. vii. 18.—II. spec. 1) *infirm in body, sick*, Matt. xxv. 39, 43, 44. Lu. x. 9. Acts iv. 9, et al. 2) figur. of the mind, *depressed or faint-hearted*, 2 Cor. x. 10; also, as implying a want of decision or firmness of mind, *dubious and vacillating* in faith or opinion, 1 Cor. viii. 7, 10. ix. 22. 1 Th. v. 14. 3) by impl. *afflicted or distressed*, 1 Cor. iv. 10; or, in a moral sense, *diseased and wretched*, by bearing about the body of sin, Rom. v. 6.

Ἀσιτία, ας, ἡ, (α, σίτος,) *abstinence from food, fasting*, Acts xxvii. 21. Jos. Ant. xii. 7, and Class.

Ἀσῖτος, ου, ὁ, ἡ, adj. (α, σίτος,) *fasting*, Acts xxvii. 33. Joseph. and Class.

Ἀσκέω, f. ἥσω, prop. *to work up with skill*, as the raw materials of any handicraft, (Hom. Il. iii. 388, εἶρια ἀσ.); also *to exercise or practise* any art, either of body or mind. Hence gener. with the reflex pron. understood, *to exercise oneself in any thing*, implying endeavour and striving, Acts xxiv. 16, ἐν τούτῳ δὲ αὐτὸς ἀσκάω.

Ἀσκός, οὔ, ὁ, α *skin-bottle*, sewed up, like a bladder, to hold liquid; such as were anciently used, and are to this day in use, in the East, Matt. ix. 17. Mk. ii. 22. Lu. v. 37. Sept. and Class.

Ἀσμένως, adv. (ἡσμένος, part. perf. pass. of ἡδομαι,) *gladly*, Acts ii. 41. xxi. 17, and Class.

Ἀσόφος, ου, ὁ, ἡ, adj. (α, σόφος,) *unwise*, Eph. v. 15, as applied to true wisdom, that which is in Christ Jesus.

Ἀσπάζομαι, f. ἀσομαι, depon. mid. (σπάω,) lit. *to draw to oneself*, Hom. Od. iii. 35. Hence, *to embrace*; and as that was a form of salutation at meeting or parting, so it came to mean *salute*. In N. T. it is said, I. of those who meet, *to salute, welcome*, Matt. x. 12. Mk. ix. 15. Lu. i. 40. x. 4. Sept. and Class. Including the idea of paying one's respects, Mk. xv. 18. Acts xviii. 22. xxi. 7. Jos. Ant. vi. 11, 1; foll. by ἐν φιλήματι, Rom. xvi. 16. 1 Cor. xvi. 20.—II. of those who separate, *to take leave of*, Acts xx. 1. xxi. 6, and Class.—III. of salutations sent by letter, Rom. xvi. 3—23, & oft.—IV. by impl., as said both of persons, *to love and cherish*, Matt. v. 47, and Class.; and of things, *to welcome, receive gladly*, Heb. xi. 13, ἀσπ. τὰς ἐπαγγελίας. Jos. Ant. vi. 5, 3, ἀσπ. τὴν εὐνοίαν.

Ἀσπασμός, οὔ, ὁ, (ἀσπάζομαι,) *salutation*, whether oral, or by letter, Matt. xxiii. 7. Mk. xii. 38.

Ἀσπίλος, ου, ὁ, ἡ, adj. (α, σπῖλος,) prop. *without blemish*, (as said of a victim.) or *without stain* gener. Fig. of Christ, 1 Pet. i. 19, and Class.; metaph. *unblemished, pure*, as said of doctrine, 1 Tim. vi. 14, or conduct, Ja. i. 27. 2 Pet. iii. 14.

Ἀσπίς, ἰδος, ἡ, an asp, a species of most venomous serpent, Rom. iii. 13. Sept. Ælian H. An. i. 54.

Ἀσπονδος, ου, ὁ, ἡ, adj. (α, σπονδή, compact after libation,) 1) *without treaty*. Thuc. i. 37. v. 32. 2) *not making, or not observing treaties, irreconcilably hostile, implacable*, Rom. i. 31. 2 Tim. iii. 3, and Class.

Ἀσάριον, ου, τὸ, dimin. of Lat. as. A brass coin, equiv. to one-tenth of the δραχμή, or denarius, and half of the as. Used in N. T., like our farthing, to denote the most trifling value, Matt. x. 29. La. xii. 6, and Dionys. Hal.

Ἀσσον, adv. (compar. of ἀγχι, near,) prop. *nearer, next to*, and without comp. *very near to*; also, in a nautical sense, *close inshore*. So ἄσσον παραλίεσθαι, 'to come along close inshore,' Acts xxvii. 13, and Homer, Eurip., Herodot., and Class.

Ἀσταίος, f. ἥσω, (ἄστατος, unstable, fr. α & ἵστημι.) 1) prop. *to be unfixed, unsettled*, always in motion, said of 'the troubled sea which cannot rest.' So Appian, Bell. Sym. p. 221, ἀστατοῦσι χεῖμασι θαλάσσης. 2) metaph. *to be unsettled*, i. e. without any settled abode, 1 Cor. iv. 11.

Ἀστειός, ου, ὁ, ἡ, adj. (ἄστυ,) prop. *of or belonging to a city*, and, by impl. *civilized*, and polished in manners. Is N. T. *elegant*, and, as said of external form, *fair or handsome*, Heb. xi. 23. Acts vii. 20, ἀστειός, *exceeding fair*. Comp. Ex. ii. 2. Jos. Ant. ii. 9, 6.

Ἀστήρ, ἑπος, ὁ, a star, said as well of fixed stars as of planets and comets, and even meteors, Matt. ii. 2, 7, 9, 10. 1 Cor. xv. 41. Rev. vi. 13. viii. 12. xii. 1, 4. Sept. and Class. It is sometimes used symbol. of Jesus, as 'the morning-star, ushering in the Gospel day of knowledge, grace, and glory,' Rev. ii. 28. xxii. 16; and of the angels, Rev. i. 16, 20. ii. 1. iii. 1.

Ἀστήρικτος, ου, ὁ, ἡ, adj. (α, στήριζω,) *unestablished, unstable*; met. *inconstant*; said of those who have no firm persuasion of Christian doctrine to guide them, 2 Pet. ii. 14. iii. 16. Longin. de Subl. ii. 2.

Ἀστοργός, ου, ὁ, ἡ, adj. (α, στοργή, without the natural affection of man, devoid of a sense of humanity, Rom. i. 31. 2 Tim. iii. 3, and Class.

Ἀστοχέω, f. ἥσω, (ἄστοχος, fr. α & στόχος, mark,) prop. *to miss the mark*

shooting; fig. *to err* or *swerve* from knowledge, truth, &c. foll. by genit. of thing, 1 Tim. i. 6, ὧν ἀστοχήσαντες, and Plut. t. ii. 414, ἀστοχοῦσι τοῦ μετρίου καὶ πρέποντος: or an acc. with περί, 1 Tim. vi. 21, περί τὴν πίστιν ἡστοχήσαν. 2 Tim. ii. 18, and Plut. de Audit. περί τὰς ποιότητας ἀστοχοῦντες.

Ἀστραπή, ἥς, ἡ, *lightning*, I. prop. Rev. iv. 5. viii. 5. xi. 19. xvi. 18. Sept. & Class.; put as the symbol of speed, *celerity*, &c. Matt. xxiv. 27. Lu. x. 18. xvii. 24. Nah. ii. 4.—II. by impl. *brightness, splendour*, Matt. xxviii. 3. Lu. xi. 36, and Sept. Deut. xxxii. 41.

Ἀστράπτω, f. ψω, (ἀστραπή,) 1) prop. *to lighten, flash*, as lightning, Lu. xvii. 24. Sept. & Class. 2) by impl. *to shine, be bright*, Lu. xxiv. 4.

Ἀστρον, ου, τό, prop. *a constellation*, Xen. Mem. iv. 3, 4, but in N. T. and sometimes in Class. (as Pind. Ol. i. 9. Æsch. Socr. Dial. iii. 7,) *a star*, equiv. to ἀστήρ, Lu. xxi. 25. Heb. xi. 12, al. In Acts vii. 43, the 'Star-god,' an image of Saturn in the form of a star.

Ἀσύμφωνος, ου, ό, ἡ, adj. (α, σύμφωνος,) 1) prop. *dissonant*, as said of the absence of musical harmony, Wisd. xviii. 10, ἀσ. ἐχθρῶν βοή. Dion. Hal. de Comp. V. xi. χορδὴν ἀσ.: in N. T. fig. of persons, *discordant*, Acts xxviii. 25, ἀσύμφωνοι ὄντες πρὸς ἀλλήλους. Diod. Sic. iv. 1, ἀσυμφώνους εἶναι πρὸς ἀλλήλους.

Ἀσύνετος, ου, ό, ἡ, adj. (α, συνετός,) I. prop. *devoid of understanding, dull of comprehension*, Matt. xv. 16. Mk. vii. 18. Sept. Thuc. ii. 24.—II. from the Heb. with the accessory idea of impiety, *impious, ungodly*, Rom. i. 21, 31. x. 19, and Sept. See however my note on Rom. i. 21.

Ἀσύνθετος, ου, ό, ἡ, (α, συντίθεμαι,) 1) prop. *qui componi non potest*, one who cannot be brought together with others; 2) 'one who will enter into no covenant,' or breaks it when made, *faithless*, Rom. i. 31. Jer. iii. 7—11.

Ἀσφάλεια, ας, ἡ, (ἀσφαλής,) I. prop. *firmness or fixedness* of a body, implying security from slipping or falling, Thuc. ii. 22, τὸν ἀριστερόν πόδα μόνον ὑποδεδεμένοι, ἀσφαλείας ἕνεκα τῆς πρὸς τὸν πῆλον. Gener. *security*, Acts v. 23. fig. *certainty*, Lu. i. 4.—II. metaph. and by impl. *security from peril, safety*, 1 Th. v. 3. Sept. and Class.

Ἀσφαλής, έος, adj. (α, σφάλλω,) *not slipping or falling, firm, fixed, immovable*; I. prop. as said of an anchor, Heb. vi. 19. Prov. viii. 28. Wisd. iv. 3. Xen. An. iii. 2, 19.—II. fig. τὸ ἀσφαλές, *certainty*, Acts xxi. 34. xxii. 30. xxv. 26, and

Class.—III. metaph. *secure* from peril, *safe*, i. e. 'affording safety,' Phil. iii. 1, and Class.

Ἀσφαλίζω, f. ίσω, and mid. depon. ἀσφαλίζομαι, (ἀσφαλής,) *to make fast, firm, or sure*, trans. 1) prop. as τοὺς πόδας εἰς τὸ ξύλον, Acts xvi. 24. Wisd. xiii. 15, ἀσφαλισάμενος σιδήρῳ. Pol. vi. 22, 4, ὁ θυρεός, διὰ τὸ σιδηροῦν σιάλωμα, ἀσφαλίζεται, &c. 2) metaph. *to secure, make safe* against enemies, &c. τὸν τάφον, Matt. xxvii. 65. Jos. Ant. xiii. 1, τὴν Ἰουδαίαν φρουραῖς ἀσφ. Pass. in aor. 1. ἀσφαλισθῆναι, 'muniri custodiâ,' Matt. xxvii. 64. Joseph. and Class.

Ἀσφαλῶς, adv. (ἀσφαλής,) 1) prop. *firmly*, i. e. without falling or slipping, Xen. Mag. Eq. viii. 3, εἰθισμένοι—ἀφ' ὑψηλῶν ἀσφαλῶς κατιέναι. 2) fig. *securely, safely*, viz. against enemies, &c. Mk. xiv. 44, ἀπαγάγετε (αὐτὸν) ἀ. So Pol. xiv. 44, ἀπαγαγὼν ἀ. τὴν δύναμιν, and oft. in later Class., also Acts xvi. 23, ἀ. τηρεῖν αὐτούς. Others understand, *diligently and cautiously*, that none may escape. Indeed, in those passages there seems a blending of the two idioms, that of security as the object, and diligent care as the means. Also metaph. *certainly, assuredly, securely* from all danger of error, &c. Acts ii. 36, ἀσφ. γινωσκέτω. So Wisd. xviii. 6, ἀσφ. εἰδότες. Eunap. Proær. εἰδοῦτι ἀσφ.

Ἀσχημονέω, f. ἡσω, (ἀσχήμων,) 1) prop. *to be without form, shapeless*, intrans. Ælian V. H. xi. 4. 2) metaph. *to behave oneself unbecomingly*, 1 Cor. xiii. 5. (where see my note.) Sept. and Class. 3) *to suffer disgrace*, 1 Cor. vii. 36, εἰ δέ τις ἀσχημονεῖν ἐπὶ τὴν παρθένον αὐτοῦ νομίζει, 'incurs disgrace on account of his unmarried daughter.' So Deut. xxv. 3, ἀσχημονήσει. Eurip. Hec. 407, ἀσχημονήσει. Diod. Sic. xiv. 10, ἀσχημονεῖν ἐποίησε αὐτόν.

Ἀσχημοσύνη, ἥς, ἡ, (ἀσχήμων,) 1) prop. *deformity or ugliness*, Plato ap. Steph. Theas. 2) metaph. *indecorum*, and hence, by impl. *obscenity*, Rom. i. 27. Comp. Eccus. xxvi. 8. Joseph. Ant. xvi. 7, 6; by euphemism, *nakedness, pudenda*, Rev. xvi. 15, and Sept.

Ἀσχήμων, ονος, ό, ἡ, adj. (α, σχῆμα, form, or figure,) prop. *without form*, Hdian. v. 6, 24; metaph. *indecorous*, Plato and Hdian. ap. Steph. Theas. 1 Cor. xii. 23, τὰ ἀσχήμονα ἡμῶν. Sept., Xen., & Plut.

Ἀσωτία, ας, ἡ, (ἄσωτος, lit. unsavable, incorrigible, dissolute, Pol. xiv. 12, 3,) *dissoluteness, debauchery*, Eph. v. 18. Tit. i. 6. 1 Pet. iv. 4. ἀνάχυσις τῆς ἀσ., 'sink of debauchery.' Prov. xxviii. 7. 2 Macc. vi. 4. Hdian. li. 5, 2.

'*Ἀσώτως*, adv. (*ἄσωτος*), *dissolutely*, Lu. xv. 13, *ζῶν d.* Jos. Ant. xii. 4, 8.

'*Ἀτακτίω*, f. *ήσω*, (*ἄτακτος*), 1) prop. to behave oneself disorderly, as soldiers who do not keep their ranks, Xen. Cyr. vii. 2, 6. 2) metaph. and spec. to desert one's post, or in any way neglect one's duties. (Comp. Hor. Epist. i. 16, 67. Xen. Œc. v. 15, 2.) 2 Th. iii. 7, *οὐκ ἠτακτήσαμεν ἐν ὑμῖν*. So Plut. Apophth. ap. Steph. Thes. in voc. *ἀτακτήσας τῆς πατρὶος ἀγωγῆς*.

'*Ἀτακτος*, ου, ὁ, ἡ, adj. (*α, τάσσομαι*), 1) prop. by a military figure, *not keeping one's ranks*, as said of soldiers; 2) metaph. *neglectful of one's duties*, and gener. *disorderly*, 1 Th. v. 14, *τοὺς ἀτ.* Plut. de Educ. § 7, *ἄτακτοι ἡδοναί*.

'*Ἀτάκτως*, adv. (*ἄτακτος*), prop. *without order*, and metaph. *irregular, disorderly*, 2 Th. ii. 6, 11, *ἀτ. περιπατεῖν*, *to live a disorderly life*. Comp. Isocr. ad Nic. *ἀτάκτως ζῆν*.

'*Ἀτεκνος*, ου, ὁ, ἡ, adj. (*α, τέκνον*), *childless*, Lu. xx. 28, seqq. Sept. & Class.

'*Ἀτενίζω*, f. *ίσω*, (*ἀτενής*, fr. *α, τείνω*), prop. to fix oneself, and then, by use, to fix one's eyes upon any person or thing; also, to look fixedly at the object, *ἀτενίως ὁρᾶν*, or *ἀφορᾶν*. In fact, there is an ellipsis of *τοῖς ὀφθαλμοῖς*, or *ὀμμασι*, sometimes expressed, as in two passages of Philostr. and Themist. cited by Schleusner. The word is construed either with *εἰς* and acc. of object, or its equiv. a dat. without prep. In one or other of these constructions it occurs ten times in the Acts, as also in the later Class. writers, in both the sense *to look at* and *to gaze fixedly*, as said of the person, but never, as in Lu. iv. 20, applied to the eyes, *οἱ ὀφθαλμοὶ ἦσαν ἀτενίζοντες αὐτῷ*. With the phrase at Acts i. 10, *ἀτενίζοντες ἦσαν εἰς τὸν οὐρανόν*, we may compare the Virgilian (*Æn.* ii. 405,) *'ad cælum tendens ardentia lumina frustra*.

'*Ἀτερ*, adv. or prep. *without*, governing the gen. & chiefly occ. in the poets, though sometimes in the prose writers, as Dion. Hal. and Plutarch, also 2 Macc. xii. 15. In N. T. at Lu. xxii. 6, *ἄτερ ὄχλου*, 'without tumult and annoyance'; quite agreeably to the Classic usage, (so Hom. Od. *ἄτερ καμάτοιο τέλεσσαν*, and Π. *ἄτερ πολέμου εἰσῆλθε*, and Hesiod Opp. 113, *ἄτερ τε πόνων καὶ δειχός*), but in Lu. xxii. 35, *ἄτερ βαλαντίου*, *without*, as said of possession, is unsupported by Classical authority.

'*Ἀτιμάζω*, f. *άσω*, (*ἀτιμος*), 1) to dishonour, *disgrace*, trans. John viii. 49. Rom. ii. 23. Sept. & Class. 2) to treat with indignity and abuse, as said of persons,

Lu. xx. 11. Acts v. 41. Ja. ii. 6; of things, Rom. i. 24, *ἀτ. τὰ σώματα*. Sept. & Class.

'*Ἀτιμία*, ας, ἡ, (*ἀτιμος*), *dishonour*. I. prop. 2 Cor. vi. 8. xi. 21. Rom. i. 26. Sept. and Class.; *indecorum*, 1 Cor. xi. 14. —II. in the sense of *vileness, meanness*, 1 Cor. xv. 43. So *εἰς ἀτιμίαν*, 'for a mean use,' Rom. ix. 21. 2 Tim. ii. 20. Sept. and Class.

'*Ἀτίμος*, ου, ὁ, ἡ, adj. (*α, τιμή*), 1) prop. *unhonoured*, also *dishonoured*, Class. In N. T. *contemned, despised*, 1 Cor. iv. 10, and Class. 2) by impl. *mean, of no estimation*, Matt. xiii. 57. Mk. vi. 4. 1 Cor. xii. 23, and Sept.

'*Ἀτιμός*, f. *ώσω*, (*ἀτιμος*), to dishonour, *disgrace*, Sept. and Class. In N. T. to treat with indignity, *abuse*, Mk. xii. 4, *ἡτιμωμῶν*. Sept. and Class.

'*Ἀτμίς*, ἰδος, ἡ, a vapour or exhalation, Ja. iv. 14. comp. Wisd. ii. 2, 4; also said, *per catachresin*, of a cloud of smoke, Acts ii. 19, *ἀτμίς καπνοῦ*, (cited from Joel ii. 30,) also in Sept. and Class.

'*Ἀτομος*, ου, ὁ, ἡ, adj. (*α, τομή*), *uncut*, also *not to be cut or divided*; and by impl. *very minute*. In N. T. said of time, *ἐν ἀτόμῳ* sc. *χρόνῳ*, 'in a moment, instantly,' 1 Cor. xv. 52.

'*Ἀτοπος*, ου, ὁ, ἡ, adj. (*α, τόπος*), in Class. *out of place, misplaced*, and by impl. *incongruous, absurd*. In N. T. *unbecoming, improper*, and gener. *evil or wicked*, as said both of persons, 2 Thes. iii. 2, and of things, as conduct, Lu. xxiii. 41. Sept. & Class. Also evil, in the sense *noxious*, Acts xxviii. 6, *μηδὲν ἄ.* 'no harm.' Thuc. ii. 49, and oft. in the Medical writers.

'*Ἀυγάζω*, f. *άσω*, (*αὐγή*), 1) prop. to shine upon, give light to, Lev. xiii. 24, 25, 26, 28, & Class. 2) metaph. to enlighten, 2 Cor. iv. 4, foll. by dat.

'*Ἀυγή*, ἥς, ἡ, a beam of light, gener. that of the sun, and esp. at his rising above the horizon, the *dawning* of day, Acts xx. 11. Polyæn. p. 386, *κατὰ τὴν πρώτῃν α. τῆς ἡμέρας*.

'*Ἀυθαδής*, εος, ὁ, ἡ, adj. (*αὐτός, ἥδομαι*), lit. *self-complacent*, and by impl. *self-sufficient, self-willed, arrogant*, Tit. i. 7. 2 Pet. ii. 10. Sept. and Class.

'*Ἀυθαίρετος*, ου, ὁ, ἡ, adj. (*αὐτός, αἰρέομαι*), *self-chosen, voluntary, of one's own accord*; said both of persons and things, 2 Cor. viii. 3, *ὕπὲρ δύναμιν αὐθ.* scil. *συνέφερον*, and ver. 17, *αὐθ. ἐξῆλθε πρὸς ὑμᾶς*, where it is used adverbially, as Lucian, Cataplus § 4, *εἴπετο αὐθ. μοι*.

'*Ἀυθεντέω*, f. *ήσω*, from *αὐθέντης*, for *αὐτοέντης*, which means lit. *one who slays with his own hand*, whether himself, or others; and hence fig. the actual or virtual doer of any thing; also, *one who*

*exercises authority* in any matter, Eurip. Suppl. 442, one who 'pro auctoritate agit,' αὐτόδικος, or ἐξουσιαστής. Hence αὐθεντίω came to mean, as in N. T. (1 Tim. ii. 12.) to *usurp authority over*, for ἐξουσιάζω, κυριεύω. So Diod. Sic. i. 27, κυριεύειν τὴν γυναῖκα τὰνδρότε. And as it bears the *sense* of κυριεύω, it carries its *syntax*, a genit.; as indeed all verbs that have the idea of ruling.

Αὐλέω, f. ἤσω, to *play on the aulos*, or *flute*, (see in voce,) Matt. xi. 17. Lu. vii. 32. 1 Cor. xiv. 7, and Class.

Αὐλή, ἥς, ἡ, (αὖω, fr. ἄω, to blow,) I. a *court-yard*, any inclosed but open and airy spot before a house, Athen. v. 2. Used in N. T. I. of a *sheepfold*, John x. 1, 16. Hom. Il. iv. 433. Joseph. Ant. i. 11, 2.—II. of the *court* of an Oriental edifice, whether, 1) *inner*, around which the house was built, Matt. xxvi. 58. Mk. xiv. 54, 66. xv. 16. Lu. xxii. 55. John xviii. 15. Sept., Joseph., Æl. V. H. iii. 4—8; or, 2) the *outer* or *exterior court*, before the vestibule of a dwelling-house, Hom. Il. xxiv. 452, or other edifice, as Rev. xi. 2, of the Temple.—III. by synecd. of part for whole, a *mansion* having such an exterior court; which accordingly was the name given to the residences of monarchs, or supreme governors, or great men generally, answering to our *palace* or *mansion*.

Αὐλητής, οὗ, ὁ, a *player on the aulos*, or *flute*, Matt. ix. 23. Rev. xviii. 22. Joseph. and Class.

Αὐλίζομαι, f. ἴσομαι, depon. mid. (αὐλή), to *pass the time*, whether day or night, in an αὐλή, *court*, *encampment*, &c. espec. the night. Hence, gener. to *pass the night* or *lodge* in any place, intrans. Matt. xxi. 17. Lu. xxi. 37. Sept. Jos. i. 19, 1.

Αὐλός, οὗ, ὁ, (αὖω, to blow,) a *wind instrument*, corresponding to the *tibia* of the Romans, and our *flute*, or rather *flageolet*, 1 Cor. xiv. 7. Sept. and Class.

Αὐξάνω, (a later form fr. αὔξω,) f. αὐξήσω, to *increase*, trans. and intrans. I. trans. to *cause to increase*, to *enlarge*, whether in size, 1 Cor. iii. 6, 7, or number, 2 Cor. ix. 10. Sept. Joseph. and Class.—II. intrans. αὐξάνω, mid. αὐξάνομαι, (f. ἡσσομαι, aor. 1. pass. with mid. signif. ἡσλήθημ), to *receive increase*, to *grow up*. 1) mid. either prop. Matt. xiii. 32. 1 Pet. ii. 2, or metaph. 2 Cor. x. 15. Col. i. 10. Sept. and Class. 2) act. or trans. Matt. vi. 28. Mk. iv. 8. Lu. i. 80, and oft. al.

Αὔξησις, εως, ἡ, (αὐξάνω,) prop. *growth*, or *increase* gener. In N. T. occ. only metaph. of spiritual enlargement, bestowed by God through the influences of the Holy Spirit, Eph. iv. 16. Col. ii. 19, αὔξει τὴν αὔξησιν τοῦ Θεοῦ.

Αὕξω, see Αὐξάνω.

Αὔριον, adv. (αὔρα, 'the breezy call of incense-breathing morn,') to-morrow, Matt. vi. 30. Lu. xii. 28, et al. Sept. and Class. Sometimes accompanied by the art. ἡ αὔριον, scil. ἡμέρα, Matt. vi. 34, et al. and Class.

Αὔστηρος, ὁ, ὄν, adj. (αὔω,) I. prop. 1) as applied to the feeling, *dry*, *harsh*; 2) as applied to the taste, *harsh*, or *sour*.—II. metaph. of the disposition, *severe* and *harsh*, Lu. xix. 21, seq. or as the following context requires, *churlish*, in the sense *gripping*, *covetous*.

Αὐτάρκεια, ας, ἡ, (αὐτάρκης,) lit. *self-sufficiency*, i. e. sufficiency within oneself. 1) said of a mind contented with its lot, *self-contentedness*, 1 Tim. vi. 6, and Class. 2) of the *having sufficiency for one's wants*, *competency*, 2 Cor. ix. 8.

Αὐτάρκης, ας, ὁ, ἡ, adj. (αὐτός, ἀρκίω,) 1) prop. *self-sufficient*; i. e. to satisfy one's own wants; so Class. 2) metaph. 'contented with one's own lot,' Phil. iv. 11, ἐν οἷς εἰμι, αὐτάρκης. So Ecclus. xl. 18, ζῶν αὐτάρκους ἐργάτου γλυκαυθήσεται. Diog. Laërt. ii. 24; of Socrates, Pol. vi. 48. Thuc. iii. 36.

Αὐτοκατάκριτος, ου, ὁ, ἡ, adj. (αὐτός, κατακρίνω,) *self-condemned*, Tit. iii. 11, where see my note.

Αὐτόματος, η, ου, adj. 1) prop. *self-moved*, (as certain machines, called *automatons*,) Hom. Il. 376. Thus in Acts xii. 10, αὐτομάτῃ ἡ πύλη ἠνοιχθη, i. e. 'without any foreign aid.' Plut. Timol. 12, ὡς οἱ τοῦ νεῶ πυλῶνες αὐτ. διανοιχθεῖεν. 2) metaph. *spontaneous*, as said of land yielding its produce without cultivation, Mk. iv. 28, αὐτομάτῃ ἡ γῆ καρποφορεῖ. Arrian, E. A. vii. 4, 8, οἱ λειμῶνες νάρδον αὐτόματοι ἐκφέρουσι. Hes. Opp. 117, 118, καρπὸν δ' ἔφερε ζεῖδωρος ἄρουρα Αὐτόματη.

Αὐτόπτης, ου, ὁ, (αὐτός, ὀπτομαι,) prop. an adj. *self-beholding*; but used as a subst. an *eye-witness*, Lu. i. 2, and Class.

Αὐτός, ἡ, ὁ, pron. used in three ways; 1) in the sense *self*; 2) in the oblique case, *him*, *her*, *it*; 3) with the art. *the same*. I. SELF, in all the persons, as 'myself, thyself, himself.—i. joined with a noun, or pron. as if in apposition, and put either after the noun, or before it, and its article. 1) *self*, emphatic, and apart from every thing *not self*, e. gr. with *proper name*, Mk. xii. 36, αὐτὸς γὰρ Δαυὶδ. Lu. xx. 42. John iv. 2, Ἰησοῦς αὐτός, 'Jesus himself' in distinction from his disciples. 2 Cor. x. 1, αὐτὸς δὲ ἐγὼ Παῦλος. Mk. vi. 17, et al. oft. in N. T. and Class.; with other nouns, Rom. viii. 26, αὐτὸ τὸ Πνεῦμα. 1 Cor. xv. 28, αὐτὸς ὁ Υἱός. Gal. vi. 13. Rev. xxi. 3; with personal pronouns, as αὐτὸς ἐγὼ, κἀγὼ αὐτός,

ὑμεῖς αὐτοί, &c. in N. T. and Class. and sometimes other pronouns, as αὐτοί οὗτοι, Acts xxiv. 15. δε καὶ αὐτὸς, Matt. xxvii. 57. Sept. and Class. 2) in the sense even, implying comparison and distinction, 1 Cor. xi. 14, ἡ οὐδὲ αὐτὴ ἡ φύσις διδάσκει; 2 Cor. xi. 14, αὐτὸς γὰρ ὁ Σατ. al. and Class. 3) as marking the strongest emphasis, the very, John v. 36, αὐτὰ τὰ ἔργα. Heb. ix. 24, εἰς αὐτὸν τὸν οὐρανόν. 4) as marking the exclusion of all else, *self alone*, 2 Cor. xii. 13, αὐτὸς ἐγὼ, 'I alone,' exclusive of the other apostles. Rev. xix. 12, εἰ μὴ αὐτός, 'except himself alone;' with μόνος subjoined, John vi. 15, et Class. 5) in the sense of *oneself*, of one's own accord, apart from all external impulse, John xvi. 27, αὐτὸς γὰρ ὁ Πατὴρ φιλεῖ ὑμᾶς. 1 Pet. ii. 24, and Class.—II. used *alone*, the pers. pron. being understood, chiefly in nomin. for *I myself*, *he himself*, with various degrees of emphasis, 1) gener. and often with καὶ, Lu. vi. 42. xxiv. 24. John ix. 21. Phil. ii. 24, καὶ αὐτὸς ταχίως ἐλεύσομαι, et al. sæpe. 2) put emphat. for a person distinguished from all others. So often of Jesus, αὐτὸς, *He*, i. e. the Lord and Master, Matt. viii. 24. Mk. iv. 38, et al. So of God, Heb. xiii. 5. Compare the αὐτὸς ἔφα of the disciples of Pythagoras, as said of their master.—III. where several words intervene between the subject and the verb, αὐτὸς is put *emphatically*, instead of repeating the subject itself, 1) in the sense of οὗτος or ἐκεῖνος, *this, that*, Matt. i. 21, αὐτὸς γὰρ (for *He*, and no other) σώσει τὸν λαὸν αὐτοῦ. v. 4, μακάριοι οἱ πνευθύντες, ὅτι αὐτοὶ (for *they*, of all others) παρακληθήσονται. xi. 14, αὐτὸς ἐστὶν Ἡλ. 'this is Elias,' et al. sæpe in N. T. and Sept. and sometimes in Class. 2) with ordinals, αὐτὸς denotes *one's own self*, with the others included in the number, Rev. xvii. 11. 2 Pet. ii. 5, et Class.—II. PUT INSTEAD OF THE PERS. PRON. of 3rd pers. *him, her, it*, but only in the oblique cases, and not at the beginning of a construction.—I. as referring to a definite subject or antecedent expressed; viz. gener. and simply, Matt. iii. 16, καὶ ἰδὼν, ἀνεώχθησαν αὐτῷ οἱ οὐρανοί, καὶ εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστῆραν, καὶ ἐρχόμενον ἐπ' αὐτόν. vi. 26. viii. 1. xi. 25, et al. oft.—II. where no definite subject, or antecedent, is directly expressed, but αὐτόν, &c. stands in the *constructio ad sensum*, 1) as referring to names of places, (countries, cities, &c.) in which is included the collective idea of their *inhabitants*, Matt. iv. 23, Γαλιλαίαν—αὐτῶν. Lu. iv. 15. Acts viii. 5, αὐτοῖς, i. e. the Samaritans. xx. 2. 2 Cor. ii. 13. 1 Thess. i. 9. Thuc. i. 136, φεύγει—ἰς Κέρκυραν, ὧν αὐτῶν εὐεργέ-

της, and oft. al. ap. Class. 2) as referring to an abstract noun implied in a preceding concrete, and vice versa, John viii. 44, ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ, scil. τοῦ ψεύδους: vice versa, Rom. ii. 26. Lu. v. 17. 3) as referring to an antecedent implied in a preceding verb, Acts xii. 21, ὁ Ἡρώδης ἐδημηγόρει πρὸς αὐτοὺς, scil. τὸν δῆμον. 1 Pet. iii. 13, 14, φόβον αὐτῶν, i. e. τῶν κακούντων ὑμᾶς. 4) where there is no grammatical reference whatever to the preceding context, but the antecedent is merely pre-supposed, Lu. i. 17, προσελεύσεται αὐτοῦ, namely, the Messiah. 1 John ii. 12. 2 John 6. Lu. ii. 22, καθαρισμοῦ αὐτῶν, i. e. the mother and her child. xxiii. 51, τῇ πράξει αὐτῶν, the Sanhedrim. Acts iv. 5, αὐτῶν (i. e. the Jews). Matt. xi. 1. xii. 9. Heb. viii. 8, αὐτοῖς λέγει, and sometimes in Class. 5) αὐτοῦ, αὐτόν, &c. is sometimes found where one might expect the reflexive *ἑαυτοῦ*, &c. Matt. xxi. 45. John i. 48, et al. and Class.—III. WITH THE ARTICLE, ὁ αὐτός, ἡ αὐτή, τὸ αὐτό, the same.—I. gener. the same, i. e. not different, *objectively*, Mk. xiv. 39. Lu. vi. 38, τῷ αὐτῷ μέτρῳ. Rom. ix. 21. x. 12, et al. Hence the adverbial phrases τὸ αὐτό, 'in the same manner;' ἐπὶ τὸ αὐτό, 'in one and the same place;' or, 'at one and the same time;' κατὰ τὸ αὐτό, 'at the same time, together.'—II. put *subjectively*, in the sense *always the same, unchanging*, Heb. i. 12, σὺ δὲ ὁ αὐτός εἰ. Heb. xiii. 8. Thuc. ii. 26, ὁ αὐτός εἰμι.—III. as constr. with a dative, the same *with, the same as*, 1 Cor. xi. 5, ἐν γὰρ ἐστὶ καὶ τὸ αὐτὸ τῇ ἐξυρμῇ. 1 Pet. v. 9, and Class.

Αὐτοῦ, adv. of place, *here, there*, Matt. xxvi. 36. Acts xv. 34. xviii. 19.

Αὐτοῦ, ἧς, οὗ, Attic contr. for ἑαυτοῦ, &c. *himself, herself*, Matt. i. 21, and oft. in N. T. and Class.

Αὐτόφωρος, ου, ὁ, ἡ, adj. (αὐτός, φῶρ, fur,) prop. *taken in the very theft*, and gener. *taken in the very act of committing* any crime, Thuc. vi. 38, κολάζων αὐτόφωρους, Jos. Ant. xvi. 8, 4, espec. adultery, as John viii. 4, κατελήφθη ἐπ' αὐτοφώρῳ μοιχευομένη, where ἐπ' αὐτ. is an adverbial phrase, formed from the neuter αὐτόφωρον.

Αὐτόχειρ, ρος, ὁ, ἡ, adj. (αὐτός, χεῖρ,) *doing any thing with one's own hands*, equiv. to αὐτουργός, Acts xxvii. 19, αὐτ. ἐρρίψαμεν. Aristoph. Av. 1155. Hdian. vii. 2, 17.

Αὐχμρός, ἀ, ὄν, adj. (αὐχμός, dirt, or dust,) prop. *dusty, dirty*; and as the idea of squalidness in a place suggests that of dimness or duskiness, hence the word comes to have that sense, as in Aristot.

cited by Wets. where τὸ στίλβον καὶ λαμπρὸν is opposed to τῷ αὐχμηρῷ καὶ ἀλαμπεῖ. Such, too, is the sense, however disputed, at 2 Pet. i. 19, ὡς λύχνῳ φαίνονται ἐν αὐχμηρῷ τόπῳ, such being demanded by the context; though there may also be included an under sense, by way of allusion to the world as a dark and dreary abode.

\*Αφαιρέω, f. ἤσω, to take away, remove. I. gener. as τὸ οὐκ εἶδος, Lu. i. 25. Rev. xxii. 19, text. rec. Sept. and Class. In Rom. xi. 27. Heb. x. 4, ἀφαιρεῖν ἁμαρτίαν or ἁμαρτίας means to take away the [consequences of] sin, by removing its punishment and procuring its forgiveness; and so oft. in Sept. and sometimes in Apocr. The mid. form occ. in Lu. xvi. 3; the pass. in Lu. x. 42, and Sept. & Class.—II. spec. to cut off, as we say 'to take off;' e. gr. τὸ ὠτίον, τὸ οὖς, Matt. xxvi. 51. Mk. xiv. 47. Lu. xxii. 50. Sept. and later Class.

\*Αφανής, ἔος, ὁ, ἡ, adj. (α, φαίνω,) not apparent, unseen, Heb. iv. 13. Apocr. and Class.

\*Αφανίζω, f. ἴσω, (ἀφανής,) to cause to disappear, to put out of sight, Class. Pass. to be out of sight, disappear, Joseph. Ant. iv. 8, 48. In N. T. it is used in two senses, I. prop. to disappear, vanish, Ja. iv. 14, αἰτίαι ἀφ. Philo, p. 714, τὸ σκότος ἀφ. Also metaph. 'to faint away from fear,' Acts xiii. 41. Ez. xxx. 9.—II. by impl. to destroy, Matt. vi. 19, sq. answering to διαφθεῖρω in Lu. xii. 33. And so in Sept. and Class.—III. fig. 'to deprive of a goodly appearance,' to deform, disfigure, τὰ πρόσωπα, Matt. vi. 16.

\*Αφανισμὸς, οὗ, ὁ, (ἀφανίζω,) prop. a putting out of the way, making away with, and metaph. destruction; also fig. a making away with a law or covenant by abolishing it, Heb. viii. 13, ἐγγὺς ἀφανισμοῦ.

\*Αφαντος, ου, ὁ, ἡ, adj. (α, πέφανται, fr. φαίνομαι,) same as ἀφανής, not apparent, or seen. Hence in Lu. xxiv. 31, ἀφ. γενέσθαι, 'to disappear or vanish.' So ἀφανής γενέσθαι, 2 Macc. iii. 34, of the disappearance of angels.

\*Αφεδρῶν, ὠνος, ὁ, (ἀπὸ, apart, and ἕδρα, a stool,) a privy, Matt. xv. 17. Mk. vii. 19. A later Greek word.

\*Αφειδία, ας, ἡ, (ἀφειδής, fr. α, and φειδομαι,) prop. unsparingness, as said of the body, by fasting, or other austerity. In this sense the word does not occ. elsewhere in N. T.; but in the Class. writers, as Thuc. ii. 43, 51, and Lucian ii. 915, the cognate verb ἀφειδεῖν foll. by σώματος, βίου, or σφῶν αὐτῶν, is used in the sense

of 'neglecting the care of the body,' by not attending to its safety.

\*Αφελότης, τητος, ὁ, (ἀφελής, simple, sincere,) simplicity, sincerity, Acts ii. 46. The Class. use for it ἀφελεία.

\*Αφεςις, εως, ἡ, (ἀφήμι,) prop. a letting go, in various views: 1) *dismissal from service, or deliverance from captivity*, Lu. iv. 18. Sept. and later Class. 2) *remission of debts, &c.* Deut. xv. 3. Euth. ii. 18. 1 Macc. xiii. 34; or of sins, as in N. T. either absol. Mk. iii. 29. Heb. ix. 22. x. 18, or foll. by ἁμαρτιῶν, Matt. xxvi. 28. Mk. i. 4. Lu. i. 77, et al. oft. So, with ἐγκλημάτων or τιμωρίας, in Diod. Sic.

\*Αφή, ἥς, ἡ, (ἄπτω, necto,) prop. the sense of touch, or the act of touching; but as that implies close communion, thus the word came to mean 'vinculum' in gener. and espec. any 'ligature' by which the different members of the body are connected, a joint. So, though metaph. Eph. iv. 16, ἀφή τῆς ἐπιχορηγίας, Col. ii. 19, ἐξ οὗ πᾶν τὸ σῶμα διὰ τῶν ἀφῶν καὶ συνδέσμων, &c. this sense of ἀφή is rare, only occurring elsewhere in Plut. Anton. c. 27, and Orig. contra Cels. vii. 4.

\*Αφθαρσία, ας, ἡ, (ἀφθαρτος,) 1) prop. *incorruptibility*, i. e. incapability of decay; 2) metaph. as said of the future bodies of the saints, *immortality*, 1 Cor. xv. 42, 50, 53, 54. Plut. Aristid. c. 6. So also of their future life and felicity, 2 Tim. i. 10, ζῶν καὶ ἀφθαρσίαν, by hendiad. (for ζῶν καὶ ἀφθαρτον, as ἐν ἀφθαρσίᾳ is at 1 Cor. xv. 42, and Wisd. ii. 23, put for ἀφθαρτος.) Also in Rom. ii. 7. Comp. 1 Cor. ix. 25. 1 Pet. v. 4. But as the sense *incorruptibility* naturally involves that of *perpetuity*, so ἀφθ. came to denote *perpetuity*, as said of things. So Eph. vi. 24, ἐν ἀφθαρσίᾳ, though there it is an adverbial phrase, for ἀφάρτως, 'perpetually, unceasingly.'

\*Αφθαρτος, ου, ὁ, ἡ, adj. (α, and φθαρτός, fr. φθείρω,) prop. *incorruptible*. I. as said of persons, *immortal*, Rom. i. 23. 1 Tim. i. 17. 1 Cor. xv. 52.—II. as said of things, *imperishable*, 1 Cor. ix. 25, στέφ. ἀφθ. Comp. Wisd. xviii. 4. 1 Pet. i. 4, κληρονομίαν ἀφθ. (so Hom. Il. xv. 498, κλῆρος ἀκήρατος,) and 23. iii. 4. Jos. Ant. iii. 5, 3.

\*Αφήμι, (ἀπὸ, ἵημι,) f. ἀφήσω, aor. 1. ἀφήκα, aor. 1. pass. ἀφέθην, fut. 1. pass. ἀφεθήσομαι, (anomalous forms, 2 p. pres. ἀφεῖς, fr. ἀφίω, Rev. ii. 20. Impf. ἤφιον, fr. ἀφίω, Mk. i. 34. xi. 16, and Philo. Perf. pass. 3 pl. ἀφίονται, Matt. ix. 2, 5. Mk. ii. 5, 9, et al. from a form of the perf. act. ἀφίωκα,) to send forth or away, or to let go from oneself. I. prop. to dismiss, as persons, Matt. xiii. 36, and

Class. *to put away*, as a wife, 1 Cor. vii. 11, 12, 13. Joseph. Ant. xv. 7, 10; *to give up*, lit. *letting go*, the spirit or life, τὸ πνεῦμα or τὴν ψυχὴν, Matt. xxvii. 50. Sept., Jos., and later Class.; *to utter*, lit. *sending forth*, a shout or outcry, Mk. xv. 37. Sept., Joseph., and sometimes Class.—II. *to let go*, prop. from one's power, &c. *to let escape*, Matt. xxiv. 40, 41. Lu. xvii. 34. Sept. and later Class.; fig. *to let go* from obligation, *to remit*, as a debt or offence, Matt. xviii. 27, 32, 35. Mk. xi. 25. Sept. and Class. So of sins, *to remit* the penalty, *forgive*, foll. by dat. of person, Matt. vi. 12. ix. 2, 5, 6. xii. 31, and oft. al. in Sept. and Class.—III. *to let go* from further notice, care, &c. *to let alone*, 1) prop. *to quit*, *forsake*, as said both of persons and things; *so to leave*, as let remain, in any place or state, Matt. v. 24. xviii. 12. Mk. i. 20, &c.; also *to leave to any one*, let him have or take any thing, Matt. v. 40, ἀφες αὐτῷ καὶ τὸ ἱμάτιον: *to leave behind* at death, Matt. xxii. 25. Mk. xii. 19, sq. and Sept.; *so to leave remaining*, Heb. ii. 8, et al. 2) metaph. *to leave*, in the sense *quit* or *desert*, Rom. i. 27. Rev. ii. 4; or *omit*, *pass by*, Heb. vi. 1, and Class.; or *neglect*, Mk. vii. 8. Lu. xi. 42.—IV. *to let go*, i. e. *to let pass*, *permit*, *suffer*, foll. by accus. with infin. expressed or implied, Matt. viii. 22. xiii. 30. xix. 14. Mk. i. 34, et al.

Ἀφικνέομαι, f. ἵζομαι, depon. (ἀπό, ἱκνέομαι,) prop. *to come or go away to a place*, i. e. *to arrive at*, foll. by eis; but in N. T. metaph. as said of a report, *to go forth*, or *abroad*, Rom. xvi. 19. So in Eccles. xlvii. 16. Æl. V. H. ii. 41.

Ἀφιλάγαθος, ου, ὁ, ἡ, adj. (α, φίλος, ἀγαθός,) *unfriendly to good men or goodness*, 2 Tim. iii. 3.

Ἀφιλάργυρος, ου, ὁ, ἡ, adj. (α, φίλος, ἀργυρος,) *not fond of money, liberal*, 1 Tim. iii. 3. Heb. xiii. 5.

Ἀφιξις, εως, ἡ, (ἀφικνέομαι,) in Class. mostly *arrival*; in N. T. *departure*, Acts xx. 29. And so in Jos., and occasionally in the Class.

Ἀφίστημι, f. ἵσω, trans. and intr. I. TRANS. in the pres. imperf. fut. and 1st aor. tenses, *to put away* or *apart from*, *separate*, *cause to depart*, foll. by acc. of pers. and gen. of pers. or thing, Sept. and Class. In N. T. *to lead or draw away*, as a people from their allegiance, Acts v. 37, ἀπίσθησε λαὸν ἱκανὸν ὀπίσω αὐτοῦ. And so Sept., Herodot. i. 154. Thuc. iv. 81. viii. 35, & oft. and elsewh. in the best Class.—II. INTRANS. in the act. perf. pluperf. and aor. 2; and in mid. *to separate oneself from*, *to depart*. 1) gener. *to go away from*, or *leave*, either foll. by ἀπό and gen. (Lu. ii. 37. iv. 13. Acts xii. 10.

xix. 9. Lu. xiii. 27, and Sept.) or by gen. without prep., as in Class.; spec. *to withdraw from*, *avoid*, as said either of persons, and prop. 1 Tim. vi. 5. 2 Tim. ii. 19, (with which I would compare Thuc. vi. 88, 3, οἱ πολλοὶ ἀφεστήκεισαν, 'kept off or aloof,' and Eurip. Iph. T. 1295, ἐξένευσ' ἀποστήναι πρόσω, 'to stand off at a distance;') or of persons and things; in the former case *to refrain from*, *let alone*, Lu. iv. 13, ἀπέστη ἀπ' αὐτοῦ. Comp. 2 Cor. xii. 8, ἵνα ἀποστή ἀπ' ἐμοῦ. Acts v. 38, ἀπόστητε ἀπὸ τῶν ἀνθρώπων τούτων. xxii. 29, ἀπίστησαν ἀπ' αὐτοῦ οἱ μέλλοντες αὐτὸν ἀνετάξιν: or of things, metaph. *to desist from*, *to abandon*, as Jos. Ant. i. 19, 10, ἀποστήναι τῆς ἐρεύνης. Thuc. ii. 47, αὐτῶν ἀπέστησαν, and vii. 7, ἐτι ἀφεστήκει τὸν πόλεμον, and often in Polyb., but always without ἀπό. 2) In act. & mid. metaph. *to revolt from*, absol. Lu. viii. 13. foll. by gen. 1 Tim. iv. 1; by ἀπό, Heb. iii. 12. Sept. and Class, Ἀφνω, adv. (contr. from ἀφανώς,) lit. ἐν ῥιπῇ ὀφθαλμοῦ, *suddenly, unexpectedly*, Acts ii. 2. xvi. 26. xxviii. 6. Sept. and Class.

Ἀφόβως, adv. (α, φόβος,) *fearlessly, boldly*, Lu. i. 74. 1 Cor. xvi. 10. Phil. i. 14. Jude 12. Sept. and Class.

Ἀφομοίω, f. ὥσω, (ἀπό, ὁμοιος,) *to render or make like*, i. e. 'from (ἀπό) being unlike,' and gener. *to liken*; also pass. *to be likened unto*, or *to be like unto*, Heb. vii. 3, ἀφωμοιωμένος τῷ Υἱῷ τοῦ Θεοῦ. The pass. form is thought rare, being only cited from Epist. Jerem. v. 63, 71; but it occurs often in Plato, and gener. in a mid. sense, *to be like unto*, so as to admit of a comparison with.

Ἀφοράω, f. ἀπόψομαι, aor. 2. ἀπεῖδον, (ἀπό, ὁράω,) 1) prop. *to look off* or *away from* an object, and turn the face to a distant one, fixing it thereon. 2) metaph. of mental survey, by forcing the mind intently upon any object of consideration, whether a person or thing, espec. for imitation. So Heb. xii. 2, ἀφ. εἰς Ἰησοῦν. 4 Macc. xvii. 10, ἀφ. εἰς τὸν Θεόν. Jos. Ant. vii. 12, 1, ἀφ. πρὸς τὸν Θεόν. Arrian Diss. Epict. iv. 1, εἰς ταῦτα ἀφώρα τὰ παραδείγματα: but also as an object for reflection, Jos. Ant. vii. 5, 4, πρὸς τὴν ἀλήθειαν ἀφορῶν.

Ἀφορίζω, f. ἵσω or ἱώ, (ἀπό, ὀρίζω,) 1) prop. *to mark or limit off*, by setting bounds; 2) met. *to set off* or *apart*, *separate*, Matt. xiii. 49. xxv. 32. Acts xix. 9. 2 Cor. vi. 17. Gal. ii. 12. Sept. and Class. 3) metaph. *to put apart* or *separate*, for the purpose of rejection, *to excommunicate*, Lu. vi. 22, ὅταν ἀφορίωσιν ὑμᾶς. Eurip. Hec. 931. 4) *to set apart*, as an object of choice, *to select* for any purpose, *to*

ορρῶν, Acts xiii. 2, ἀφ. μοι τὸν Βαρν. καὶ τὸν Παῦλον εἰς τὸ ἔργον. Rom. i. 1, ἀφορισμένος εἰς εὐαγγέλιον Θεοῦ. Gal. i. 15, ἀφ. με ἐκ κοιλίας μητρὸς μου.

Ἀφορμή, ἡς, ἡ, (ἀπό, ὁρμή,) 1) the place from which any person issues, or any thing originates; 2) the means whereby the action is accomplished; 3) the occasion or opportunity of undertaking the thing, Rom. vii. 8, 11, ἀφορμὴν λαβοῦσα ἡ ἁμαρτία, διὰ τῆς ἐντολῆς. 2 Cor. v. 12, ἀ. διδόντες ὑμῖν καυχήματα. Gal. v. 13, εἰς ἀφορμὴν τῇ σαρκί, 1 Tim. v. 14.

Ἀφρίζω, f. ἴσω, (ἀφρός,) to froth or foam, Mk. ix. 18, 20, and Class.

Ἀφρός, οὔ, ὁ, froth, foam, Lu. ix. 39, and Class.

Ἀφροσύνη, ἡς, ἡ, (ἄφρων,) want of wisdom or prudence, 1) gener. 2 Cor. xi. 1, 17. Sept. and Class. 2) from the Hebr. want of true and spiritual wisdom, impiety, Mk. vii. 22. Sept.

Ἀφρων, ονος, ὁ, ἡ, adj. unwise, foolish, I. gener. Lu. xi. 40. xii. 20. 1 Cor. xv. 36. 2 Cor. xi. 16. xii. 6, 11. Sept. and Class.—II. spec. uninstructed, i. e. ignorant of true religion, Rom. ii. 20. Eph. v. 17. 1 Pet. ii. 16, and Sept.

Ἀφνύνω, f. ὥσω, (ἄφνυνος, fr. ἀπό, ὕπνος,) prop. and in the earlier writers, to cease from sleep, to awake from sleep. In N. T. and later writers, to sleep out or away, as said of deep and lengthened sleep, Lu. viii. 23, for which the earlier writers use καθυπνῶω.

Ἀφωνος, ου, ὁ, ἡ, adj. (α, φωνή,) speechless, in two senses: I. prop. dumb, i. e. devoid of the power of speech, as beasts, 2 Pet. ii. 16; idols, 1 Cor. xii. 2. Comp. Hab. ii. 18, sq.—II. mute, silent, i. e. in patient suffering, Ael. V. H. xii. 41; metaph. inarticulate in expression, not having τὴν δυνάμιν τῆς φωνῆς, 1 Cor. xiv. 10.

Ἀχάριστος, ου, ὁ, ἡ, adj. (α, χαρίζομαι,) unthankful, ungrateful, Lu. vi. 35, τοὺς ἀχ. καὶ πονηροὺς. 2 Tim. iii. 2, ἀχ., ἀνόσιοι.

Ἀχειροποίητος, ου, ὁ, ἡ, adj. (α, χεῖρ, ποιέω,) not made with human hands, not the work of men, τὸν ναὸν τοῦτον τὸν χειροποίητον. 2 Cor. v. 1, οἰκίαν ἀχειροποίητον. Col. ii. 11, περιτομῇ ἀχειροπ.

Ἀχλὺς, ὅς, ἡ, a thick mist or cloud, such as shrouds objects from the view, Hom. Od. vii. 41. In N. T. said of the eyes, in the sense a mist before the sight, Acts xiii. 11, ἀχλὺς καὶ σκότος. Jos. Ant. ix. 4, 3, ἀχλὺν ταῖς ὄψιας αὐτῶν ἐπιβαλὼν. Hippocr. and Galen.

Ἀχρεῖος, ἰα, ου, adj. (α, χρεῖα,) I. prop. unprofitable, i. e. good for nothing,

2 Sam. vi. 22. In N. T. by impl. evil and harmful, Matt. xxv. 30. And so ἀχρεῖος in Philem. 11.—II. metaph. unmeritorious, by having only done one's duty, Lu. xvii. 10, δούλοι ἀχρεῖοί ἴσμεν.

Ἀχρεῖόω, f. ὥσω, (ἀχρεῖος,) prop. to render useless, mar. In N. T. pass. metaph. to be spoiled for use, become corrupt, Rom. iii. 12.

Ἀχρηστος, ου, ὁ, ἡ, adj. (α, χρῆστος,) 1) prop. unprofitable, useless, Sept. and Class. 2) metaph. and by impl. evil and detrimental, foll. by dat. of pers. Philem. 11. Sept. and Class.

Ἀχρί, or ἄχρις before a vowel, 1) prop. an adverb of time, and sometimes of place, marking duration, continuity, but also used as a prep. with gen. continuedly, until, during. 2) with verbs as a conjunction, so long as, until, foll. in N. T. only by the subj. mood, implying uncertainty. I. as a PRÆPOS. with the gen. 1) with nouns of time, as ἄχρι καιροῦ, 'during a season,' Lu. iv. 13. Acts xiii. 11. xx. 11, ἄχρις αὐγῆς, & oft.; also ἄχρι θανάτου, Acts xxii. 4. Rev. ii. 10. xii. 11. 2) with nouns of place, Acts xiii. 6, ἄχρι Πάφου. xx. 4. xxviii. 15. 2 Cor. x. 13. Rev. xiv. 20. 3) with a relat. pron. either with a noun of time, as ἄχρι ἧς ἡμέρας, until the day or time (i. e. until) Matt. xxiv. 38. Lu. i. 20. xvii. 27. Acts i. 2; or foll. by οὐ, for ἄχρι χρόνου οὐ, 'until the time when,' i. e. until, Acts vii. 18. xxvii. 33. Rom. xi. 25. 1 Cor. xi. 26. xv. 25. Gal. iii. 19. iv. 19. Rev. ii. 25. vii. 3, and Class. With a verb in the pres. ἄχρις οὐ means so long as, while, Heb. iii. 13, ἄχρις οὐ τὸ σήμερον καλεῖται. 2 Macc. xiv. 10. 4) before particles, Rom. i. 13, ἄχρι τοῦ δεῦρο. viii. 22, ἄχρι τοῦ νῦν, Phil. i. 5. Jos. and Philo.—II. as a CONJUNCTION before verbs in the subjunct., Lu. xxi. 24. Rev. xv. 8. xvii. 17. xx. 3. Jos. and later Class.

Ἀχυρον, ου, τὸ, prop. chaff, Sept. and Class. In N. T. the broken straw left after the sheaves of corn have been trodden out, Matt. iii. 12. Lu. iii. 17.

Ἀψευδής, ἰός, ὁ, ἡ, adj. (α, ψευδής,) incapable of falsehood or deceit, Tit. i. 2, ὁ ἀψ. Θεός, an appellation of God, found also in the Classical writers. So Eurip. Or. 364, ἀψευδὲς Θεός.

Ἀψιμθος, ου, ἡ, wormwood, as the emblem of poisonous bitterness, Rev. viii. 11. Comp. Jer. ix. 15. xxiii. 15.

Ἀψύχος, ου, ὁ, ἡ, adj. (α, ψυχή,) inanimate, devoid of life or sense, 1 Cor. xiv. 7, τὰ ἀψ. sc. ὄργανα. Sept. & Class.



## Β.

**Βαθμός, οὔ, ὅ, (βαίνω,)** I. prop. *a step*, whether of a staircase, or as leading up to a door; also any degree of ascent. So of the degrees of the hours in a sundial, 2 Kings xx. 9. Jos. Ant. x. 2, 2.—II. metaph. *a degree* of ascent in honour or dignity, 1 Tim. iii. 13, and later Class.

**Βάθος, εὖς, τὸ, (βαθύνω,)** *depth*, I. prop. Matt. xiii. 5. Mk. iv. 5. Rom. viii. 39. Eph. iii. 18. Lu. v. 4, *εἰς τὸ βάθος*, scil. τῆς θαλάσσης, the deep water, the sea, Sept. and Class.—II. metaph. 1) *greatness, abundance*, Rom. xi. 33, *βάθος πλούτου*. AEL. V. H. iii. 18, *πλούτος βαθύς*. 2 Cor. viii. 2, ἡ κατὰ βάθος (for βαθύς) *πτωχεία*, 'extreme poverty.' 2) τὰ βάθη, the depths, i. e. the secret purposes of any one. 1 Cor. ii. 10, τοῦ Θεοῦ. Rev. ii. 24, τοῦ Σατανᾶ.

**Βαθύνω, f. ὑνῶ, (βαθύνω,)** *to deepen*, Lu. vi. 48, ἔσκαψε καὶ ἐβάθυνε, equiv. to βαθύως ἔσκαψε.

**Βαθύς, εἶα, ὅ, adj. deep, 1)** prop. as said of a well, John iv. 11, and oft. in Sept. & Class. 2) metaph. Lu. xxiv. 1, ὄρθρου βαθύος, 'deep twilight,' or earliest dawn. Indeed, the word is often used with words denoting time, as evening, night, or dawn of day. It is equiv. to λίαν πρωτῶ, Mk. xvi. 2. Joseph. and Class.

**Βαῖον, οὐ, τὸ, (βαίω, slender, tapering,)** pl. τὰ βαῖα, *branches of the palm-tree*, John xii. 13. 1 Macc. xiii. 51. Test. xii. Patr. p. 668.

**Βαλάντιον, οὐ, τὸ, (βάλλω, to put in,)** *a purse*, Lu. x. 4. xii. 33. xxii. 35, 36. Sept. and Class.

**Βάλλω, f. βαλῶ, to cast or throw**, trans. and foll. by dat. or acc. with prep. I. gener. and foll. by κληρον, 'to cast lots,' i. e. into the vessel which contained them, Matt. xxvii. 35. Mk. xv. 24. Lu. xxiii. 34, al. and Sept. Joseph. Ant. vi. 3, 4. Comp. Virg. AEn. v. 491. Said of a tree, 'to cast [off] its fruit, Rev. vi. 13. βάλλειν ἑαυτὸν, 'to throw or cast oneself down,' Matt. iv. 6. Lu. iv. 9. John xxi. 7. Foll. by dat. 'to cast down to any one,' and by impl. put the thing into his hands, Matt. xv. 26, βαλεῖν (τὸν ἄρτον) τοῖς κυναρίοις. Mk. vii. 27. So Matt. xxv. 27, β. τὸ ἀργύριόν μου τοῖς τραπέζιταις, 'to put it into the hands of.' As construed with different prepositions and particles, the signification is variously modified, though the notion of *throwing* is always fundamental: 1) foll. by ἀπὸ, *to throw from one, to cast away*, Matt. v. 29. xviii. 8, et al. and Class. 2) foll. by ἐκ, *to cast out of*, as the mouth, Rev. xii. 15, sq. 3) foll. by ἔξω, *to cast out, to throw*

*away, reject*, Matt. v. 13. xiii. 48. Lu. xiv. 35. John xv. 6; fig. in 1 John iv. 18, β. τὸν φόβον. 4) foll. by εἰς with acc. of place whither, *to cast into*, as εἰς πῦρ, Matt. iii. 10, & oft.; or εἰς τὴν θάλασσαν, Matt. xxi. 21, et al.; of nets, 'to cast into,' Matt. iv. 18, et al.; εἰς φυλακὴν, Matt. xviii. 30, et al.; 'to cast into,' as money, put into a treasury, Mk. xii. 41; of a sword, 'to put into' its scabbard, John xviii. 11; 'to put into,' as bridles into horses' mouths, Ja. iii. 3, or as liquid into a vessel, Matt. ix. 17, et al. Metaph. βάλλειν τὴν καρδίαν, John xii. 2. Similarly the Classical writers use the phrase, βάλλειν or βάλλεσθαι or ἐμβαλλεῖν τινὶ εἰς νοῦν or ἐν θυμῷ or φρεσὶ, but never, I believe, εἰς καρδίαν: foll. by ἐμπροσθεν or ἐνώπιόν τινος, *to cast before any one*, or at his feet, Rev. ii. 14. iv. 10; foll. by ἐπὶ, *to cast upon, or over*, as seed sown on the ground, Mk. iv. 26; of casting stones at any one, John viii. 7. Sept.; βαλεῖν εἰρήνην ἐπὶ τὴν γῆν, 'to send forth peace on earth,' Matt. x. 34; also of casting or putting a burden upon any one, Rev. ii. 24.—II. pass. perf. and pluperf. βέβλημαι, *to be cast or laid, to lie*, as upon a bed, Matt. viii. 6. Mk. vii. 30. Lu. xvi. 20. Rev. ii. 22.—III. foll. by acc. of person, *to throw at*, i. e. pelt any one, either with missiles, as oft. in Sept. and Class., or with blows, Mk. xiv. 65, ῥαπίσμασιν αὐτὸν ἔβαλον.—IV. intrans. or with ἑαυτὸν underst. *to cast oneself, rush forward*, as said of wind, *to blow with force*, Acts xxvii. 14. Hom. Il. xi. 721, ποταμός εἰς ἅλα βάλλων.

**Βαπτίζω, f. ἴσω, (βάπτω,)** *to immerse*, or *sink* any thing, in water, or other liquid; said both of persons (also animals) and things, Class. In N. T. it occurs only in the following senses, I., from the adjunct of immersion, *to wash*, or *cleanse* by washing, trans. mid. and aor. I. pass. in mid. sense, *to wash oneself, bathe*, Mk. vii. 4, ἐὰν μὴ βαπτίσωνται, equiv. to νίψωνται at ver. 3. Lu. xi. 38, ἰθαύμασεν ὅτι οὐ πρῶτον ἐβαπτίσθη πρὸ τοῦ ἀρίστου. Sept. and Apocr.—II. *to baptize*, administer the rite of baptism, either that of John, or of Christ; and in pass. and mid. *to be baptized*, or cause oneself to be baptized, i. e. gener. *to receive baptism*; which in the primitive churches was, according to Oriental habits, usually, though not necessarily, performed by immersion.—I. prop. and 1) simply, Matt. iii. 6, 13, 14, 16. Mk. i. 4, 5, & oft.; then with a dative of instrument or material employed, ὕδατι, 'with water,' as Mk. and John, ἐν ὕδατι, or εἰς and accus. Mk. i. 9. Joseph. Ant. iv. 4, 6. 2) with adjuncts marking the object and effect, chiefly εἰς with acc. of thing, 'unto any thing,' i. e. unto the

belief, profession, or observance of any thing, Matt. iii. 11, β. εἰς μετάνοιαν. Acts ii. 38, εἰς ἄφεσιν ἁμαρτιῶν. xix. 3. 1 Cor. xii. 13, εἰς ἐν σῶμα, 'that we may become one body.' So with εἰς and an acc. of person, to baptize, or be baptized into, i. e. a profession of faith in any one, and obedience to him, Rom. vi. 3. Gal. iii. 27, εἰς Χριστόν. 1 Cor. x. 2, εἰς τὸν Μωϋσῆν. So εἰς τὸ ὄνομα τινος, 'into or unto the name of any one,' in the same sense, Matt. xxviii. 19. Acts viii. 16. xix. 5. 1 Cor. i. 13, 15; also ἐπὶ or ἐν τῷ ὀνόματι τινος, Acts ii. 38; with ὑπὲρ, 1 Cor. xv. 29, οἱ βαπτίζομενοι ὑπὲρ τῶν νεκρῶν, 'baptized on account of the dead,' i. e. a belief of the resurrection of the dead. See more in my note in loc.—II. metaph. and 1) in direct allusion to the sacred rite, βαπτίζειν ἐν Πνεύματι ἁγίῳ καὶ πυρὶ, Matt. iii. 11. Lu. iii. 16, to overwhelm (richly furnish) with all spiritual gifts, or with ἐν Πνεύματι alone, Mk. i. 8. John i. 33. Acts i. 5. xi. 16. 2) gener. and by indirect allusion to the rite, to baptize with calamities, i. e. to overwhelm with sufferings, Matt. xx. 22, sq. Mk. x. 38, sq. τὸ βάπτισμα, δ' ἐγὼ βαπτίζομαι, βαπτισθῆναι, Lu. xii. 50. Comp. Is. xxi. 4, ἡ ἀνομία με βαπτίζει. Joseph. Bell. iv. 3, 3, οἱ δὲ ὕστερον ἐβάπτισαν τὴν πόλιν, 'filled the city with calamity.' Plut. de Educ. xiii. 3, ψυχὴ τοῖς μὲν συμμίτροις αὖξεται πόνοις, τοῖς δὲ ὑπερβάλλουσιν βαπτίζεται. Heliod. Æth. ii. 3, τῇ συμφορᾷ βεβαπτισμένον. Perhaps, however, in those passages, adduced by the Commentators and Lexicographers, the sense may be utterly ruined, like a sunken ship, by a nautical allusion, for βαπτίζειν σκάφος or ναῦν, 'to sink a vessel,' a use of the word frequent in the best writers. With the nautical figure comp. the noble allegory in Hor. Carm. i. 14, 'O navis,' &c.

Βάπτισμα, ατος, τὸ, (βαπτίζω,) I. prop. something immersed in liquid, and thereby washed. In N. T. the rite of baptism, whether that of John or of Jesus Christ.—II. metaph. baptism into calamity, a being plunged into and overwhelmed by afflictions, Matt. xx. 22, sq. Mk. x. 38, sq. Lu. xii. 50. See on βαπτίζω, II. 2.

Βαπτισμός, ου, ὁ, (βαπτίζω,) the act of washing, or ablation, of vessels, &c. Mk. vii. 4, 8. Heb. ix. 10. Comp. Lev. xi. 32. 2) spec. and metaph. a religious rite, which directs immersion into, or washing with, water, as the symbol of spiritual ablation and purification, 1) as applied to John's baptism, Joseph. Ant. xviii. 5, 2. 2) to the Christian rite, Heb. vi. 2.

Βαπτιστής, ου, ὁ, (βαπτίζω,) lit.

a baptizer. Hence ὁ Βαπτ. used as a cognomen of John the Baptist, the forerunner of Christ, Matt. iii. 1. xi. 11, & oft., also Joseph. Ant. xviii. 5, 2.

Βάπτω, f. ψω, to dip or immerse, trans. 1) prop. foll. by εἰς and accus. John xiii. 26, β. τὸ ψωμίον scil. εἰς τὸ τρυβλίον, expressed in Levit. iv. 6. xiv. 6. Num. xix. 18, though the more Class. constr. is ἐν τινί. The gen. without prep. occurs in Lu. xvi. 24, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτυλίου ὕδατος. Comp. II. vi. 508, λούεσθαι ποταμοῖς, though in Luke the use of the gen. is rather partitive. 2) by impl. to tinge or dye, with dat. of means, Rev. xix. 13, βεβαμμένον αἵματι. The sense and constr. alike Classical.

Βάρβαρος, ου, ὁ, a barbarian, denoting, according to ancient usage, simply a foreigner, 'one who speaks another language;' with, however, two modifications, suggested by the context, 1) one who uses a language different from some other in question, 1 Cor. xiv. 11. Sept. 2 Macc. ii. 21. Hdot. ii. 158, βαρβάρους πάντας οἱ Αἰγύπτιοι καλίουσι τοὺς μὴ σφίσι ὁμογλώσσους, et al. Class. 2) one who does not speak Greek, not, at least, as the natives, Acts xxviii. 2, 4, of the inhabitants of Malta, who spoke a dialect of the Phœnician. (See, however, my note there.) Rom. i. 14, 'Ἑλλῆσι τε καὶ βαρβάροις,' 'non-Greeks.' Joseph. Ant. iv. 2, 1. B. v. 1, 3. Joseph. Bell. procem. 5, 'Ἑλλῆσι καὶ βαρβάροις,' meaning by βαρβ. all the nations of the Roman empire who did not speak Greek, as the Jews, Romans, Spaniards, Gauls, &c.

Βαρέω, f. ἥσω, (βάρος,) equiv. to βαρύνω, to load; pass. βαριόμαι, to be loaded, oppressed with. So Lu. ix. 32, β. ὕπνω, and Matt. xxvi. 43. Mk. xiv. 40, and Class.; also metaph. Lu. xxi. 34, μήποτε βαρηθῶσιν αἱ καρδίαι ὑμῶν, be oppressed, 'become dull and stupid.' Comp. Hom. Od. xix. 122, οἶνω βεβαρηότα. Also, to be weighed or borne down, as by evils, as grief, calamities, 2 Cor. i. 8. v. 4, and Class.; to be burdened, by expense, 1 Tim. v. 16, μὴ βαρεῖσθω ἡ ἐκκλησία.

Βαρέως, adv. (βαρὺς,) prop. heavily, and by impl. with difficulty, Matt. xiii. 15.

Βάρος, εος, τὸ, weight, both prop. and metaph. In N. T. occ. only in the latter sense. I. weight, in reference to its pressure, as a burden, prop. Xen. Œcon. xvii. 9; metaph. Matt. xx. 12, βαστάζειν τὰ βάρος τῆς ἡμ. 'the heavy labour of the day;' said of precepts, the observance of which is burdensome, Acts xv. 28. Rev. ii. 24. Plato p. 971, νόμων β. Said of sin, in reference to its consequences in this world, both to ourselves and others, and in the next, sorrow, trouble, Gal. vi. 2,

ἀλλήλων τὰ βάρη β.; in a pecuniary sense, 1 Thess. ii. 6, ἐν βάρει εἶναι, 'to be burdensome.'—II. *weight*, in reference to its cause, *greatness, abundance*, 2 Cor. iv. 17, αἰώνιον βάρος δόξης, for *βάρος αἰωνίου* δ.

Βαρύνω, f. ὑνῶ, (βαρὺς,) in N. T. only aor. 1. pass. ἐβαρύνθην, *to be heavy*, Lu. xxi. 34, in text. rec. where lat. Edd. βαρηθῶσι.

Βαρὺς, εἶα, ὁ, adj. (βαρὺς,) *heavy*, I. prop. Matt. xxiii. 4, φορτία β.; also metaph. of *burdensome* precepts. So Ps. xxxviii. 5, and of a yoke, 2 Chron. x. 4, 11. Ecclus. xl. 1.—II. fig. *weighty*, i. e. important, Matt. xxiii. 23, τὰ βαρύτερα τοῦ νόμου. Acts xxv. 7, αἰτιώματα β. *severe*. Sept. & Class.; said of an epistle, *weighty*, and 'not to be made light of,' 2 Cor. x. 10.—III. metaph. of things, *grievous, oppressive*; of precepts, 1 John v. 3. Wisd. ii. 15. Ecclus. xxix. 28; of persons, *afflictive, violent*, Acts xx. 29, λύκοι βαρεῖς. Comp. 3 Macc. vi. 5, ὁ βαρὺς Ἀσσυρίων βασιλεὺς.

Βαρύτιμος, ου, ὁ, ἡ, adj. (βαρὺς, τιμή,) *of great price, highly precious*, Matt. xxvi. 7; so Æsch. Suppl. 25, et al. ap. Class. The more usual term is πολύτιμος.

Βασανίζω, f. ἴσω, (βάσανος,) 1) prop. *to apply the βάσανος or touch-stone*; 2) metaph. *to examine*, either by words, or by torture, into the truth of certain alleged facts. So Thuc. and others of the best writers. Hence in N. T. *to torment, afflict with pain*, I. said prop. of disease, Matt. viii. 6, δεινῶς βασανιζόμενος, Rev. ix. 5. Sept.; of the pains of parturition, Rev. xii. 2. Sept.; of punishment, Matt. viii. 29. Mk. v. 7. Lu. viii. 28. Rev. xi. 10. Sept., Joseph. Ant. ii. 14, 4.—II. fig. *to harass or oppress*, whether physically with toil, Mk. vi. 48, βασανιζομένους ἐν τῷ ἐλαίνειν, or morally, 2 Pet. ii. 8, β. ψυχὴν δικαίαν; also fig. of a vessel *tossed* by the waves, Matt. xiv. 24. So in Polyb. i. 48, a stormy wind is said πύργους βασανίζειν.

Βασανισμός, ου, ὁ, (βασανίζω,) prop. *examination*, namely, by touch-stone, *torture*. In N. T. *torment*, Rev. xiv. 11, καπνὸς τοῦ βασανισμοῦ αὐτῶν, 'the smoke [of the fire] in which they are tormented,' Rev. ix. 5. xviii. 7, 10, 15. 4 Macc. ix. 6.

Βασανιστής, ου, ὁ, (βασανίζω,) prop. *one who applies the torture*; but as jailors were occasionally permitted to use the torture to their prisoners, so the term was sometimes used simply for *jailor*. So Matt. xviii. 34. Thus βασανιστήριον, Jer. xx. 2, Symm. in the sense 'jail,' and the Latin 'cruciatu corporis' is sometimes used of a *prison*.

Βάσανος, ου, ἡ, prop. *a touch-stone*, the ancient *lapis Lydius* for trying metals, by rubbing them upon it. Comp. Pind. Pyth. x. 106. Hence it came to mean *examination*, or *trial* gener., and also spec. that by *torture*; also, *torment or pain*, whether from disease, Matt. iv. 24. Ezek. xii. 18, and Class.; or punishment, Lu. xvi. 23, 28. So Jambl. de Vit. Pyth. c. xvi. πλεονεξίας βασάνου καὶ κολάσεως.

Βασιλεία, ας, ἡ, (βασιλεὺς,) *kingdom*, in various applications and modifications, I. *kingship*, the exercise of kingly dominion, Matt. vi. 13. Lu. i. 33. xix. 12, 15. Heb. i. 8, &c. and Sept. and Class.—II. *kingdom*, meaning a land and people under kingly rule, Matt. iv. 8. Mk. vi. 23. Lu. iv. 5, & oft. and also Sept. and Class.—III. in the phrase ἡ βασιλεία τοῦ Θεοῦ, or τοῦ Χριστοῦ, or τῶν οὐρανῶν, and simply ἡ βασιλεία, Matt. viii. 12. ix. 35, et al.; all of them synonymous expressions, and denoting *the divine spiritual kingdom and glorious reign of the Messiah*; an idea formed on the phrases of the O. T. which were to be understood spiritually, though by the Jews at large understood temporally. Accordingly, we may regard the expression *kingdom of heaven, &c.* in the N. T. as designating, in its Evangelical sense, *the Christian Dispensation*, or the community of those who receive Jesus as the Messiah, and who, united by his Spirit, under Him as their Head, lead a holy life, in communion with Him, and love unto their brethren. This spiritual kingdom has both an internal and an external form. As internal, it already exists in the hearts of all true Christians, and is therefore present. As external, it is either embodied in the visible Church of Christ, and, so far, is present and progressive, or it is to be perfected at the advent of the Messiah. Sometimes, however, the expression embraces both the internal and external sense, referring alike to the commencement of this kingdom in this world, and its completion in the world to come. Hence in N. T. it is employed, I. in the *Jewish temporal sense*, Matt. xviii. 1. xx. 21. Lu. xvii. 20. xix. 11. Acts i. 6.—II. in the *Evangelical sense*, as that announced by Jesus Christ and the Apostles, Matt. iv. 17, 23. ix. 35. x. 7, et al. oft. In the *internal and spiritual sense*, Rom. xiv. 17. Matt. vi. 33. Mk. x. 15. Lu. xvii. 21. xviii. 17. John iii. 3, 5. In the external sense, Matt. vi. 10. xii. 28. xiii. 24, 31, 33, 41, 47. xvi. 28. Mk. iv. 30. xi. 10. Lu. xiii. 18, 20, & oft. In this view, it denotes espec. *the bliss of heaven*, to be enjoyed in the Redeemer's kingdom, equiv. to *eternal life*, Matt. viii. 11. xxv. 34. Thus it is said gener. of the *privileges and rewards* of the heavenly kingdom, both here and

hereafter, Matt. v. 3, 10, 20. vii. 21. xviii. 3. Col. i. 13. 1 Th. ii. 12.

**Βασιλείος, ου, ό, ή, adj. (βασιλεύς,)** *regal, royal*, not unfrequent in the Class. writers with substantives, denoting what belongs to royalty. In N. T. it occurs only in 1 Pet. ii. 9, **β. ιεράτευμα**. As a substantive, **τὸ βασιλείον**, sub. **δῶμα**, 'a royal palace,' Lu. vii. 25. Sept. & Class. oft.

**Βασιλεύς, έως, ό, α king**, one who exercises royal dominion, but with some modification of sense according to the context. I. prop. and gener. of *kings* in the widest sense, Matt. i. 6. Acts xiii. 22. vii. 10, 18. Heb. xi. 23, 27. John xix. 15. Lu. x. 24, and oft. in Class. Also said of the *Messiah*, as King of Israel, Matt. ii. 2. xxi. 5. xxv. 34, 40. Lu. xix. 38. John i. 50. xii. 13, 15, et al. also in Sept. Said of God, Matt. v. 35, **πόλις τοῦ μεγάλου βασιλέως**, 'the King supreme.' Comp. 1 Tim. vi. 15, and Rev. xvii. 14, 'King of kings, and Lord of lords,' i. e. King and Sovereign supreme. See also 1 Tim. i. 17. Rev. xv. 3.—II. in a more extended, and consequently lower, sense, *viceroy* or *prince*, as said of Herod and his successors; also *prince* or *chieftain*, as Aretas, king of Arabia Petraea, 2 Cor. xi. 32; also when joined with *ηγεμόνες*, Matt. x. 18. Mk. xiii. 9. Lu. xxi. 12. Acts iv. 26. Gener. 1 Pet. ii. 13, 17. 1 Tim. ii. 2. Matt. xvii. 25. xiv. 23. Acts ix. 15. Rev. ix. 11, & Class.

**Βασιλεύω, f. εύω, (βασιλεύς,)** *to rule as a king*, intrans. I. gener. and foll. by *ἐν* with genit. of country, or accus. of person, *to reign over*, Matt. ii. 22. Lu. xix. 14, 27. 1 Tim. vi. 15, **ὁ βασιλεύων**. Sept. and Class. Said of *Messiah*, Lu. i. 33. 1 Cor. xv. 25. Rev. xi. 15.—II. absol. and prop. *to reign*, i. e. 'to possess and exercise dominion;' said of God, Rev. xi. 17. xix. 6. Sept.; or figur. of *Christians*, who are *to reign* with Christ in heaven, i. e. 'to partake in the honour and felicity of the Messiah's kingdom,' Rom. v. 17. Rev. v. 10. xx. 4, 6. xxii. 5, or on earth, 'to enjoy the prosperity of kings,' 1 Cor. iv. 8. Comp. Hor. Epist. i. 10, 8, 'vivo et regno.' Metaph. *to have dominion, hold prevalence over*, as said of death, Rom. v. 14, 17; of sin and grace, v. 21. vi. 12.

**Βασιλικός, ή, όν, adj. (βασιλεύς,)** *regal, royal*, 1) prop. *belonging to a king*, Acts xii. 20, 21. Sept. and Class. Used subst. with *ἀνήρ* underst. of a retainer of a court, *a courtier* or *nobleman*, John iv. 46, 49. Jos. Ant. xvii. 10, 3. Pol. iv. 76, 2.—II. fig. *noble*, i. e. excellent, Ja. ii. 8, **νόμος β.** And so later Class.

**Βασίλισσα, ης, ή, (βασιλεύς,)** later Gr. for **βασιλίς, α queen**, Matt. xii. 42. Lu. xi. 31. Acts viii. 27. Rev. xviii. 7. Sept. and Class.

**Βάσις, εως, ή, (βαίνω,)** 1) the act of *walking*; 2) the effect thereof in the *step* taken. 3) the part whereon we go in taking it, *the foot*, Acts iii. 7. Jos. Ant. vii. 3, 5, & 11, 3, and elsewhere in later Greek writers.

**Βασκαίνω, f. ανῶ, (βάσχω, equiv. to βάζω,)** prop. & lit. *to babble* respecting any one, intrans. and by impl. (see Prov. x. 19) *to slander*, trans. Plut. Pericl. 12; also, as we vulgarly say, 'to talk any one over,' cast a spell on his judgment, and mislead it, as it were, by fascination or witchcraft, Gal. iii. 1, **τις υμᾶς ἐβάσκανε**; In the literal sense, of fascinating and bewitching, it occurs not unfreq. in the later Greek writers, and hence the Latin *fascino*. There is an allusion to the *muttering* and frequent repetition of certain forms of incantation. So Milton: 'And backward mutters of dissevering power.'

**Βαστάζω, f. άσω, I. to TAKE or LIFT UP**; also by impl. *to bear, carry*, 1) *to take up and hold* in the hands, trans. John x. 31, **ἐβάσταζον λίθους**. Jos. Ant. vii. 11, 7, **β. τὴν μάχαιραν ἀπὸ τῆς γῆς**: *to take up any one from the ground*, and carry him, Acts xxi. 35. So *to take up and bear off*, i. e. to take or remove away, John xx. 15. Jos. and Polyb.; also fig. *to take upon oneself and bear*, Matt. viii. 17, **β. τὰς νόσους**.—II. to BEAR or CARRY in the hands, as any article of dress or furniture, Matt. iii. 11. Mk. xiv. 13. Lu. xxii. 10; or on the shoulders, **αὐτὸν σταυρόν**, Lu. vii. 14, & oft. al. Fig. Acts ix. 15, **σκεῦος τοῦ βαστάσαι τὸ ὄνομα μου ἐνώπιον ἐθνῶν**, 'to carry forth and make known.' In the sense *to bear up, support*, Rom. xi. 18, **οὐ σὺ τὴν ρίζαν βαστάξεις**: also metaph. *to bear up under labours*, &c. Matt. xx. 12, and gener. 'to bear or endure sufferings,' Rev. ii. 3, or punishments, Gal. v. 10, and Sept. So 'to bear patiently,' Rom. xv. 1. Gal. vi. 2. Rev. ii. 2, and later Class. Metaph. 'to bear up under with the mind,' *to understand*, John xvi. 12, **πολλὰ—οὐ δύνασθε βαστάζειν ἄρτι**. Arrian Epict. iii. 15; *to bear or carry about*, as attached to one's person, Gal. vi. 17, **β. στίγματα ἐν τῷ σώματι**, where see my note. Ps. lxxxix. 51. Lu. xi. 27, **κοιλία ή βαστάσασά σε**. Lu. x. 4, **μὴ βαστάξετε βαλάντιον**, Class. φορέω, and perhaps John xii. 6, **τὰ βαλλόμενα ἐβάσταζεν**, or similarly as 'ferre' in Lat. for 'auferre,' *embezzled*: a sense arising from that of taking off or away, found at John xx. 15. Diog. Laërt. iv. 59, where Menag. quotes Lucil. ap. Anthol. Gr. ii. β. **εἰς κλέπτας**.

**Βάτος, ου, ή, α thorn-bush or bramble**, Lu. vi. 44. xx. 37. Acts vii. 30, 35. Sept. and Class.

**Βάτος, ου, ὁ, α bath.** A Jewish measure of liquids, equal to the ephah for dry measure, Lu. xvi. 6. It is = 8 or 9 gallons, though some recent estimates extend it to 11.

**Βάτραχος, ου, ὁ, α frog,** Rev. xvi. 13. Sept. and Class.

**Βαττολογέω, f. ήσω, prop.** to *stammer*, then to *babble* or *prate*; hence in N. T. to use needless words, espec. by vain repetitions, intrans. Matt. vi. 7. Comp. Eccus. vii. 14. Simplific. in Epict. p. 212, περί καθηκόντων δὲ β.

**Βδελύγμα, ατος, τὸ, (βδελύσσω,)** prop. *any thing abominated, an abominable action.* I. gener. Lu. xvi. 15, βδ. ἐνώπιον τοῦ Θεοῦ, opp. to τὸ ἐν ἀνθρώποις ὑψηλόν. So Sept. in Prov. xi. 1. Deut. xxiv. 4, et al.—II. spec. said of what was *unclean* in the Jewish acceptance, esp. *idol-worship*; hence *idolatry* and its constant concomitant, *licentiousness of morals*. And as idolatry was one of the foulest sins, the term was used to denote *any* great sin, as Rev. xvii. 4, 5. xxi. 27, and oft. in Sept. On the same principle we may explain the phrase τὸ βδελύγμα τῆς ἐρημώσεως, Matt. xxiv. 15, taken from Dan. ix. 27, which denotes prop. *an abomination causing desolation*, and is applied by Christ to what was to take place at the destruction of Jerusalem by the Romans, (comp. Lu. xxi. 20, and see Jos. Ant. x. 11, 7,) and is prob. to be referred to the pollution of the Temple by setting up idols. Comp. 2 Th. ii. 4. The phrase occurs also at 1 Macc. i. 54, where it refers to the like pollution of the Temple by Antiochus Epiphanes, who set up in it the statue of the Olympian Jove.

**Βδελυκτός, ή, όν, adj. (βδελύσσω,)** *abominable, detestable*, Tit. i. 16, & Sept.

**Βδελύσσω, f. ξω, (βδέω, pedo,)** prop. to *emit a stench*, and fig. by meton. to *cause disgust*. So Exod. v. 21, ἐβδελύξατε τὴν ὀσμὴν ἡμῶν, 'ye have caused disgust to be felt at us.' And so Gen. xxiv. 30, 'ye have made me to stink'; wh. Sept. μισητόν με πεποιήκατε. Mid. βδελύσσομαι, as trans. to *feel disgust at, turn away from with loathing*, as from a bad smell, Aristoph. Plut. 700, σὲ, διὰ τοῦτ', εὐθὺς ἐβδελύττετο. So Rom. ii. 22, βδελυσσόμενος τὰ εἰδῶλα, though probably the sense is there 'to declare a thing detestable,' as would appear from the words ὁ λέγων μὴ μοιχεύειν. The pass. occurs in Sept. and Rev. xxi. 8, ἐβδελυγμένοις, 'detestable, polluted with crimes.'

**Βέβαιος, αία, ου, adj. (βέβαια, perf. ind. act. fr. βαίνω,)** prop. *stable, firm*; and fig. *steadfast, sure*, as said of peace, good fortune, reputation, faith, friendship, &c.

In N. T. said of hope, 2 Cor. i. 7. Heb. vi. 19; of promise, Rom. iv. 16; of the Mosaic law, Heb. ii. 2; of a covenant, ix. 17; of confidence, iii. 6.

**Βεβαιόω, f. ὠσω, (βέβαιος,)** to *make sure, assure, confirm*, as said, 1) of persons, 1 Cor. i. 8. 2 Cor. i. 21. Col. ii. 7. Heb. xiii. 9. 2) of things, to *establish, ratify*, by arguments, proofs, &c. Mk. xvi. 20. Rom. xv. 8. 1 Cor. i. 6. Heb. ii. 3. Joseph. and Class.

**Βεβαιώσις, εως, ή, (βεβαιόω,)** *confirmation, lit. making sure*, Phil. i. 7. Heb. vi. 16. Thuc. iv. 87.

**Βέβηλος, ου, ὁ, ή, adj. (βηλός, fr. βαίνω, or rather βηλός, fr. βέβηλος, Dor. βέβαλος, fr. βέβαια,)** I. prop. said of places, 'what is gone upon by all,' *accessible to all*, Soph. Œd. Col. 10; hence, met. *common* or *profane*, opp. to holy, Thuc. iv. 97, et Sept. Hence said in 1 Tim. iv. 7. vi. 20. 2 Tim. ii. 16, of disputes, *unholy*.—II. of persons, *profane, impious*, 1 Tim. i. 9. Heb. xii. 16. Ez. xxi. 25. 3 Macc. ii. 14.

**Βεβηλώω, f. ὠσω, (βέβηλος,)** to *profane, trans.* Matt. xii. 5. Acts xxiv. 6. Sept. and later Class.

**Βεελζεβούλ, ὁ, indecl. Beelzebub, the prince of the evil angels**, eq. to Satan, Matt. x. 25. xii. 24, 27. Mk. iii. 22. Lu. xi. 15, 18, 19.

**Βελίαλ, or -αρ, fr. Heb. Belial, wickedness**, used as an appellative of Satan, 2 Cor. vi. 15.

**Βελόνη, ης, ή, prop. the point of an arrow, or dart**, but gener. and in N. T. a *needle*, Lu. xviii. 25, in some MSS. for the textual ραφίς.

**Βέλος, εος, τὸ, (βέβολα, fr. βάλλω,)** lit. and prop. *something hurled* (βαλλόμενον) either by the hand, or by a bow, e. gr. a *dart, arrow, or javelin*; fig. in Eph. vi. 16, τοῖς βέλεσι πεπυρωμένοις. Comp. Apoll. Bibl. ii. 4, πυρφόρα βέλη.

**Βελτίων, ονος, compar. of ἀγαθός.** The neut. occ. in an adverbial sense, 2 Tim. i. 18, β. γινώσκεις.

**Βῆμα, ατος, τὸ, (βέβημα, fr. βαίνω,)** a *step*, 1) a *pace, or step*, of the foot, Acts vii. 5, οὐδὲ β. ποδός, 'not a foot-breadth,' Deut. ii. 5, and Class. 2) by impl. an *elevated place*, to which there is ascent by steps, as a *pulpit* for a speaker, or an *elevated seat*, like a *throne*, on which kings or supreme magistrates sat, Acts xii. 21, καθίσας ἐπὶ τοῦ βήματος. So Joseph. Ant. vii. 15, 9, στὰς ἐφ' ὑψηλοτάτου βήματος: more usually, however, of the seat for judgment of a magistrate or judge, Matt. xxvii. 19. John xix. 13, et al. and Class.

**Βήρυλλος, ου, ὁ, ή, beryl; a precious**

stone of a sea-green colour, Rev. xxi. 20. Sept. and Jos.

**Βία**, ας, ἡ, prop. *strength of body*; but gener. there is implied an unjust and violent exercise of it, i. e. *force, violence, compulsion*, &c. Acts v. 26. xxi. 35. xxiv. 7. xxvii. 41. Sept., Jos., and Class.

**Βιάζω**, f. ἄσω, (βία,) *to compel*, or strongly urge, Hom. Od. xii. 297. In N. T. only βιάζομαι as dep. mid. *to use force, to force*, and pass. *to be forced, to suffer violence*. I. mid. *to force oneself, force one's way*; fig. Lu. xvi. 16, εἰς αὐτὴν βιάζεται, 'uses violence to enter into it, presses violently and eagerly into it.' So prop. Philo, p. 618, εἰς τὰ ἐντὸς βιάζεται. Thuc. vii. 69, β. ἐς τὸ ἐξω βιάσασθαι, and fig. Xen. Cyr. iii. 3, 69, β. εἰς τὴν ἀρχὴν.—II. pass. and fig. Matt. xi. 12, ἡ βασιλεία τῶν οὐρανῶν βιάζεται, 'suffers force,' i. e. 'is eagerly sought and forcibly snatched at,' vi et impetu extorquetur, βιαίως κρατεῖται. Prop. Thuc. i. 77, ἀδικούμενοι οἱ ἄνθρωποι μᾶλλον ὀργίζονται ἢ βιάζόμενοι. Xen. Hist. v. 2, 23, πόλεις τὰς βεβιασμένας.

**Βίαιος**, ία, ον, adj. (βία,) *violent, vehement*, said of a wind, Acts ii. 2. And so Exod. xiv. 21, ἐν ἀνέμῳ β. Arrian, E. A. ii. 63, ἐπιγίνεται πνεῦμα βίαιον. Philo, βίαια πνεύματα.

**Βιαστής**, οὔ, ὁ, (βία,) prop. *one who uses violence* in effecting his purpose; fig. *one who forcibly presses forward*, through vehement desire of any thing, and pursues it eagerly. Not found in Class. (who use βίαιος,) but occ. in Philo, p. 314; also, in a fig. sense, as applied to the headstrong passions, Matt. xi. 12.

**Βιβλᾶριδιον**, ον, τὸ, (dim. fr. βιβλος,) *a small roll or scroll, a little book*, Rev. x. 2, 8, 9, 10. Pollux On. vii. 110.

**Βιβλίον**, ον, τὸ, (dim. in form, but not in force, of βιβλος,) *a roll or scroll*, such being the form of the books of antiquity, Lu. iv. 17, 20. John xx. 30. xxi. 25, et sæpe al. Said of letters, which were also rolled up, Rev. i. 11. 2 Tim. iv. 13. 2 Sam. xi. 14; or other written documents, e. gr. a Jewish bill of divorce, Matt. xix. 7. Mk. x. 4.

**Βιβλος**, ον, ἡ, prop. the inner rind, or bark, and part of the stalk of the Egyptian papyrus, of which the paper of the ancients was made, Hdot. ii. 38. Joseph. Ant. ii. 10, 2, but gener. and in N. T. a roll or volume, a *book* in the ancient roll-like form, Mk. xii. 26. Lu. iii. 4. xx. 42. Acts i. 20. vii. 42. xix. 19, et Sept. Also said of a genealogical table or catalogue occupying a roll, Matt. i. 1. Remarkable is the phrase ἡ βιβλος τῆς ζωῆς, eq. to βιβλος ζώντων, Ps. lxi. 29, where God is fig. represented as having the names of

the righteous, who are to inherit eternal life, inscribed in a book, Phil. iv. 3. Rev. iii. 5. xiii. 8. xx. 15. Different from this is the book in which God is represented as having from eternity written the destinies of men, Ps. cxxxix. 6; and also the books (τὰ βιβλία) of judgment, in which are recorded the actions of men, Rev. xx. 12.

**Βιβρώσκω**, f. βρώσω, *to eat*, John vi. 13. Sept. and Class.

**Βίος**, ον, ὁ, *life*, I. the present scene of existence, Lu. viii. 14. 1 Tim. ii. 2. 2 Tim. ii. 4. 1 Pet. iv. 3. Sept. & Class.—II. by meton. the means of life, i. e. of obtaining sustenance, Mk. xii. 44. Lu. viii. 43. xv. 12, 30. xxi. 4. Sept. and Class.; also things necessary to furnish that sustenance, *possessions, property*, 1 John ii. 16. iii. 17. Hdot. i. 31.

**Βιώω**, f. ὠσω, (βίος,) *to live, to pass one's life*, 1 Pet. iv. 2, βιώσαι χρόνον, 'to pass the time of one's life.' So Job xxix. 18, πολλὸν χρόνον βιώσω.

**Βίωσις**, εως, ἡ, (βίω,) *life*, i. e. mode of life, Acts xxvi. 4. Prol. to Ecclus. διὰ τῆς ἐννόμου βιώσεως.

**Βιωτικός**, ἡ, ον, adj. (βίωσις,) *pertaining to this life*, Lu. xxi. 34, μήποτε βαρυνθῶσιν ὑμῶν αἱ καρδίαι ἐν μερίμναις β. So Diod. S. ii. 29, περισπασθεὶς ὑπὸ β. χρείας. Pol. iv. 73, 8, χρείας β. 1 Cor. vi. 3, βιωτικά, 'things of this life' only. Plut. viii. 704, ἐλαφροὶ τοῖς β. 1 Cor. vi. 4, β. κριτήρια. So Polyb. xiii. 1, 3, β. συναλλάγματα.

**Βλαβερός**, ὁ, ον, adj. (βλάπτω,) *injurious*, 1 Tim. vi. 9. Sept. and Class.

**Βλάπτω**, f. ψω, prop. *to hinder* a thing's being done; also, *to impede* the agent for the action, Hom. Od. xiii. 22; but gener. *to hurt or injure*, Mk. xvi. 18. Lu. iv. 35, and Class.

**Βλαστάνω**, f. ἥσω, (βλάστος, a germ,) *to germinate, to put forth*, intrans. and trans. I. intrans. *to shoot or sprout forth, spring up* as a plant, Matt. xiii. 26. Mk. iv. 27. Heb. ix. 4. Sept. and Class.—II. trans. *to cause to spring up, to produce, or yield*, as said of the earth, Ja. v. 18. Gen. i. 11. Num. xvii. 8. Apocr. Philo, and Æsch.

**Βλασφημέω**, f. ἥσω, (βλάσφημος,) prop. and gener. said both of men and things, *to speak evil of*, espec. respecting the Deity, or to speak what is of evil omen. In N. T. said I. GENER. of both persons and things, *to speak evil of, slander, defame*, either absol. as Acts xiii. 45. xviii. 6. 1 Tim. i. 20. 1 Pet. iv. 4. Apocr. and Class. or with acc. of person or thing; trans. Acts xix. 37. Tit. iii. 2. Ja. ii. 7.

2 Pet. ii. 10. Jud. 8, 10; pass. Rom. iii. 8. xiv. 16. 1 Cor. iv. 13. x. 30. 2 Pet. ii. 2. Sept. and Class.—II. SPEC. as said of God and the Holy Spirit, or of Divine things revealed thereby, to *revile*, *set at naught*, foll. either by accus. Rom. ii. 24. Tit. ii. 5. 1 Pet. iv. 14. Rev. xiii. 6. xvi. 9; of a heathen god, Acts xix. 37. Sept.: or by *eis* with acc. Mk. iii. 29. Lu. xii. 10. Apocr., Jos., and Class. Absol. Matt. ix. 3. xxvi. 65. John x. 36.

**Βλασφημία**, ας, ἡ, (βλάσφημος,) *evil speaking*. I. GENER. as said of men, and sometimes of things, *slander*, *reviling*, Matt. xii. 31. xv. 19. Mk. iii. 28. vii. 22. Eph. iv. 31. Col. iii. 8. 1 Tim. vi. 4. Rev. ii. 9. Sept., Joseph., and later Class.—II. SPEC. said of God and his Spirit, or of divine things, *reviling*, or at least *irreverence* and *contumely*, Lu. v. 21. John x. 33. Rev. xiii. 5, 6.

**Βλάσφημος**, ου, ὁ, ἡ, (βλάπτω, φήμη,) I. as ADJ. *blasphemous*, of words uttered 1) against God and divine things, Acts vi. 11, 13; or, 2) against man, *slandorous*, or *contumelious*, 2 Pet. ii. 11, and later Gr. writers.—II. as SUBST. a *blasphemer*, 1) in respect of God, 1 Tim. i. 13. Wisd. i. 6. Eccclus. iii. 16. 2) as regards men, a *slanderer*, or *reviler*, 2 Tim. iii. 2. 2 Macc. x. 36.

**Βλέμμα**, ατος, τό, (βλέπω,) *prop.* and *gener.* *something seen*; also the *aspect* or *sight* of any person or thing. So Demosth. τῷ σχήματι, τῷ βλέμματι, τῇ φωνῇ. So 2 Pet. ii. 8, βλέμματι καὶ ἀκοῇ, 'at sight and report,' i. e. at what he saw and heard of their conduct.

**Βλέπω**, f. ψω, *prop.* to possess and use the faculty of sight, or to look at, intrans. and trans. I. to see, gener. i. e. to be able to see, to have the faculty of sight, and, as said of the blind, to recover sight, intrans. Matt. xii. 22, ὥστε τὸν τυφλὸν βλέπειν. Acts ix. 9, μὴ βλέπων, *blind*, Rev. iii. 18. ix. 20. Sept. and Class. So τὸ βλέπειν as a subst. *sight*, the faculty of seeing, Lu. vii. 21; fig. John ix. 39, 41, of mental and spiritual discernment. 2) spec. in the sense *discipere*, to discern, descry, trans. Matt. vii. 3, and oft. al. Sept. and Class. Intrans. as absol. Matt. vi. 4, 6, 18. By impl. to have before the eyes, said of what is present, Rom. viii. 24, ἐλπὶς βλεπομένη οὐκ ἔστιν ἐλπίς· ὃ βλέπει τις, τί καὶ ἐλπίζει; So τὰ βλεπούμενα and τὰ μὴ βλεπ. 2 Cor. iv. 18. Heb. xi. 1, 3, 7. 3) metaph. 'to perceive with the mind,' find, observe, Rom. vii. 23, βλέπω ἕτερον νόμον ἐν τοῖς μέλεσι μου, Heb. x. 25, et al. Joseph. Ant. vi. 10, 2.—II. to look, i. e. at or upon, behold, trans. and intrans. 1) prop. as said chiefly of persons, either foll. by acc. Matt. v. 28, πᾶς ὁ βλέπων

γυναικα, and xviii. 10. Rev. v. 3, 4. Sept. and later Class.; or by *eis* with acc. Acts iii. 4. John xiii. 22. Sept. and Class. Also of places, to look towards, *be situate*, Acts xxvii. 12, λιμένα τῆς Κρήτης βλέποντα κατὰ Δίβα. Sept. and Class. 2) metaph. to direct the intellectual sight upon, *consider*, *reflect upon*, *mind*, foll. by acc. 1 Cor. i. 26, βλέπετε τὴν κλήσιν ὑμῶν, and x. 18. Joseph. Ant. vi. 8, 1. Col. ii. 5. Phil. iii. 2, βλέπετε τοὺς κύνας, 'mind, keep an eye to;' foll. by *eis* with acc. Matt. xxii. 16, οὐ βλέπεῖς εἰς πρόσωπον ἀνθρώπων, 'heedest not.' Pol. xxxix. 2. 10; foll. by τί and πῶς, Mk. iv. 24. Lu. viii. 18. 1 Cor. iii. 10. Eph. v. 15; by ἴνα, 1 Cor. xvi. 10. Col. iv. 17. 2 John 8. Said by way of caution, in the imperative, βλέπετε, 'look to it, take heed,' Mk. xiii. 23, et al.

**Βλητέος**, α, ου, (βάλλω,) a verbal adj. implying what *must* or *ought* to be done, to be cast or put out, Mk. ii. 22. Lu. v. 38.

**Βοάω**, f. ἦσω, (βοή,) to cry aloud, shout, gen. and absol. Lu. xviii. 38; foll. by τί, Acts xxi. 34, or ὅτι, Acts xvii. 6. Sept. and Class. Said both of exclamations of joy and of terror or pain, or crying for help; also of shouting, by way of command, and as a herald, Matt. iii. 3. Mk. i. 3. Lu. iii. 4. John i. 23. Sept. and Class.

**Βοή**, ῆς, ἡ, (onomat.) an outcry, for various purposes, as for help, Ja. v. 4. Sept. and Class.

**Βοήθεια**, ας, ἡ, (βοηθίω,) aid, succour, Heb. iv. 16, εἰς εὐκαιρον βοηθειαν, 'for opportune succour,' 'that we may be aided opportunely,' in time of need. So Xen. Mem. ii. 8, 6, τῇ ἀπορίᾳ βοηθειαν εὐρεῖν. In Acts xxvii. 17, βοηθείαις ἐχρῶντο, we may take βοηθ. by meton. for the means of help in ropes and chains; but rather, props and stays.

**Βοηθίω**, f. ἦσω, (βοή, θέω,) *prop.* to run up; on hearing a cry for help; to advance in aid of any one. In N. T. gener. to succour, help any one, foll. by dat. Matt. xv. 25, al. sæpe. Sept. and Class.

**Βοηθός**, οῦ, ὁ, a helper, Heb. xiii. 6. Sept. and Class.

**Βόθρυος**, ου, ὁ, a pit dug to receive water, Matt. xv. 14. Lu. vi. 39, where the word is used as an emblem of destruction. Sept. and Class.; also a cistern, Matt. xii. 11. The word is not derived, as the lexicographers say, from βόθος, but from βοθύω, to deepen, and that from the old word βοθύς, eq. to βαθύς. It was prim. an adj. but at length, by ellipse of χώρος, became a subst. And as βαθύω comes from βαθύς, so does βοθύω from the old βοθύς, of the same meaning; and they come, one from βάω, the other from βόω.

It therefore means *a deep hole or pit*, for any purpose, espec. *a pool*. Of the same form with βόθυνος is εὐθύνομαι from εὐθύνω, and ὀρκυνος from ὀρκύνω.

Βολή, ἡς, ἡ, (βάλλω,) *the act of throwing, and the thing thrown*, whether a stone or any other missile, Thuc. v. 65, αἰχρὶ λίθου βολῆς ἐχώρησαν: also, *a cast or throw*, said of distance, Lu. xxii. 41, ὥστε λίθου βολήν. Comp. Gen. xxi. 16, ὥστε τόξου βολήν, either expression meaning, *a short distance*.

Βολίζω, f. ἴσω, *to heave the bolts or lead, to sound*, intrans. Acts xxvii. 28.

Βολίς, ἰδος, ἡ, (βάλλω,) *prop. something thrown, as the lead in sounding, a missile, weapon, javelin, or dart*, Heb. xii. 20. Sept. and Class.

Βορβόρος, ου, ὁ, *dirt, mire, filth*, such as accumulates where animals are kept up in stalls or sties, 2 Pet. ii. 22, ὡς λουσαμὴν εἰς κύλισμα βορβόρου, sc. ἐπιστρέψασα.

Βορρᾶς, ᾶ, ὁ, (contr. fr. βορείας,) *prop. the N. or N. N. E. wind*; but sometimes by meton. *the northern quarter of the heaven*, Lu. xiii. 29. Rev. xxi. 13. Sept. and Thuc. iii. 4.

Βόσχω, f. ἥσω, *to pasture*, (supply with grass,) and by impl. *to tend while grazing*, trans. also mid. βόσκομαι, *to feed or graze*, Matt. viii. 30, 33. Mk. v. 11, 14. Lu. viii. 32, 34. xv. 15. Sept. and Class.; metaph. said of a Christian teacher, *to instruct*, to nourish up in the words of faith and sound doctrine, (1 Tim. iv. 6.) John xxi. 15, 17, where see my note. And so in Sept.

Βοτάνη, ἡς, ἡ, (βόσχω,) *prop. pasturage, also herbage, grass, or even green corn*, Heb. vi. 7. Sept. and Class.

Βότρυς, υος, ὁ, *a cluster of any thing, espec. grapes*, Rev. xiv. 18. Sept. and Class.

Βουλευτής, ου, ὁ, *a counsellor or senator*, in Class. In N. T. said of a member of the Jewish Sanhedrim, Mk. xv. 43. Lu. xxiii. 50.

Βουλευώ, f. εὐσω, (βουλή,) *act. to give counsel to another, to deliberate, counsel*; also, *to advise*, intrans. mid. βουλευόμαι, *to consult or deliberate with oneself, or with one another*; also, 'to determine or decide for oneself.' In N. T. occ. only in mid. in two senses, I. *to take counsel, consult, deliberate*, foll. by εἰ, Lu. xiv. 31. And so in Xen. Cyr. ii. 1, 7.—II. *to resolve, determine*, i. e. after deliberation; foll. by accus. 2 Cor. i. 17, τοῦτο β. Sept. and Class.; foll. by ἵνα, John xii. 10, ἐβουλευσαντο ἵνα τὸν Α. ἀποκτείνωσιν.

Βουλή, ἡς, ἡ, *counsel, gener. and with various modifications*. In N. T. it de-

notes, I. the effect of counsel in *determination or decision*, whether as said of God, Lu. vii. 30. Acts ii. 23. xiii. 36. xx. 27. Eph. i. 11. Heb. vi. 17; or of men, Lu. xxiii. 51. Acts xxvii. 12. Sept. and Class.—II. by impl. *purpose, plan*, Acts iv. 28. v. 38. xxvii. 42. Sept. and Class. Said of the secret *counsels and purposes* of the mind, 1 Cor. iv. 5, αἱ βουλὰι τῶν καρδιῶν. Sept. oft.

Βούλημα, ατος, τό, (βούλομαι,) *prop. what is willed or purposed*, i. e. *will, purpose*, Acts xxvii. 43, ἐκώλυσε αὐτοὺς τοῦ βουλ. Rom. ix. 19. Joseph. & Class.

Βούλομαι, gener. *to will or be willing; to wish, desire*. In N. T. foll. by an infin. expr. or impl. According to Buttm. the distinction between βούλομαι and θέλω is, that the latter expresses an active volition and purpose, the former a mere passive desire or willingness. I. as said of MEN, *to be willing, disposed, induced*, Mk. xv. 15, β. τῷ ὄχλῳ τὸ ἱκανόν, et saepe al. Sept. and Class. In the sense, *to have in mind, intend*, Matt. i. 19, ἐβ. λάθρα ἀπολύσαι αὐτήν. Acts v. 28. xii. 4. 2 Cor. i. 15. also Sept. and Class.; *to desire*, 1 Tim. vi. 9, οἱ βουλόμενοι πλουτεῖν. Ja. iv. 4. Joseph. Ant. v. 8, 3. Xen. An. ii. 6, 21; in the sense, *to choose, please*, John xviii. 39, βούλεσθε ἀπολύσαι, &c. Acts xviii. 15. xxv. 20. Ja. iii. 4. Sept. and Class.; as implying command or direction, *to will, direct*, foll. by acc. and inf. Phil. i. 12, βούλομαι, 'it is my will.' See 1 Tim. ii. 8. v. 14. Tit. iii. 8. Jude 5. Xen. An. i. 1, 1.—II. said of GOD, and equiv. to θέλω, *to will, or to please, appoint*, Lu. xxii. 42. Heb. vi. 17. Ja. i. 18. 2 Pet. iii. 9; of the Son of God, Matt. xi. 27. Lu. x. 22; of the Holy Spirit, 1 Cor. xii. 11.

Βουνός, ου, ὁ, *a rising ground or hillock*, Lu. iii. 5. xxiii. 30. Sept. and later writers.

Βοῦς, οός, ὁ, ἡ, *an animal of the ox kind, whether bull or cow*, Lu. xiii. 15. xiv. 5, 19. John ii. 14, sq. 1 Cor. ix. 9. 1 Tim. v. 18. Sept. and Class.

Βραβεῖον, ου, τό, 1) *prop. a prize*, such as was bestowed on victors in the Grecian public games by the βραβεύς, or arbiter; and consisted of a crown, wreath, or chaplet, &c. 1 Cor. ix. 24. 2) said metaph. of the prize of the Christian calling, the unfading crown of glory, Phil. iii. 14.

Βραβεύω, f. εὐσω, 1) *to be a βραβεύς, director or arbiter in the public games*. 2) *to exercise that office by awarding the prize*, Wisd. x. 12, and Class. In N. T. gener. metaph. *to rule*, i. e. *prevail*, Col. iii. 15, ἡ ἐκρίνη τοῦ Χριστοῦ βραβεύει ἐν ταῖς καρδίαις ὑμῶν, i. e. 'be the rule



and law of all your feelings and actions.' Comp. Phil. iv. 7. So Arist. Rhet. i. 56, τοῦ δικαίου βραβευτής ἐστὶν ὁ δικαστής.

**Βραδύνω**, f. νῶω, (βραδύς,) to be slow, be tardy, delay, intrans. 1 Tim. iii. 15, εἰ δὲ βραδύνω. 2 Pet. iii. 9, οὐ βραδύνει ὁ Κύριος τὴν ἐπ., 'will not be tardy in fulfilling his promise.'

**Βραδυπλοίω**, f. ἥσω, (βραδύς, πλοῦς,) to sail slowly, Acts xxvii. 7. Artem. iv. 30.

**Βραδύς**, εἶα, ὁ, adj. 1) prop. *slow of action*; as Thuc. i. 80, where we have opposed βραδεῖς το ὀξεῖς, Joseph. Ant. iii. 1, 4. And so Ja. i. 19, βρ. εἰς τὸ λαλῆσαι. 2) metaph. *slow in understanding*, as opp. to ἀγχίνους, *stupid*, Lat. *tardus*, Lu. xxiv. 25, βραδεῖς τῇ καρδίᾳ. So Dion. Hal. de Rhet. Att. βραδύς τὸν νοῦν, as Polyb. iv. 8, 7, opposes βραδύς το συνετός, and Aristoph. Nub. 129, γέρον ὦν, κάπιλῆσμων, καὶ βραδύς, *stupid*. Hence the Latin *bardus*.

**Βραδυτής**, ἦτος, ἡ, 1) prop. *slowness* in accomplishing any action, or *sluggishness* in setting about it, Hom. Il. Γ. 411. 2) in N. T. *tardiness* in carrying intention into action, or promise into performance, 2 Pet. iii. 9, ὡς τινες βραδυτήτα ἡγούνται. Hlian. iii. 4, 15, μέλλῃσις καὶ βρ.

**Βραχίων**, ονος, ὁ, 1) prop. *the arm*. 2) metaph. by meton. (such being the principal organ whereby strength is exerted) *strength, power*, Lu. i. 51. John xii. 38. Acts xiii. 17. Sept.

**Βραχύς**, εἶα, ὁ, adj. *short*, whether in size or number, place or time. In N. T. used 1) of *time*, Lu. xxii. 58, μετὰ βραχύ, 'a little time after.' Acts v. 34. Sept. and Class. 2) of *place*, prop. Acts xxvii. 28, βραχὺ διαστήσαντες, 'having gone a little further.' Sept. & Class.; fig. as regards *dignity*, Heb. ii. 7, 9, βραχὺ τι παρ' ἀγγέλους. 3) of *quantity*, or *number*, *small, few*, John vi. 7, βραχὺ τι, 'a little.' Sept. and Class. Heb. xiii. 22, διὰ βραχέων, 'few,' scil. λόγων. Sept. and Class.

**Βρέφος**, εος, τὸ, a child, (for τρέφος, prop. a nurseling,) 1) said of a child unborn, ἐμβρυον, by Homer. 2) and usually a *new-born child*, or one who yet sucks the mother, a *babe*. In N. T. 1) prop. Lu. ii. 12, 16. xviii. 15. Acts vii. 19. 2 Tim. iii. 15, ἀπὸ βρέφους, 'from infancy.' 2) metaph. of those who have recently embraced the Christian religion, 1 Pet. ii. 2.

**Βρέχω**, f. ξω, I. to wet or moisten, trans. Lu. vii. 38, 44, β. τοὺς πόδας. Comp. Ps. vi. 6. Rev. xi. 6, ἵνα μὴ ὑετὸς βρέχῃ scil. τὴν γῆν. Sept. and Class.—

II. to rain or shower upon, Arrian Ep. i. 6; also, cause to rain, to rain, equiv. to ὑεῖν, and by an ellipsis of ὑετὸν, Joel ii. 23. Is. v. 6. So in N. T. 1) absol. Matt. v. 45, ὁ Θεὸς βρέχει, and so Sept. and later Class. 2) to pour down, as rain, to rain, foll. by acc. Lu. xvii. 29, ὁ Θεὸς ἔβρεξε πῦρ καὶ θείου ἀπ' οὐρανοῦ. Thus Sept. Gen. xix. 24. Ezek. xxxviii. 22, and so Milton, P. L. 'God rained from heaven manna.' Impers. (the subject being implied, βρέχει, as we say, 'it rains,') Ja. v. 17, τοῦ μὴ βρέξαι, sc. τὸν Θεόν.

**Βροντή**, ἦς, ἡ, (quasi βρομπτή, fr. βέβρομα, perf. mid. of βρέμω,) *thunder*, Mk. iii. 17, & oft. also Sept. and Class.

**Βροχή**, ἦς, ἡ, (βρέχω,) a wetting or wet, but in later Gr. ruin, as Matt. vii. 25, 27.

**Βρόχος**, prop. a cord, and fig. a snare, as 1 Cor. vii. 35. Prov. xxii. 25. Xen. Ven. v. 12.

**Βρυγμός**, οῦ, ὁ, (βρύχω,) a grinding or gnashing, i. e. of the teeth, Matt. viii. 12. xiii. 42. xxii. 13. xxiv. 51. xxv. 30. Lu. xiii. 28, an image derived from a person in a paroxysm of pain, (comp. Acts vii. 54,) and transferred from the feelings of the body to the affections of the mind. It is highly expressive of the sensations of bitter grief, indignation, and regret.

**Βρύχω**, f. ξω, to grind or gnash, i. e. the teeth, trans. Acts vii. 54. Sept. and Class.

**Βρῶμα**, f. ὕσω, prop. to be full to overflowing, intrans.; by impl. trans. but metaph. to pour forth abundantly, said of a fountain, Ja. iii. 11; so in Class.

**Βρῶμα**, ατος, τὸ, (βιβρώσκω,) lit. what is eaten, food, esp. κατ' ἐξοχὴν, the solid food of meat or grain, as opposed to milk or vegetables. See 1 Cor. iii. 2. I. prop. Matt. xiv. 15. Mk. vii. 19. Lu. xiii. 11. ix. 13. 1 Cor. vi. 13, et al. Sept. and Class.—II. metaph. aliment, nourishment, John iv. 34, ἐμὸν βρ. ἐστί, 'that by which I live, in which I delight,' 1 Cor. x. 3, βρ. πνευμ.

**Βρώσιμος**, ου, ὁ, ἡ, adj. (βρῶσις,) eatable, Lu. xxiv. 41, ἔχετε τι βρ.; Sept.

**Βρῶσις**, εως, ἡ, (βιβρώσκω,) eating, I. said of the act of eating, 1) prop. 1 Cor. viii. 4. 2 Cor. ix. 10, ἄρτος εἰς βρῶσιν. Sept. and Class. 2) fig. corrosion, Matt. vi. 19, 20, σῆς καὶ βρῶσις, 'corroding rust.'—II. of 'that which is eaten,' food, equiv. to βρῶμα, 1) prop. John vi. 27. Heb. xii. 16. Rom. xiv. 17. Sept. and Class. 2) metaph. nourishment, i. e. spiritual, John iv. 32. vi. 27, 55.

**Βρώσκω**, f. ὠσω, to eat, John vi. 13. Sept. and Class.

Βυθίζω, f. ἴσω, (βυθός,) to cause to sink, and pass. to be sunk, to sink; intrans.

1) prop. Lu. v. 7. 2 Macc. xii. 4, & Class.

2) metaph. 1 Tim. vi. 9, εἰς ὄλισθρον.

Βυθός, οὐ, ὁ, a depth, or the deep, 2 Cor. xi. 25, of the sea, Sept. & Class.

Βυρσεύς, ἑως, ὁ, (βύρσα, hide,) a tanner, leather-dresser, Acts ix. 43. x. 6, 32. Artemid. iv. 56.

Βύσσινος, η, ου, adj. (βύσσος,) made of byssus or fine cotton. So στολή β. in Sept. In N. T. βύσσινον sc. ἔνδυμα, Rev. xviii. 12, 16. xix. 8, 14. Diod. Sic. i. 85.

Βύσσος, ου, ἡ, a sort of fine cotton, highly prized by the ancients, and of various kinds, as Egyptian, Syrian, Indian, Grecian, &c. Lu. xvi. 19. Rev. xviii. 12. These varied in colour, some being white, Rev. xix. 8, 14; some, as the Syrian or Hebraic, yellow; and others, purple or crimson.

Βωμός, ου, ὁ, (βάω, βαίνω,) prop. a step, or a pedestal, but gener. an altar, as that to which ascent was made by steps, Acts xvii. 23. Sept. and Class.

## Γ.

Γάγγραινα, ης, ἡ, (by redupl. from γράω, γράινω, to corrode, eat away,) gangrene, i. e. a mortification of the flesh, arising from high inflammation, and spreading over the whole body, 2 Tim. ii. 17.

Γάζα, ης, ἡ, a treasury, Acts viii. 27.

Γαζοφυλάκιον, ου, τό, (γάζα, φυλάκη,) a treasury, or place where the public treasure was deposited. Among the Jews this was in one of the courts of the Temple, Mk. xii. 41, 43. Lu. xxi. 1. Said of the whole court in which this sacred treasury stood, John viii. 20.

Γάλα, ακτος, τό, milk, 1) prop. 1 Cor. ix. 7. Sept. and Class. 2) by a Jewish metaphor, used to denote the rudiments of Christian doctrine meant for babes in Christ, 1 Cor. iii. 2. Heb. v. 12, 13. In 1 Pet. ii. 2, milk is used as the emblem of pure spiritual nourishment, as regards Christian doctrine generally, by which believers grow in grace, and are nourished unto life eternal. Comp. Is. lv. 1.

Γαλήνη, ης, ἡ, (fr. γαίω, gaudeo,) a freedom from storms, a calm, whether by sea or land, but esp. the former, when, in the words of Dryden, 'the storm is hush'd, the dimpled ocean smiles,' Matt. viii. 26. Mk. iv. 39. Lu. viii. 24.

Γαμέω, f. ἴσω, to marry, trans. & neuter, I. trans. of MEN, to take as a wife, Matt. v. 32. xix. 9. Mk. vi. 17. x. 11.

Lu. xiv. 20. xvi. 18, and Class. Neut. & absol. to take a wife, enter into the marriage state, Matt. xix. 10. xxii. 25, et al.; of WOMEN, absol. 1 Cor. vii. 28, 34, 36. 1 Tim. v. 11, 14, and Class.—II. aor. I. pass. ἐγαμήθην, as mid. to marry, neut. & absol. 1 Cor. vii. 39; foll. by dat. Mk. x. 12. Jos. Ant. iv. 7, 5, and later Class.

Γαμίζω, f. ἴσω, (γάμος,) to give in marriage, 1 Cor. vii. 28. Griesb. & Scholz, for vulg. ἐγαμίζω: but see my note.

Γαμίσκω, equiv. to γαμίζω, pass. Mk. xii. 25.

Γάμος, ου, ὁ, a wedding, meaning the nuptial solemnities. 1) prop. as ἔνδυμα γάμου, Matt. xxii. 11, 12. δεῖπνον τοῦ γάμου, Rev. xix. 9. Often used in plur. with reference to the repetition of the original banquet, for seven days, Matt. xxii. 2, et al. Sept. and Class. By meton. 'the apartment where the nuptial feast was held,' Matt. xxii. 10. 2) in the language of common life, any great entertainment, Lu. xii. 36. xiv. 8. Esth. ix. 22. 3) by meton. the marriage state, Heb. xiii. 4. Wisd. xiv. 24. Jos. Ant. vi. 11, 2. Hdian. iii. 10, 10.

Γάρ, a causative particle, standing after one or more words in a clause, and expressing, directly or indirectly, the reason of what has been previously asserted, or at least implied, for, or because. I. put SIMPLY, i. e. ALONE, 1) after an antecedent sentence expressed, Matt. i. 20, 21. Mk. i. 22, et al. freq.; put after two words in a clause, Matt. ii. 6. Mk. i. 38; in two consecutive clauses, i. e. where the same idea is expressed twice, i. e. affirm. and negat. or gener. and spec. John viii. 42. 1 Cor. xvi. 7. 2 Cor. xi. 19; or where the latter clause is dependent on the former, Matt. x. 20. Mk. vi. 52. John v. 21, sq. Acts ii. 15; or where two different causes are assigned, Matt. vi. 32; also in three consecutive clauses, Mk. ix. 39, sqq. Matt. xvi. 25, et al. 2) elliptically, where the clause to which it refers is omitted, and to be mentally supplied, in which case it serves merely to assign the ground for an opinion, Matt. ii. 2. xxvii. 23. Mk. viii. 38. xii. 23. Lu. xxii. 37. John iv. 44. Lu. iv. 16. Acts xiii. 36. xxi. 13. Rom. ii. 25. viii. 18; in a quotation, where the preceding clause is omitted, Acts xvii. 28, al. 3) elliptically, and in common usage, γάρ is simply intensive, like our then, truly, &c. in questions where a preceding no may be supplied, Matt. xxvii. 23. John vii. 41. Acts viii. 31. xix. 35. Rom. iii. 3. Phil. i. 18. 1 Cor. xi. 22; in a strong affirmation or negation, John ix. 30. 1 Pet. iv. 15. Acts xvi. 37; in exclamations, as of wishing, with the opt. 2 Tim. ii. 7. 4) put by way of explanation, or demonstratively,

where it takes up a preceding annunciation, and continues or explains it, as our *namely*, *that is to say*, Matt. i. 18; also in a less strict sense, where it introduces, by way of explanation, the ground or motive of what precedes, *for*, *since*, &c. Matt. vi. 7, 16. x. 35. xv. 4. xxiv. 7. 1 Cor. xi. 26, al. and Class. in which sense it serves to introduce parenthetic clauses, Mk. v. 42. vi. 14. xiv. 40. xvi. 4. John iv. 8, et al. oft.—II. WITH OTHER PARTICLES, where, however, each retains its own force, e. gr. *ἐὰν γάρ*, *εἰ γάρ*, 'for if;' *ἰδοὺ γάρ*, 'for lo!' *καὶ γάρ*, 'for even.' So *γάρ καὶ*, 'for also,' Acts xvii. 28. 2 Cor. ii. 9. *καὶ γάρ οὐκ*, 'for neither,' 1 Cor. xi. 9. *μὲν γάρ*, foll. by *δὲ*, 'for indeed,' Acts xiii. 36, and sometimes without the *δέ*. Foll. by *ἀλλὰ*, Acts iv. 16. *μὴ γάρ* and *οὐ γάρ*, 'for not;' *οὐδὲ γάρ* and *οὔτε γάρ*, 'for neither.'

*Γαστήρ*, *ἑσος*, ἡ, *the belly*, gener. but sometimes put, by synecdoche, only of the parts thereof; e. gr. I. *the stomach*, either prop. Hom. Od. xx. 25. Job xv. 2. xx. 23; or fig. for 'excess in eating,' 3 Macc. vii. 11, and also Hom. Od. xviii. 2, and elsewhere in Class. Hence in N. T. by a meton. of abstr. for concr. *a glutton*, Tit. i. 12, *γαστήρες ἀργαί*, 'lazy gormandizers.' And so Hesiod Th. 26.—II. *the womb*, Lu. i. 31. Sept. and later Class. Hence *ἐν γαστρὶ ἔχειν*, 'to be with child,' Matt. i. 18, et al. and Class.

*Γέ*, an enclitic particle, serving to strengthen the word to which it is subjoined, by placing it in opposition to other words, e. gr. a part in reference to the whole, a single object in reference to many, a less in reference to a greater, and *vice versa*. Its general meaning is *at least*, *indeed*, *even*, I. USED ALONE, 1) as marking a less in reference to a greater, *at least*, Lu. xi. 8. xviii. 5. 1 Cor. iv. 8. Class. 2) as marking a greater in reference to a less, &c. *even*, *indeed*, Rom. viii. 32. Sept. & Class.—II. IN CONNECTION WITH OTHER PARTICLES, 1) *ἀλλά γε*, 'yet surely,' 1 Cor. ix. 2. 'but indeed, moreover,' Lu. xxiv. 21; *ἄρα γε*, *ἄρα γε*, *εἴ γε*, 'if indeed, if so be,' Eph. iii. 2. iv. 21. Col. i. 23. Sept. and Class.; also *εἴ γε καὶ*, 'if indeed also, since, although,' Gal. iii. 4. 2 Cor. v. 3; *εἰ δὲ μή γε*, 'if otherwise indeed,' and serving to annul the preceding proposition, whether affirmative, 'but if not, otherwise,' Matt. vi. 1. Lu. x. 6. xiii. 9; or negative, where it consequently affirms, *if otherwise*, *else*, Matt. ix. 17. Lu. v. 36. xiv. 32. 2 Cor. xi. 16; *καὶ γε*, 'and although,' Lu. xix. 42, 'and even, yea even,' Acts ii. 18.

*Γέεννα*, *γε*, ἡ, *Gehenna*, i. e. the place of punishment in Hades, equiv. to *Τάρ-*

*ταρος*, 2 Pet. ii. 4; or *ἡ λίμνη τοῦ πυρός*, Rev. xx. 14, sq. *τὸ πῦρ τὸ αἰώνιον*, Matt. xxv. 41. See on *ἄδης*. Simply *γέεννα*, Matt. v. 29, sq. x. 28. Lu. xii. 5. Ja. iii. 6, or *γ. τοῦ πυρός*, Matt. v. 22. Mk. ix. 47. Hence it is a place of eternal fire and everlasting punishment. See more in my note on Matt. v. 22.

*Γεῖτων*, *ονος*, ὁ, ἡ, prop. an adjunct but often put as a subst. in the sense *a neighbour*, Lu. xiv. 12. xv. 6, 9. John ix. 8. Sept. and Class.

*Γελάω*, *ῥ. ἄσω*, *to laugh*, whether in joy, or triumph, or in derision, intrans. Lu. vi. 21, 25. Sept. and Class.

*Γέλως*, *ωτος*, ὁ, (*γελάω*), *laughter*, esp. in joy or triumph, Ja. iv. 9. Sept. and Class.

*Γεμίζω*, *ῥ. ἴσω*, (*γίμω*), *to make full*, fill up, trans. and foll. by gen. of thing, Mk. xv. 36. John ii. 7. vi. 13; so with *ἀπό*, Lu. xv. 16, or *ἐκ*, Rev. viii. 5. Absol. in Mk. iv. 37. Lu. xiv. 23.

*Γέμω*, *to be full*, intrans. foll. by gen. of thing, Matt. xxiii. 27, & oft. sometimes preceded by *ἐκ*, Matt. xxiii. 25.

*Γενεά*, *ᾠς*, ἡ, (*γίνομαι*), prop. *birth*, but in N. T. and sometimes in later Class. *generation*, in the following senses, 1) *offspring*, both gener. and fig. Acts viii. 33; *posterity*, Sept. and Class. 2) *a descent*, i. e. a degree in a genealogical line, Matt. i. 17. Sept. and Class. 3) *said of the period of time from one descent to another*, i. e. the average duration of human life, reckoned at 33½ years each. Hence in N. T. of a less definite period, *an age*, *time*, *period*, times of old, &c. Acts xiv. 16. xv. 21. Eph. iii. 5. Col. i. 26; of future ages, Eph. iii. 21. Lu. i. 50. On Lu. xvi. 8, see my note in loc. 4) *said by meton. of pers. of any generation or age*, *a race*, e. gr. *ἡ γενεά αὕτη*, 'the present generation,' Matt. xi. 16. xii. 39. & oft. also Sept. and Class.

*Γενεαλογία*, *ῥ. ἦσω*, *to trace one's genealogy*, (*τὴν γενεάν λέγειν*). In N. T. only pass. *γενεαλογεῖσθαι*, *to be inscribed in a genealogy*, i. e. by impl. 'to be reckoned by descent, to derive one's origin,' Heb. vii. 6, and Sept.

*Γενεαλογία*, *ας*, ἡ, *a genealogical table*, 1 Tim. i. 4. Tit. iii. 9, where see my notes.

*Γενέσια*, *ων*, τὰ, (fr. adj. *γενεσιος*, *natal*), in the earlier writers the *feries denuales*, or solemn rites for the dead, Hdot. iv. 26; in the later ones, and in N. T. the *celebration of a birth-day festival*, or the *festival itself*, Matt. xiv. 6. Mk. vi. 21. In this sense the earlier writers used *τὰ γενέθλια*.

*Γένεσις, εως, ἡ, (γίνομαι,)* prim. *generation* or procreation, and thence by meton. *birth*, both in Class. and N. T., where it is used, I. prop. *birth*, Matt. i. 18. Lu. i. 14, in lat. Ed. Ja. i. 23, τὸ πρόσωπον τῆς γενέσεως, 'his native or natural face.' Comp. Gen. xxxii. 9, ἡ γῆ τῆς γενέσεώς σου. Judith xii. 18, αἱ ἡμέραι τῆς γενέσεώς μου, i. e. ἀφ' οὗ ἐγενήθην. 2) fig. Ja. iii. 6, ὁ τροχὸς τῆς γενέσεως, to denote *litter*. the *wheel of birth*, i. e. wheel as put in motion at birth, and which rolls on through life, equiv. to 'course of life.' So Anacr. iv. 7, τροχὸς ἄρματος γὰρ οἷα, βίος τρέχει κυλισθεῖς. Comp. Wisd. vii. 5.—II. in the sense *genus, descent, lineage*. So βίβλος γενέσεως, to denote 'a genealogical table,' Matt. i. 1. So Sept. in Gen. ii. 4. v. 1. x. 1, 32.

*Γενετή, ἡς, ἡ, (γενεά,)* *birth*, John ix. 1, ἐκ γενετῆς, and so in Class.

*Γένημα, ατος, τό, (γεγίνημαι, perf. pass. of γίνομαι,)* *produce, fruit*; lit. *what is produced*, both the fruit of the womb in animals, and the fruit yielded by the earth, Lu. xii. 18, and often in Class. In 2 Cor. ix. 10, τὰ γ. τῆς δικαιοσύνης means 'the rewards of Christian virtue.' Comp. Hos. x. 1. In both passages the text. rec. however has *γέννημα*.

*Γεννάω, f. ἥσω, (γέννα, poet. for γίνομαι,)* trans. *to beget*, as said of men; also, though more rarely, *to bear, bring forth*, as said of women: pass. *to be begotten, or born*, I. act. and 1) as said of men, to beget, Matt. i. 2—16. Acts vii. 8, 29. Sept. oft.; fig. *to generate*, i. e. occasion or produce, 2 Tim. ii. 23, γ. μάχας. And so in Class. as Plato, Epist. βλάβην ἰδοῦν καὶ λήπην γενῶν. Also metaphor. said of men, and denoting, in Jewish phraseology, the relation between a teacher and his disciples—*to beget*, in a spiritual sense, to be any one's spiritual father, by being the instrument of his conversion from a carnal to a spiritual life, 1 Cor. iv. 15. Philem. 10. And so Philo and the Rabbins. 2) as said of God, to beget, in a spiritual sense, i. e. 'to impart a new and spiritual life,' by invigorating, ennobling, and sanctifying the powers of the natural man, and imparting to him a new life and a new spirit in Christ Jesus, 1 John v. 1. Hence Christians are said to be 'born of God,' and to be 'sons of God,' Rom. viii. 14. Gal. iii. 26. iv. 6; also used to express the relation between God and the Messiah, who, as the vicerent of God, is fig. called his 'Son,' and whence accordingly God is fig. said to beget, i. e. appoint or declare, as a king, &c. Acts xiii. 33. Heb. i. 5. v. 5. 3) said of women, *to bear, bring forth*, both prop. Lu. i. 13, 67. xxiii. 29. John xvi. 21, & Class. and fig. Gal. iv. 24, γ. εἰς δουλείαν.—II.

pass. *γεννάομαι*, and 1) *to be begotten or conceived*, Matt. i. 20, τὸ ἐν αὐτῇ γεννηθῆναι, 'conceived in her womb,' i. e. the foetus, Heb. xi. 12. 2) *to be born*, gener. Matt. ii. 1, 4. xix. 12, and oft.; also with adjuncts, εἰς τὸν κόσμον and κατὰ σάρκα, 'in the course of nature'; also foll. by εἰς final, denoting destination, John xviii. 37. 2 Pet. ii. 12, or by ἐκ with gen. or ἐν with dat. of place or condition: metaph. ἐκ Θεοῦ, or Πνεύματος γενν. in the sense 'to have received from God, or the Holy Spirit, a new and spiritual life,' John i. 13. iii. 5, 6, 8. 1 John ii. 29. iii. 9. iv. 7. v. 1. iv. 18. So also γεννηθῆναι ἀνωθεν, equiv. to ἐκ Θεοῦ γενν. John iii. 3, 7.

*Γέννημα, ατος, τό, (γεννάω,)* lit. *what is born or produced*, phys. 1) said of the animate creation, *offspring, or progeny*, Matt. iii. 7. xii. 34. xxiii. 33. Lu. iii. 7. Sept. but rarely in Class. except Plato. 2) of the inanimate creation, the *produce* of the ground, whether grain or the fruits of trees, Matt. xxvi. 29. Mk. xiv. 25. Lu. xxii. 18. 3) metaph. said of the *rewards* of Christian virtue, 2 Cor. ix. 10, in text. rec.

*Γέννησις, εως, ἡ, (γεννάω,)* *birth, nativity*, Matt. i. 18. Lu. i. 14, in text. rec. al. *γένεσις*.

*Γεννητός, ἡ, ὄν, adj. brought forth, born*, Matt. xi. 11. Lu. vii. 28, ἐν γεννητοῖς γυναικῶν, 'those born of women.' Ecclus. x. 19, γεννήμασι γυναικῶν. Sept. in Job xiv. 1. xv. 4. xxv. 4.

*Γένος, εος, τό, (γίνομαι,)* *genus, race*, I. said of men, 1) *offspring, posterity*, Acts xvii. 28, sq. Rev. xxii. 16. Sept. and Class. 2) *descent, lineage*, Acts iv. 6. vii. 13. xiii. 26. Phil. iii. 5. Sept. and Class. 3) *nation, people*, Mk. vii. 26. Acts iv. 36. vii. 19, and oft. Sept. and Class.—II. of animals, *species, kind*, Matt. xiii. 47. xvii. 21. Mk. ix. 29. 1 Cor. xii. 10, 28. xiv. 10. Sept. and Class.

*Γερουσία, ας, ἡ, (fr. adj. γερούσιος, senilis, occurring in Homer,)* gener. an *assembly of elders*, i. e. counsellors, Lat. *senatus*. So in Sept. it denotes the *elders* of the Jews, either of the whole people, Exod. iii. 16, 18, or of particular cities, Deut. xix. 12. xxi. 2, et al.; and in later times it denoted the *Sanhedrim*, or great council of the nation, as oft. in the Apocr. In N. T. it occurs only in Acts v. 21, τὸ συνέδριον καὶ πᾶσαν τὴν γερούσιαν τῶν υἱῶν Ἰσραὴλ, i. e. either 'the Sanhedrim, even the whole senate of Israel,' or rather it denotes the elders of Israel in general, i. e. persons who, from age and influence, were invited to sit with the Sanhedrim, equiv. to οἱ πρεσβύτεροι τοῦ Ἰσραὴλ, Acts iv. 8. xxv. 15.

Γέρων, *ovros*, *o*, *an old man*, John iii. 4. Sept. and Class.

Γεύω, *f. εἶσω*, trans. *to cause to taste, give to taste*, Gen. xxv. 30. Hdot. vii. 46. Eur. Cycl. 149. Plut. i. 302. In N. T. as also in the Class. gener. the mid. γεύομαι, alone occ. in the sense *to taste*, depon. or trans. 1) prop. and absol. Matt. xxvii. 34. Col. ii. 21, or foll. by acc. John ii. 9, and Sept.; in the sense *to partake of, to eat*, either absol. Acts x. 10. xx. 11, or foll. by gen. Lu. xiv. 24. Acts xxiii. 14. Sept. and Class. 2) metaph. *to experience, try* any thing by use, γ. ρῆμα Θεοῦ, Heb. vi. 5. γ. Σανάτου, Matt. xvi. 28. Mk. ix. 1. Lu. ix. 27. John viii. 52. Heb. ii. 9. vi. 4. γ. τῆς δωρεᾶς. 1 Pet. ii. 3. Sept., Philo, Joseph., and Class.

Γεωργέω, *f. ἴσω*, (γεωργός,) *to till the earth*; whence the pass. γεωργεῖσθαι, Heb. vi. 7. Sept. and Class.

Γεώργιον, *ov*, τὸ, prop. *a plot of arable land*, Prov. xxiv. 30, and Class. In N. T. metaph. said of Christians, 1 Cor. iii. 9, where it is used like our *field*.

Γεωργός, *ov*, ὁ, (γέα, whence γῆ and ἔργον, perf. mid. of obsol. ἔργω, *to work*,) 1) *a tiller of the ground, a husbandman*, 2 Tim. ii. 6. Ja. v. 7. Sept. and Class. 2) *a vinedresser*, Matt. xxi. 33—41. Mk. xii. 1—9. Lu. xx. 9, sq. 14, 16. Metaph. of God, as taking care of the Church, considered as the spiritual vine, (see Is. v. 1, sqq.) John xv. 1. Rare in Class., yet occ. in Ælian H. A. p. 419. Philostr. p. 87, and γεωργεῖν in Plato.

Γῆ, γῆς, ἡ, (contr. from obs. γέα, cognate with γαῖα,) *earth or land*, i. e. one of the four elements, said I. in reference to its vegetative power, *earth, soil*, Matt. xiii. 5, 8, 23. Mk. iv. 5, 8, 20. Lu. xiv. 35. John xii. 24, al. Sept. and Class.—II. as that whereon we tread, *the ground*, Matt. x. 29. xv. 35. Lu. vi. 49, et al. Sept. and Class.—III. as distinguished from the sea, or a lake, *the land*, 'terra firma,' Mk. iv. 1. vi. 47. John vi. 21, et al. Sept. and Class.—IV. of a *country or region*, as γῆ Ἰσραὴλ, Matt. ii. 20. Χαναάν, Acts xiii. 19. Αἰγύπτου, Acts vii. 11; espec. as said absol. of the *land of Judæa*, Matt. xxiii. 35, et al. and sometimes simply τὴν γῆν. By meton. put for the *inhabitants* of a country, Matt. x. 15. xi. 24, et al. So Dryden: 'These answers, in the silent night received, The king himself divulged, the land believed.'—V. *the earth*, 1) the terraqueous *globe* of earth, as distinct from ὁ οὐρανός, Matt. v. 18, 35. vi. 10, 19, et al. oft. Sept. and Class. Hence the phrase τὰ ἐπὶ γῆς καὶ τὰ ἐν τοῖς οὐρανοῖς, to denote *the universe*, Col. i. 16, 20; also γῆ καὶνὴ, 2 Pet. iii. 13. Rev. xxi. 1. 2) as said of the *habitable earth*, ἡ οἰκουμένη,

Lu. xi. 31. xxi. 35. Acts x. 12. xi. 6, et al. oft. Sept. and Class. Hence τὰ ἐπὶ τῆς γῆς, 'earthly things,' i. e. things pertaining to this life, as opp. to τὰ ἄνω, Col. iii. 2. By synecd. put for the inhabitants of the earth, *men*, Rom. ix. 17. x. 18. Rev. vi. 8. xi. 6, et al. and Sept. So where things are said to be done, or to take place on earth, which have reference chiefly to men, Matt. v. 13. vi. 10. x. 34. Lu. xii. 49. John xvii. 4, al. So John iii. 31, ὁ ὢν ἐκ τῆς γῆς, 'he who is of human origin.'

Γῆρας, *os* or *eos*, τὸ, *old age*, Lu. i. 36. Sept. and Class.

Γηράσκω, or -άω, *f. ἄσω*, (γῆρας,) *to grow or become old, to be old*, intrans. John xxi. 18. Heb. viii. 13. Sept. and Class.

Γίνομαι, *f. γενήσομαι*, (earlier and Attic form γίγνομαι,) mid. depon. intrans. with the primary signif. *to begin to be*, i. e. to come into existence in any state; and then in the aor. and perf. *to have come into existence*, or simply *to be*. I. *to begin to be, to come into existence*, as implying origin, either from natural causes or through special agency, result, and also change of state, place, &c. 1) as implying origin in the ordinary course of nature, both as said of persons, *to be born*, John viii. 58; foll. by ἐκ τινος, Rom. i. 3. Gal. iv. 4. 1 Pet. iii. 6. Sept. and Class.; and of things, as plants, fruits, &c. *to be produced, to grow*, Matt. xxi. 19. 1 Cor. xv. 37, and Class.; or as said of the phenomena of nature, *to arise, occur*, e. gr. σεισμός, Matt. viii. 24. λαίλαψ, Mk. iv. 37. γαλήνη, Matt. viii. 26, et al. σκότος, Matt. xxvii. 45. νεφέλη, Lu. ix. 34. βρόντη, John xii. 29; also of a voice or cry, φωνή, John xii. 30. κραυγή, Matt. xxv. 6; or what implies it, as Σόρυθος, Matt. xxvi. 5. στάσις, Lu. xxiii. 19. σχίσμα, John vii. 43. ζήτησις, John iii. 25; or the absence thereof, as συγῆ, Acts xxi. 40. Rev. viii. 1. So of emotions generally, Lu. xv. 10, or the affliction accompanying them, Matt. xiii. 21. 2) as implying origin through an agency specially exerted, *to be made or created*, as said of things, the work of creation, John i. 3, 10. 1 Cor. xv. 15. Heb. iv. 3. xi. 3, and Sept.; or the works of art, Acts xix. 26, διὰ χειρῶν: of miracles, *to be wrought or performed*, Matt. xi. 20, et al.; of a promise made, Acts xxv. 6; or plot formed, xx. 3; or waste made, Mk. xiv. 4; of the will or desire of any thing, *to be accomplished or fulfilled*, Σάλημα, Matt. vi. 10. αἴτημα, Lu. xxiii. 24; of a repast, *to be made ready*, John xiii. 2; of judicial proceedings, *to be made or set on foot*, Acts xxv. 26; of festivals, *to be made or celebrated*; of persons, e. gr. made, i. e. appointed, to fill any office

Col. i. 23, 25. Heb. v. 5, or what is done or takes place to or in any one, Lu. xxiii. 31, *ἐν τῷ ξηρῷ τί γένηται*; Gal. iii. 13, *γ. ὑπὲρ ἡμῶν κατὰρα*. 3) as implying result, event, &c. *to come to pass, occur*, &c. both absol. as Matt. i. 22, & oft. and foll. by dat. of person, *to happen to any one*, Mk. ix. 21; or it is equivalent to an accus. governed of some prep. as *eis* or *ἐπί*. Hence the phrase *καὶ ἐγένετο* or *ἐγένετο δὲ*, 'and it came to pass that,' always with a notation of time, introduced by *ὅτε*, *ὥς*, *ἐν*, or gen. absol. &c. and foll. by a finite verb with or without *καὶ*, Matt. ix. 10, and elsewh. 4) as implying a change of state, condition, &c. or transition from one to another; said of persons or things that receive any new character or form, Matt. v. 45, and elsewh. As construed with prepositions or adverbs implying motion, it denotes change to another place, &c. *to come*, and is followed by various prepositions denoting the beginning or end of motion.—II. in the aor. & perf. *to have begun to be*, *to have come into existence*, &c. or simply *to exist, to be*. 1) gener. *to be*, John i. 6. Rom. xi. 5. 1 John ii. 18, et al. 2) as *copula* connecting a subject and predicate, Lu. i. 2. ii. 2, et al. So with a dat. of profit, *to be any thing to, or for*, e. gr. *ὁδῆγός*, Acts i. 16. *σημεῖον*, Lu. xi. 30. *παρηγορία*, Col. iv. 11. *τύποι*, 1 Th. i. 7, and Class.; with gen. of age, Lu. ii. 42, *ἐτῶν δώδεκα*, 1 Tim. v. 9; implying property, &c. Matt. xi. 26. Lu. x. 21. Joined with the participle of another verb, it forms, like *εἶναι*, a periphrasis for a finite tense of that verb, Mk. i. 4, *ἐγένετο βαπτίζων*, ix. 3, 7. Heb. v. 12, et al. 3) joined with prepositions, it implies locality, Matt. xxvi. 6. Mk. ix. 33, et al. or state and condition, Lu. xxii. 44, *γ. ἐν ἀγωνίᾳ*. Acts xxii. 17, *ἐν ἐκστάσει*, &c. Foll. by *μετὰ* with gen. of person, 'to be with any one,' Acts ix. 19. xx. 18, or *σύν* and dat. Lu. ii. 13, or by *πρὸς* and acc. 'to be disposed towards any one,' 1 Cor. ii. 3. xvi. 10.

*Γινώσκω*, f. *γινώσκωμαι*, *to know*, both in an inchoative and complete sense. I. in the former, *to come to know*, to attain knowledge of, where the perf. implies complete action, and is often equiv. to pres. *to know*, pass. *to become known*, 1) gener. and foll. by acc. of thing, Matt. xii. 7. John viii. 32, et al. sometimes implied, Mk. vi. 38. 1 Cor. xiii. 9; foll. by *ἐκ τίνος*, 'by any thing,' Matt. xii. 33. Lu. vi. 44, et al. or its equiv. *ἐν τινι*, or *ὅθεν*, 1 John ii. 18. *κατὰ τί*, Lu. i. 18. Foll. by acc. of person, John xiv. 7. Lu. xxiv. 35. xix. 15. Rom. i. 21. 2 Cor. v. 16. Gal. iv. 9. 1 John ii. 3. iii. 1, et al. Foll. by *ὅτι*, instead of an acc. and infin. John vi. 69, *ἐγνώκαμεν ὅτι σὺ εἶ ὁ Χριστός*. vii. 26, et al. sepe. 2) in a forensic sense, *to know by inquiry*

or *examination*, *to examine*, *τὴν αἰτίαν*. Acts xxiii. 28. 3) to know by information from others, *to learn or find out*, Matt. x. 26. Acts ix. 24; foll. by acc. of thing, expr. or impl. Mk. v. 43. Acts xxi. 34. Col. iv. 8. Matt. ix. 30, et al.; or *ὅτι*, John iv. 1, or *ἀπό τίνος*, Mk. xv. 45. 4) to know by perception or observation, *to perceive, observe*, foll. by acc. expr. or impl. Matt. xxii. 18. xvi. 8. xxvi. 10, or by *ὅτι*, John iv. 53. vi. 15; by acc. and partic. for infin. Lu. viii. 46, *ἐγὼ ἔγνων δύναμιν ἐξελθοῦσαν ἀπ' ἐμοῦ*. 5) to know by intellectual disquisition, *to understand, comprehend*, foll. by acc. expr. or impl. Matt. xiii. 11, *γ. τὰ μυστήρια*. Mk. iv. 13, *παραβολάς*. Lu. xviii. 34. John vii. 49, *τὸν νόμον*. 6) by euphemism, *to have* [carnal] *knowledge of*, Lu. i. 34. Sept. & Class.—II. to know in a competitive sense, *to have obtained and to possess a knowledge of*, 1) gener. and foll. by acc. both of thing expr. or implied, or acc. and *ὅτι*, by attraction or by adv.; and of person in acc. to know any one by sight, John i. 49. 2 Cor. v. 16, or 'to know any one's character and disposition,' John i. 10, et al. 2) *to know*, as being what one is, or professes to be, *to acknowledge*, foll. by acc. Matt. vii. 23. 1 Cor. viii. 3. Gal. iv. 9, and Sept. 3) from the Hebr. with the adjunct idea of well-wishing, *to know and approve of, to love and care for*, foll. by acc. both of person, as 2 Tim. ii. 19. John x. 14, 15, 27. Sept.; and of thing, Rom. vii. 15, *ὁ γὰρ κατεργάζομαι, οὐ γινώσκω*, (and so Sept. Ps. i. 6.) but see my note.

*Γλυκός*, *σος*, *τό*, (γλυκός,) prop. *must*, or *new wine*, but sometimes *sweet wine*, whether new, and consequently sweet, or of which, though old, the sweetness is preserved by art, as Acts ii. 13. Job xxxii. 19. Athen. p. 176. See more in my note.

*Γλυκὺς*, *εἶα*, ὃ, adj. *sweet*, Rev. x. 9, 10; of honey, Ja. iii. 11, sq.; of water, meaning, 'fit for drinking,' *potable*, as opp. to brackish. So in Lucian i. 295, Reitz. we have *γλυκὺ ῥεῖσθρον*, as opp. to what is mixed with sea-water, and conseq. brackish.

*Γλῶσσα*, *ης*, ἡ, *the tongue*, I. PROP. as a part of the body, Rev. xvi. 10, as *the organ of speech*, Mk. vii. 33, 35. Lu. i. 64. 1 Cor. xiv. 9. Ja. iii. 5, sq. Personified, Rom. xiv. 11. Phil. ii. 11. *πᾶσα γλ.* 'every person,' Acts ii. 26. So 'to bridle the tongue,' &c. Ja. i. 26. iii. 8. 1 Pet. iii. 10. Comp. Eccles. xxviii. 18, sq.—II. By METON. *speech, language*, 1) gener. 1 John iii. 18, *μὴ ἀγαπῶμεν λόγον μὴδὲ γλῶσσην*, 'in speech or talk [only].' Comp. Theogn. 63. 13, *γλῶσση φίλος*. So Sept. & Class. 2) spec. of a particu-

lar language or *dialect*, Acts ii. 11. 1 Cor. xiii. 1. Sept. and Class. Put for the people who use a language, e. gr. φυλαί, καὶ λαοί, καὶ γλώσσαι, Rev. v. 9. vii. 9. x. 11. xi. 9. xiii. 7. xiv. 6. xvii. 15, and Sept. In the phrases γλώσσαις ἑτέραις, or καιναῖς, λαλεῖν, 'to speak in new tongues' not previously known, and other than those known, Acts ii. 4, (see my note,) Mk. xvi. 17, γλώσσαις λαλεῖν, 'to speak with tongues miraculously,' προσεύχισθαι γλώσση, 'to speak in an unknown tongue,' 1 Cor. xiv. 14. And so must be understood the expression 1 Cor. xiv. 19, λόγοι ἐν γλώσσῃ, or simply γλώσσαι, 1 Cor. xii. 10, 28. xiii. 8. xiv. 22, 26. See more in my note on Acts ii. 4.—III. ΜΕΤΑΡΗ. put for any thing resembling a tongue in shape, Acts ii. 3, where see my note.

Γλωσσόκομον, ου, τό, (γλώσσα, the tongue, mouth-piece (like our reed) of a wind-instrument, and κομῶ, to take care of,) prop. a case or box to keep the tongues of musical wind-instruments in, but afterwards any box for preserving utensils, books, or other valuables. Thus it is used by Jos. Ant. vi. 2, 6, to express the little chest, in which the Philistines put the golden mice and emerods, 1 Sam. vi. 11, and by Sept. in 2 Chron. xxiv. 8, used to express the Ark: it also occurs in Longinus, Plutarch, and other later writers. In N. T. it only occ. John xii. 6. xiii. 29, where it denotes a casket to put money in, and so Plutarch Galb. § 16. The early and correct spelling was γλωσσοκομεῖον.

Γυαφεὺς, ἑως, ὁ, (γνάφος, a card, or teazle, used by wool-combers,) a fuller, one who fulled and dressed new clothes, or scoured and cleansed old ones, raising the nap by means of the teazle; and also, by the use of fullers' earth and alkali, restored the colour to its original whiteness. Mk. ix. 3, οἱ γυαφεὺς ἐπὶ τῆς γῆς οὐ δύνανται λευκῶσαι. Xenoph. Theoph. Plut. & Sept.

Γυνήσιος, ου, ὁ, ἡ, adj. (γενέσιος or γυνήσιος, fr. γένος,) of genuine birth, prop. as said of legitimate children, opposed to bastards, Hom. Il. xi. 102. In N. T. applied to express the relation of a disciple to his teacher, 1 Tim. i. 2, γν. τέκνω ἐν πίστει. Tit. i. 4, γν. τ. κατὰ κοινὴν πίστιν. Hence of things, (as moral qualities,) genuine, as opp. to spurious, Pind. Ol. ii. 21, χάριν ἄγων Γυνήσιαις ἐπ' ἀρεταῖς. Also by impl. as said of persons, sincere, true, faithful, Phil. iv. 3, σύζυγε γνήσιε. Polyb. iv. 30, 4, οἱ γνήσιοι τῶν ἀνδρῶν, 'truly just and upright.' So τὸ γνήσιον, 'sincerity,' 2 Cor. viii. 8, τὸ ἀγάπης γν. 3 Macc. iii. 19, οὐδὲν γνήσιον βούλονται φέρειν.

Γυνήσιως, adv. (γνήσιος,) sincerely,

faithfully, Phil. ii. 20, ὅστις γν. τὰ περὶ ὑμῶν μεριμνήσει. 2 Macc. xiv. 8, ὑπὲρ τῶν ἀνηκόντων τῷ βασιλεῖ γν. φρονῶν. 3 Macc. iii. 23, τοὺς πρὸς ἡμᾶς γν. διακειμένους.

Γνόφος, ου, ὁ. This, and the rarer term δνόφος, were old and rough forms, afterwards softened to νόφος and νέφος, though both came from νένοφα, perf. mid. of νέφω, cogn. with νέφω, 'to snow.' The original word was νεμοφός, part. neut. corrupted into δνόφος or γνόφος, signifying prim. snow-cloud, and then subst. a dense cloud, such as that around Mt. Sinai, when Jehovah appeared there. See Ex. xix. 16.

Γνώμη, ης, ἡ, (γινώσκω, to perceive, conceive, acquire knowledge of, and by impl. to exercise it in judging and deciding,) prop. and gener. the MIND, or sentient principle, the ψυχὴ in man, Xen. Cyr. viii. 8, 10; also in Class. the faculty of judgment or will, and its result, in knowledge of, or judgment respecting, any thing; also purpose, and even simply volition, &c. In N. T. it is used in various modes and diversified shades of sense; 1) as importing opinion or judgment, either in reference to oneself, 1 Cor. vii. 40, κατὰ τὴν ἐμὴν γνώμην, or to others, counsel, 1 Cor. vii. 25, γνώμην δίδωμι. 2 Cor. viii. 10, and Class. 2) as denoting volition, in reference to the bent of the mind on any object; (so the phrase ἔχειν γνώμην πρὸς τινα or τί, Thuc. v. 13. iii. 25,) and that in various modes, whether simply inclination, or desire, 1 Cor. i. 10, ἐν τῇ αὐτῇ γνώμῃ, 'same mind or will,' (so Thuc. iii. 9, ἴσοι γνώμῃ, also v. 33,) or, as merely implying will, in the sense accord or consent, Philem. 14, οὐ χωρὶς τῆς σῆς γνώμης ποιῆσαι, (for which a Class. writer would have said οὐκ ἄνευ,) or finally, as the effect of inclination and will, in the sense purpose, design, Acts xx. 3, ἐγένετο γνώμη, scil. αὐτῷ, τοῦ ὑποστρέφειν. So Thuc. i. 62, 3, ἦν δὲ ἡ γνώμη τοῦ Ἀ. ἐπιτηρεῖν, &c. Rev. xvii. 17, ποιῆσαι τὴν γνώμην αὐτοῦ. Joseph. and Class.

Γνωρίζω, f. ἴσω, to make known, trans. foll. by acc. of thing and dat. of pers., or acc. with πρὸς, I. to others. 1) gener. to reveal, declare, Rom. ix. 22, sq. Lu. ii. 15. Acts ii. 28. Eph. iii. 5, 10. Col. i. 27. Gal. i. 11. Ph. iv. 6. Sept. and Class. 2) spec. in the sense, to narrate, tell, Eph. vi. 21. Col. iv. 7, 9. 2 Cor. viii. 1. 1 Macc. xiv. 28. 3) said of a Divine teacher, who unfolds divine revelations, John xv. 15. xvii. 26. Rom. xvi. 26. Eph. i. 9. vi. 19. 2 Pet. i. 16. In 1 Cor. xii. 3, γνωρίζω ὑμῖν, xv. 1, and perhaps Gal. i. 11, it seems to stand for ἀναγνωρίζω, by recalling to the mind

truths which, though taught, had not been sufficiently laid to heart.—II. to *oneself*, in the sense, to put in mind of, impress, Phil. i. 22, οὐ γνωρίζω, 'non video, nescio.' Sept. and later Class.

Γνώσις, εως, ἡ, (γινώσκω,) *knowledge*, i. e. 1) the faculty of knowing, as evinced in discernment, or penetration, Eph. iii. 19, τὴν ὑπερβάλλουσαν τῆς γνώσεως ἀγάπην τοῦ Χριστοῦ, 'which surpasses all comprehension,' or is superior to all other knowledge. 2) *subjectively*, said of 'what one knows,' *knowledge*, Lu. i. 77. Phil. iii. 8. Rom. xi. 33, γνώσις Θεοῦ. Sept. and Class. So of a knowledge of the Christian religion gener. Rom. xv. 14. 1 Cor. i. 5. viii. 1. 2 Pet. iii. 18, or spec. of a deeper knowledge thereof, both theoretical and experimental, 1 Cor. viii. 7, 10, 11. 2 Cor. xi. 6. Said of a practical knowledge of what is to be done, or not done, *discretion*, *prudence*, 2 Cor. vi. 6. 1 Pet. iii. 7. 2 Pet. i. 5, 6, and Sept. 3) said of what is known *objectively*, either gener. *knowledge*, *science*, *doctrine*, 2 Cor. ii. 14. iv. 6. Col. ii. 3. Sept. or spec. *religious knowledge*, or *religion* gener. Lu. xi. 52. Rom. ii. 20. 1 Tim. vi. 20; also the deepest kind of it, 1 Cor. xii. 8. λόγος γνώσεως, where see my note, and compare Lu. xi. 52, ἡ κλεις τῆς γνώσεως, 1 Cor. xiii. 2, 8. ἡ 2 Cor. viii. 7. x. 5.

Γνώστης, ου, ὁ, (γινώσκω,) *gnarus*, one who thoroughly knows any thing, Acts xxv. 3. Susan. ver. 42. Said of God, τῶν κρυπτῶν γνώστης. Sept. 1 Sam. xxviii. 3.

Γνωστός, ἡ, ὄν, adj. (γινώσκω,) I. as an ADJ. 1) in the sense *known*, gener. as said both of persons and things, and foll. by dat. Joh. xviii. 15, 16. Acts i. 19. xv. 18. xix. 17; by κατά with gen. of place, Acts ix. 42. Sept. So γνωστὸν ἔστω foll. by dat. 'be it known to,' Acts ii. 14. iv. 10, et al. and Sept. In an emphatic sense, *notable*, i. e. *known* of all, Acts iv. 16, γνωστὸν σημείον. So Ps. lxxvi. 1, γνωστὸς ὁ Θεός, 'known and magnified.' 2) in the sense *knowable*, τὸ γν. τοῦ Θεοῦ, 'what may be known of God,' Rom. i. 19. Xen. Hist. ii. 3, 18.—II. As a SUBST. an acquaintance, or ordinary friend, Lu. ii. 44. xxiii. 49. Sept.

Γογγύζω, f. ὤσω, (a word formed from the sound, derived from the noise of doves) to mutter or murmur; 1) to mutter, i. e. utter in a low voice, and aside, Joh. vii. 32. 2) with the notion of complaint, to murmur, absol. 1 Cor. x. 10. foll. by κατά with gen. Matt. xx. 11, or περί, John vi. 41, 61, or πρὸς with acc. Lu. v. 30; by μετ' ἀλλήλων, John vi. 43. Sept. and Class.

Γογγυσμός, ου, ὁ, (γογγύζω,) gener. a mutter or murmur, 1) a muttering, arising

from latent discontent; and dictated by caution, or apprehension, rather than resentment. So θροῦς in Thucyd. and the best writers, John vii. 12. 2) *murmuring*, denoting the expression of discontent, or dissatisfaction, Acts vi. 1; foll. by πρὸς and acc. of person, Lu. v. 30, ἐγόγγυζον πρὸς τοὺς μαθητὰς αὐτοῦ. Sept. & later Class.

Γογγυστής, ου, ὁ, (γογγύζω,) a murmurer, Jude 16. Prov. xxvi. 21, Theod.

Γόης, ητος, ὁ, 1) prop. a juggler, conjurer, or diviner; prob. derived from γόος, 'a low murmur;' and indeed in Æschyl. Choëph. 809, we have γόης in the sense *plator*, κρίκτον γοήτων νόμον μεθέσμεν; such being the tone in which the ancient conjurers uttered their incantations. So Milton: 'Without his rod reversed, And backward mutters of dissevering power.' Soph. Aj. 582, θροεῖν ἐπώδας πρὸς τομῶντι πήματι. 2) by impl. an impostor or cheat, 2 Tim. iii. 15. and Class.

Γόμος, ου, ὁ, (γέγομα fr. γέμω) lit. 'that of which any vessel γέμει, is full,' Exod. xxiii. 5. esp. 1) the lading or freight of a ship, Acts xxi. 3. and Class. 2) by impl. the merchandise with which it is freighted, Rev. xviii. 11, sq.

Γονεὺς, εως, ὁ, (γέγονα, fr. γίνομαι,) prop. generator, a father. In N. T. occurs only in the plur. denoting both father and mother, parents, Matt. x. 21. Mk. xiii. 12. Lu. ii. 27. et al. Sept. and Class.

Γόνυ, γόνατος, τὸ, the knee, τὰ γόνατα, 'the knees,' Heb. xii. 12. Sept. and Class. Hence, in the phrases τίθειναι τὰ γόνατα, 'to kneel in prayer and supplic.' Mk. xv. 19. Lu. xxii. 41. Acts vii. 60. ix. 40. xx. 36. xxi. 5. κάμπτειν γόνυ, or γόνατά τινι, 'to kneel in homage or adoration,' Rom. xi. 4. xiv. 11. Phil. ii. 10; in supplic. Eph. iii. 14.

Γονυπετιέω, f. ἤσω, (γονυπετής, fr. the phrase εἰς γόνυ πεσεῖν,) to fall on one's knees, to kneel, whether in supplication, Matt. xvii. 14. Mk. i. 40; or reverence, Mk. x. 17; or mock homage, Mk. xxvii. 29. Class.

Γράμμα, ατος, τὸ, (γράφω,) gener. any thing written, (see on γράφω,) as I. an alphabetical character, or characters, marked on writing-boards, or engraven on stone or metal, Lu. xxiii. 38, γ. Ἑλληνικοῖς. 2 Cor. iii. 7, ἐν γράμμασιν ἐντυπωμένη ἐν λίθοις. Gal. vi. 11, πηλλίκοις γρ. 'at how great length;' and so Class.—II. any thing written, a writing, 1 Esd. iii. 9, 13, and Class. In N. T. 1) a letter, Acts xxviii. 21. Gal. vi. 11, and Class. 2) a bill, bond, Lu. xvi. 6, 7. Jos. Ant. xviii. 6, 3. Class. in the sense accounts of expenses, &c. 3) γράμματα,



said of the *writings* composing any book, as of Moses, John v. 47, or of the O. T. (the Scriptures) 2 Tim. iii. 15. Jos. Ant. v. 1, 17. x. 10, 4. 4) fig. τὸ γράμμα, 'the written, verbal, or literal meaning,' as opp. to the spirit, or spiritual one, τὸ πνεῦμα, and applied to the Mosaic law, opp. to the Gospel, Rom. ii. 27, 29. 2 Cor. iii. 6, 7.—III. *letters*, or *learning*, as contained in written books, Acts xxvi. 24, πολλὰ γράμματα. John vii. 15, γράμματα εἰδέναι, 'to be learned,' namely, in Jewish knowledge, Dan. i. 4. Class.

Γραμματεὺς, ἴως, ὁ, (γράφω,) prop. a *writer*, but, by use, a *public writer*, or *notary*, &c. 1) in the Greek sense, a public officer, like our *custos rotulorum*, or *public secretary*, whose office it was to enrol and recite, also to keep the public laws and decrees, &c. Acts xix. 35, where see my note. 2) in the Jewish sense, a kind of *secretary of state*, whether civil, 2 Sam. viii. 17. xx. 25, or military, 2 Kings xxv. 19. 2 Chr. xxvi. 11. Liter. in Sept. and N. T. a *scribe*, one skilled in the knowledge of the Jewish γράμματα, or Scriptures, a *scripturist*. Thus, there may be an allusion to their *transcribing* the copies of the Scriptures; at any rate, that they were transcribed under their superintendence is very probable, Matt. ii. 4. v. 20, et al. Hence, by impl. *one instructed*, a *scholar*, one able to teach others, Matt. xiii. 52. xxiii. 34. 1 Cor. i. 20.

Γραπτὸς, ἡ, ὄν, adj. (γράφω,) 1) prop. *written* or *engraved*, as applied to λόγος, &c. 2) fig. Rom. ii. 15, τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις ὑμῶν, 'deeply imprinted,' with allusion to the characters traced with the iron stylus on the waxed tablets of the ancients, alluded to in Æschyl. Prom. 814.

Γραφή, ἡς, ἡ, (γράφω,) prop. and in Class. a *writing*, as oft. in Sept. and Class. In N. T. ἡ γραφή and αἱ γραφαί, the *Scripture*, or *Scriptures*, i. e. of the Jews, the O. T. Matt. xxi. 42. John v. 39. Acts viii. 32. Rom. ix. 17, et al. By synecd. put for 'the contents of the Scriptures,' whether declarations or promises, Matt. xxii. 29. Mk. xii. 24. John x. 35. Acts i. 16, &c.; or 'prophecies,' Matt. xxvi. 54, 56. Lu. iv. 21. Rom. xvi. 26, al.

Γράφω, f. ψω, I. prop. and prim. to *scratch*, or *score*, Hom. II. xvii. 599, γράψε δέ οἱ ὀστέον ἄχρῃς Αἰχμῇ Πουλυδάμαντος. Also, to *grave*, or *cut in*, Hom. II. vi. 169. Hence, to *carve* figures, as 1 Kings vi. 29. Sept. τοίχους—ἐν κολαπτοῖς ἔγραψε: or *engrave* them on metal or wood, like our etching; also to *form alphabetical characters* with the stylus, (whereby the characters were cut or graven in,) to *write*, absol. John viii. 6,

8, γρ. εἰς τὴν γῆν.—II. TO WRITE, i. e. *express by writing*, foll. by acc. of thing, expr. or impl. John xix. 22, ὁ γέγραφα, γέγραφα, xx. 30, sq. xxi. 24, sq. Lu. i. 63. xvi. 6, sq. Rom. xvi. 22, et al. Sept. and Class. Said of what is written, i. e. *contained* in Scripture, Mk. i. 2. John viii. 17. Lu. iii. 4, al. So γέγραπται, or τὸ γεγραμμένον, as a form of citation, Matt. iv. 4, and oft.; also constr. with prepositions and a noun or pron. as διὰ τινος, ἐπὶ τινι, τινι, or τινος, or a dat. of pers. without prep.; also foll. by acc. of pers. to *write about*, or *describe*, John i. 46.—III. TO WRITE, i. e. to *commit to writing*, Mk. x. 4, γρ. βιβλίου ἀποστασίον. Lu. xxiii. 38, ἐπιγραφὴν. Acts xxiii. 25, ἐπιστολήν, 2 Pet. iii. 1. Sept. & Class.—IV. to *write to*, ADDRESS any one, foll. by acc. of thing, and dat. of pers. 2 Cor. i. 13, οὐ γὰρ ἄλλα γράφομεν ὑμῖν, Phil. iii. 1; by dat. Rom. xv. 15. 2 Cor. ii. 4. 2 John 12. Rev. ii. 1; by dat. and ὅτι, 1 John ii. 12, sq. So of written *communications*, either for information or instruction, Acts xv. 23. xviii. 27. xxv. 26. 1 Cor. v. 9. vii. 1. xiv. 37. 2 Cor. ix. 1. 1 Thess. iv. 9. v. 1. Hence γράφει ἐντολήν τινι, 'to write a precept or command to any one,' Mk. x. 5. 1 John ii. 7. So γέγραπται, 'it is directed,' i. e. in the law, Lu. ii. 23, and Sept. and Class.—V. for ἐγγράφειν, to *write* any one's name in a register or book, TO REGISTER, Lu. x. 20. Rev. xiii. 8, al. and Sept.

Γραῶδης, εος, ὁ, ἡ, adj. (γραῶς,) *anile*, *foolish*, 1 Tim. iv. 7, and Class.

Γρηγορέω, f. ἦσω, (ἐγρήγορα, 2 perf. of ἐγείρω,) gener. to *be wakeful*, to *watch*, intrans. (a later Greek word,) 1) prop. to *be wakeful*, *keep awake*, Matt. xxiv. 43. xxvi. 38, 40, sq. Mk. xiii. 34. xiv. 34, 37, sq. Lu. xii. 37, 39. Sept. and Class. 2) fig. to *be watchful*, *attentive*, Matt. xxiv. 42. xxv. 13. Mk. xiii. 35, 37. Acts x. 31. 1 Cor. xvi. 13. Col. iv. 2. 1 Th. v. 6. 1 Pet. v. 8. Rev. iii. 2, sq. Sept. and Class. 3) metaph. to *be awake*, i. e. *alive*, as opp. to the sleep of our bodies in death, 1 Th. v. 10. Comp. iv. 15. Rom. xiv. 8, 9.

Γυμνάζω, f. ἄσω, (γυμνός,) 1) prop. to *practise gymnastic exercises*, as one of the *athletæ*, Thuc. i. 6. Arr. Epict. iv. 4, 11. 2) metaph. to *exercise oneself* in any pursuit, to *train* or *accustom oneself*, 1 Tim. iv. 7, γύμναζε σεαυτὸν πρὸς εὐσέβειαν. Athen. p. 25, D. γ. πρὸς ὀρνεοθηρευτικὴν. Arr. Epict. i. 26, 3, γυμνάζουσιν ἡμᾶς οἱ φιλόσοφοι ἐπὶ τῆς θεωρίας. Heb. v. 14, αἰσθητήρια γεγυμνασμένα ἐχόντων, 'exercised by use,' and thereby accustomed. xii. 11, τοῖς δι' αὐτῆς γεγυμνασμένοις. 2 Pet. ii. 14, καρδίαν

γυμνασμένην πλεονεξίαις, 'practised in covetousness.'

Γυμνασία, ας, ἡ, (γυμνάζω,) 1) *prop. gymnastic exercise*, espec. as taken in the palestra; 2) *the exercise, or trial, of the bodily powers attendant thereon*. In N. T. *exercise*, or *training*, gener. 1 Tim. iv. 8, σωματικὴ γ. where, as being in antithesis with ver. 7, many eminent Commentators explain *ascetic training*, mortification of bodily appetites, &c. as described at ver. 3; comp. Col. ii. 23. And an example has been adduced from Arr. Epict. i. 7, 12; but it rather refers to the first, or active, training: see my note.

Γυμνητεύω, f. εὔσω, (γυμνῆτης, fr. γυμνός,) *prop. to be naked*; also *fig. to be, as we say, half-naked*, i. e. poorly clad, 1 Cor. iv. 11.

Γυμνός, ἡ, ὁν, *adj. naked*, I. *PROP.* as regards the *body*, viz. 1) *lit. naked*, without any clothing, *prop.* Mk. xiv. 51, sq. *fig.* Rev. xvi. 15. xvii. 16. Sept. and Class. 2) said of one who is 'without an outer garment,' and is clad only in his tunic, (χιτῶν,) John xxi. 7. Acts xix. 16. Sept. and Class. 3) 'poorly clad, destitute of necessary clothes,' implying extreme want, Matt. xxv. 36, 38, 43. Ja. ii. 15. Sept.; *fig. destitute*, i. e. of spiritual good, Rev. iii. 17, 'not clothed in the robe of Christ's righteousness,' and thereby exposed to the wrath of God.—II. *FIG.* said of the *soul*, as disengaged from the body, in which it had been clothed, 2 Cor. v. 3, οὐ γυμνοὶ εὐμεθεσόμεθα, i. e. 'our souls will not strictly be found naked, but our bodies will be glorified,' &c. Comp. v. 4, and 1 Cor. xv. 51, sq. So the ancient Fathers, and also Plato, Cratyl. 20, ψυχὴν γυμνὴν τοῦ σώματος. The ellipsis is very rare; yet it is found also in Aræteus, p. 17, γυμνῇ τῇ ψυχῇ γίνονται μάντιες ἀνθρώπων.

Γυμνότης, τητος, ἡ, *nakedness*, gener. In N. T. said 1) of the being destitute of necessary clothing, Rom. viii. 35. 2 Cor. xi. 27. So Sept. in Deut. xxviii. 48. 2) put, as in Gen. ix. 22, εἶδε γύμνωσιν, for 'the parts of shame.' Rev. iii. 18, ἵνα μὴ φανερωθῇ ἡ αἰσχύνη τῆς γυμν. σου, where the word denotes *fig. 'the being destitute of spiritual clothing,' i. e. of the righteousness which is by faith.*

Γυναικάριον, ου, τό, (dim. of γύνη,) *prop. a little woman*, but *fig. as muliercula* in Latin, a paltry weak woman, 2 Tim. iii. 6. Marc. Anton. and Arrian.

Γυναικίος, εἰα, εἶον, *adj. of or pertaining to woman*, Esth. ii. 11, κατὰ τὴν εἰλὴν τὴν γυναικίαν. Thuc. ii. 45, γ. ἀρετῆς. Hom. Od. Δ. 436, γυναικίαις ἐκ βουλᾶς. Also of female dress, orna-

ments, &c. In N. T. occ. also in 1 Pet. iii. 7, συνοικοῦντες κατὰ γνώσιν, ὡς ἀσθινεστέρω σκεύει τῇ γυναικίῳ ἀπονεμόντες τιμὴν, where τῇ γυν. is dat. neut. of τὸ γυναικίον, scil. γένος, the woman-kind, the female sex. The word is expressed in Plato, p. 620, Α. μίσει τοῦ γυναικίον γένους. And so γύνη in Hdol. vii. 39.

Γυνή, αἰκός, ἡ, *voc. ὦ γύναι, a woman*, one of the female sex, as distinct from the male. I. *GENER.* Matt. xiv. 21. xv. 38, and oft. Said of a young woman or damsel, Lu. xxii. 57. Gal. iv. 4. Sept. in Esth. ii. 4; of an adult female, Matt. v. 28. ix. 20, 22. xi. 11, and oft.—II. *SPEC.* with a gen. or ἔχειν, or the *adj. ὑπανδρος*, Rom. vii. 2, as denoting relation to some man, viz. 1) as *one betrothed*, but not yet married, Matt. i. 20, 24. Lu. ii. 5. So Sept. and Class. *Fig.* of the Church, as the bride of Christ, Rev. xix. 7. xxi. 9. 2) a married woman, *wife*, Matt. v. 31, sq. xiv. 3. Mk. vi. 18, et al. sæpe. Sept. and Class. 3) a widow, χήρα being understood, Matt. xxii. 24. Mk. xii. 19. Lu. xx. 29; expr. in Lu. iv. 26.—III. in the *VOCATIVE ὦ γύναι*, in direct address, Matt. xv. 28. Lu. xiii. 12. John ii. 4. iv. 21. xx. 13, 15. 1 Cor. vii. 16; where it is far from implying disrespect, (any more than ἀνδρες as applied to men,) but rather the contrary, as in the best Classical writers, from Homer downwards; so that it differs little from the use of our *lady*, or *madam*, in the *voc.*

Γωνία, ας, ἡ, *prop. an angle*, also a *corner*, gener. I. an *exterior* projecting corner, Matt. vi. 5, ἐν ταῖς γωνίαις τῶν πλαταιῶν, i. e. where several streets meet, Matt. xxi. 42. Mk. xii. 10. Lu. xx. 17. Acts iv. 11. 1 Pet. ii. 7. Rev. vii. 1. xx. 8, αἱ τέσσαρες γωνίαι, 'the four corners (or quarters) of the earth.' Sept. and Class. And so Johnson, Dict. in v. *corner*, explains.—II. an *interior* angle, an *inner corner*, and by impl. a dark corner, Acts xxvi. 26, ἐν γωνίᾳ πεπραγμένον. Arr. Epict. ii. 12, 17, ἐν γωνίᾳ ποιεῖν.

## Δ.

Δαιμονίζομαι, f. ἴσομαι, (δαίμων,) *equiv. to δαιμόνιον ἔχω, to have a demon, to be possessed by an evil spirit*, 'to be a demoniac,' Matt. iv. 24. viii. 16, 28, 33. ix. 32. xii. 22. xv. 22. Mk. i. 32. v. 15, 16, 18. Lu. viii. 36. John x. 21. Comp. v. 20. On the true view respecting the Scripture demoniacs, see my note on the above passages, espec. Matt. iv. 24.

Δαιμόνιον, ου, τό, (*neut. of adj. δαιμόνιος*;) *prop. by an ellipsis of πνεῦμα, a spirit coming from ὁ δαίμων*,

a demon, or good spirit. Hence, 1) gener. an *inferior deity*, as said of the heathen gods oft. in the Class.; and so Acts xvii. 18, *ξένων δαιμονίων*, 'foreign deities;' sometimes in Class. of the Deity himself. 2) said of a *tutelary* or *guardian spirit*, e. g. that of Socrates, Xen. Mem. iv. 8. Apol. Socr. 4. 3) of an *evil spirit*; for as the Jews regarded the gods of the heathen as, if at all real beings, devils or unclean spirits, *πνεύματα δαιμονίων*, Rev. xvi. 14, so they used the terms *δαίμων* and *δαίμονιον* of the *evil spirits*, (fallen angels,) subject to Satan as their head, Matt. ix. 34, and wandering up and down in the world to do his behests, and consequently work evil of every kind, both physical and moral, on the human race; in the former case, by rendering men demoniacs, and afflicting them with various diseases; in the latter, by tempting them to all manner of evil, 1 Tim. iv. 1. Ja. ii. 19; comp. Eph. vi. 12. It often occ. in the phrases *δαίμονιον ἔχειν*, 'to be a demoniac;' *ἐκβάλλειν τὰ δ.* 'to eject demons;' *ἐξέρχεσθαι ἐκ τίνος*, 'to depart from, cease to vex;' and *εἰσερχεσθαι εἰς τινα*, 'to enter into,' and make their abode.

*Δαιμονιώδης*, *σος*, *ὁ*, *ἡ*, adj. (*δαίμονιον*), *demon-like*, *devilish*, Ja. iii. 15, *οὐκ ἔστιν αὕτη ἡ σοφία ἀνθρώπων κατερχομένη, ἀλλ' ἐπίγλιος—δαιμονιώδης*, with which I would compare a similar sentiment of Plut. vii. 241, H. *τὸ ἐν ἡμῖν ἀλογον καὶ ἀτακτον καὶ βίαιον, οὐ θεῖον ἀλλὰ δαιμονικόν*: the same writer in his Pericles speaks of *φθόνον* as *δαιμονικόν*. And, indeed, *δαιμονικός* is the Class. term, whereas *δαιμονιώδης* is so rare, that it has only been found elsewhere in Symmachus' version of Ps. xci. 3, and Etym. Mag. 336, 38.

*Δαίμων*, *ονος*, *ὁ*, *ἡ*, (*δαίμων*), knowing,) prop. and in Class. writers, a *deity*, a divine and omniscient intelligence, a *genius*. In N. T. a *demon*, or evil spirit, Matt. viii. 31. Mk. v. 12. Lu. viii. 29. Rev. xviii. 2.

*Δάκνω*, f. *δήξομαι*, 1) prop. to *bite* or *tear with the teeth*, Class. In N. T. 2) metaph. to *vex*, *annoy*, *harass*, Gal. v. 15, *εἰ δὲ ἀλλήλους δάκνεται*, i. e. 'annoy each other by abuse or calumny.' So Arr. Epict. ii. 22, *δάκνειν ἀλλήλους καὶ λοιδορεῖσθαι*.

*Δάκρυ*, *νος*, *τὸ*, and *Δάκρυον*, *ου*, *τὸ*, a *tear*, Lu. vii. 38, 44, et al. and *τὰ δάκρυα*, *tears*, *weeping*. So *διὰ* or *μετὰ δακρύων*, Acts xx. 19, 31. 2 Cor. ii. 4, and *ἐν δακρυσι*, as denoting the tenderest affection.

*Δακρύω*, f. *ύσω*, (*δάκρυ*), to *shed tears*, intrans. John xi. 35, and Class.

*Δακτύλιος*, *ου*, *ὁ*, (*δάκτυλος*), a *finger-ring*, Lu. xv. 22, given as a mark of

honour; comp. Gen. xli. 43. Esth. viii. 2, and Class.

*Δάκτυλος*, *ου*, *ὁ*, (not from *δάκω*, as Lennep supposes, but from *δαίω*, 'to point out,' as Heb. *צֶמֶר*, 'finger,' fr. *צָמַ*, 'to point out,' so called fr. one of its chief uses. It is, indeed, a dimin. in form fr. *δακτός*, (as Lat. *digitus* fr. *daictōs*), q. *δαίκτηλος*, the *pointer*, of which a vestige remains in the name given to the *forefinger*, *δακτικός*), a *finger*, Matt. xxiii. 4. Mk. vii. 33. Lu. xi. 46, et al. & Sept. In Matt. xxiii. 4, and Lu. xi. 46, the phrase 'not to touch with a finger, or the tip of the finger,' is said proverbially of those, who do not make the slightest effort to accomplish any purpose they profess to seek. It occ. also in the later Class. By meton. *ὁ δάκ. τοῦ Θεοῦ*, (the finger being considered as the chief instrument of work, so our finger from A.-S. *fengan*, *capere*, *prehendere*), 'the power of God,' Lu. xi. 20.

*Δαμάζω*, f. *άσω*, to *tame*, *subdue*, trans. 1) prop. of taming *wild animals*, (as Hom. Il. xxiii. 655, and Ja. iii. 7,) but also of coercing wild and brutal men, Mk. v. 4, *οὐδεὶς αὐτὸν ἰσχυε δαμάσαι*. 2) fig. to *subdue*, both as said of conquering enemies, and of repressing unruly passions, Hom. Il. ix. 492, and Joseph. Ant. iii. 5, 3, *φρόνημα*. Hence Jas. iii. 8, *δ. τὴν γλῶσσαν*.

*Δάμαλις*, *εως*, *ἡ*, (*δαμάζω*), a *heifer*, so called as being of fit age to be tamed by the yoke, Heb. ix. 13. Sept. and Class.

*Δανείζω*, f. *είσω*, (*δάνειον*), 1) to *lend money*, whether at or without interest; but in N. T. only the latter, Lu. vi. 34, sq. 2) mid. *δανείζομαι*, to *cause any one to lend money to oneself*, i. e. to *borrow money*, Matt. v. 42. Sept. and Class.

*Δάνειον*, *ου*, *τὸ*, neut. of *δάνειος*, fr. *δάνος*, a *debt*, i. e. 'something due for money lent,' Matt. xviii. 27. Sept. and Class.

*Δανειστής*, *ου*, *ὁ*, (*δανείζω*), a *lender*, a *creditor*, Lu. vii. 41. Sept. and Class.

*Δαπανάω*, f. *ήσω*, (*δαπάνη*), 1) in a good sense, to *expend money*, to *be at expense*, trans. Mk. v. 26, *δ. τὰ παρ' ἐαυτῇ πάντα*: absol. 2 Cor. xii. 15, *δαπανήσω*. Acts xxi. 24, *δ. ἐπ' αὐτοῖς*. Thuc. vii. 29. 2) in a bad sense, to *spend*, i. e. *waste*, trans. Lu. xv. 14, *δ. πάντα*: absol. Ja. iv. 3, *ἐν ταῖς ἡδοναῖς ὑμῶν δ.* Thuc. iv. 3. vii. 47. vii. 45.

*Δαπάνη*, *ης*, *ἡ*, (*δάπτω*, to *consume*), *expense*, Lu. xiv. 28. Sept. and Class.

*Δι*, a particle standing after one or two words in a clause, strictly adversative, but oftener transitive, and serving (like our *but*) to introduce something else, whether

opposite to what has been said, or in addition thereto, or in explanation thereof. Hence it denotes gener. *but, and, also, namely, &c.* I. ADVERSATIVE, *but*, i. e. 'on the contrary,' 1) simply or alone, Matt. vi. 6, *οὐ δέ*, and Lu. xii. 14. xiii. 8, and oft. 2) in the formula *μὲν—δέ*, 'indeed—but,' Acts ix. 7, et al.—II. CONTINUATIVE, *but, now, and, also, &c.* 1) gener. and introducing a new paragraph or sentence, Matt. i. 18. ii. 9. iii. 1, et al. *sæpe*. In this use it is sometimes *emphatic*, espec. in interrogative clauses, as 2 Cor. vi. 14, 15, 16. Gal. iv. 20, *ἤθελον δέ*. 2,) where it resumes a thought interrupted, in the sense *then, therefore, &c.* Matt. vi. 7, *προσευχόμενοι δέ*, John xv. 26. Rom. v. 8. 2 Cor. x. 2. Ja. ii. 15. So in an apodosis after *εἰ* for *ἐπει*, Acts xi. 17, *ἐγὼ δὲ τίς ἦμην*; 3) as marking something added by way of explanation, or example, &c. *but, and, namely, &c.* Mk. iv. 37, *τὰ δὲ κύματα ἐπέβαλεν*. xvi. 8, *εἶχε δὲ αὐτὰς τρώας*. John vi. 10, *ἦν δὲ χορὸς πολλὸς ἐν τῷ τόπῳ*. Acts xxiii. 13. ix. 8. Rom. iii. 22. 1 Cor. x. 11. xv. 56. 4) *καὶ δέ*, (where *καὶ* always has the sense *also*,) and *also*, Mk. iv. 36, *καὶ ἄλλα δὲ πλοῖα ἦν μετ' αὐτοῦ*. John xv. 27. Acts v. 32.

*Δίαισις*, *εως, ἡ*, (*δίομαι*), prop. and prim. *want, need* of any thing, as in Aristot. and Antiph. ap. Steph. Thes. *Æchin.* Socr. Dial. ii. 39, 40. Ps. xxi. 24. Hence, as the expression of need and the desire of removing it, *petition or supplication*, considered as the deprecation of evil and entreaty for good, either for oneself, Lu. i. 13. Phil. iv. 6. Heb. v. 7. 1 Pet. iii. 12, and Sept., or for others, Rom. x. 1. 2 Cor. i. 11. ix. 14. Eph. vi. 18. Phil. i. 4, 19. 1 Tim. ii. 1. Ja. v. 16; or gener. as said of *earnest prayer* gener. Lu. ii. 37. v. 33. Acts i. 14. 1 Tim. v. 5. 2 Tim. i. 3. Sept. and later Class.; though there it is merely *entreaty, earnest request*.

*Δεῖ*, impf. *ἴδει*, f. *δεήσει*, impers. *it is necessary, there is need of*, i. e. something that is absent and wanting; foll. by genit. In N. T. occ. only with an infm. pres. or aor., expr. or impl., and with or without an acc. 'it is necessary,' I. PROP. from the nature of the case, a sense of duty and obligation, *one must*, Matt. xvi. 21, *ὅτι δεῖ αὐτὸν ἀπελθεῖν εἰς Ἰ.* xxvi. 35. Mk. xiv. 31. Lu. ii. 49. iv. 43. John iii. 7, 30. Acts xxi. 22. Heb. ix. 26, and Class. —II. SPEC. said of what is made necessary by Divine appointment, John iii. 14. xx. 9; of what is right and proper in itself, or is prescribed by law, or custom, *it is right, one must, it ought*, &c. Lu. xiii. 14, 16. Mk. xiii. 14. John iv. 20. Acts v. 29. 2 Tim. ii. 6, et al. Sept. and Class.; also of what prudence would dictate, as a neces-

sary means to an end, Acts xxvii. 21, *ἴδει μὴ ἀνάγεισθαι*. Of things unavoidable, 'one must needs,' Matt. xxiv. 6. Mk. xiii. 7. Acts i. 16.

*Δεῖγμα*, *ατος, τὸ*, (*δείκνυμι*), 1) prop. *what is shown*, espec. as a sample of any merchandise to be sold. So Class. often. 2) in N. T. an *example*, held out to others, for warning, Jude 7. Comp. 2 Pet. ii. 6. 3 Macc. ii. 5. Sometimes also occ. in later Class.

*Δειγματίζω*, f. *ίσω*, (*δείγμα*), 1) prop. *to make a public example of*, to expose to public shame. 2) equiv. to *παρδειγματίζω*, absol. Col. ii. 15, *τὰς ἐξουσίας ἰδειγματίσαν*, 'triumphed over the powers, triumphantly conquered,' with allusion to the public exposure of conquered enemies, in the triumphal procession.

*Δείκνυμι* and *Δεικνύω*, f. *δείξω*, *to show, trans.* I. *to point out, show to the sight, cause any one to see*, Matt. iv. 8. Lu. iv. 5, *δ. αὐτῷ πάσας τὰς βασιλείας τοῦ κόσμου*. John v. 20. xiv. 8, 9. Matt. viii. 4, *δείξον σεαυτὸν τῷ ἱερῇ*, 'present thyself for inspection.' Mk. i. 44. Lu. v. 14. Sept. and Class. So of what is shown in *vision*, Rev. i. 1. iv. 1. xvii. 1. xxi. 9, 10. xxii. 1, 6, 8.—II. *to offer to view, to display*, John xx. 20, *ἔδειξεν αὐτοῖς τὰς χεῖρας αὐτοῦ*. Heb. viii. 5. Sept. So of deeds, &c. John ii. 18. x. 32. 1 Tim. vi. 15. Sept. Of internal things, *to manifest, prove*, Ja. ii. 18. iii. 13. Sept. and Class.—III. *to show, for use, and, by impl. to assign to*, Mk. xiv. 15. Lu. xxii. 12.—IV. *to show by words, to teach, declare*, Matt. xvi. 21. Acts vii. 3. x. 28. 1 Cor. xii. 31. Sept. and Class.

*Δειλία*, *ας, ἡ*, (*δειλός*), *timidity*, 2 Tim. i. 7, *πνεῦμα δειλίας*, equiv. to *πνεῦμα δειλόν*, Sept. and Class.

*Δειλιάω*, f. *άσω*, (*δειλός*), *to be timid, or afraid*, absol. John xiv. 27, and Sept.

*Δειλός*, *ἡ, ὄν*, adj. (*δέω, δειδω*), formerly *δέιλος*, *timorous, fearful*, Matt. viii. 26. Mk. iv. 40. Rev. xxi. 8. Sept. and Class.

*Δεῖνα*, *ὁ, ἡ, τὸ*, gen. *δεῖνος*, dat. *δεῖνι*, acc. *δεῖνα*; an idiom used in speaking of a person, or thing, whose name we do not know, or at least remember, or do not choose to mention, Matt. xxvi. 18, *ὑπάγετε εἰς τὴν πόλιν πρὸς τὸν δεῖνα*. So the Spaniards use *fullano*, the French *tel*, and the English Mr. *Such-a-one*, or *What-d'ye-call-him*, and the Latin *nescio quis*.

*Δεινώς*, adv. from adj. *δεινός*, which signifies not only *terrible*, but *great, vehement, excessive*, espec. as said of the sufferings of life, (so *δειναὶ συμφοραὶ*), and

the passions of men, espec. fear, grief, indignation. In this latter manner the adv. is chiefly used, having the sense *vehementer*. So Matt. viii. 6, δεινῶς βασανίζομενος, 'grievously tortured,' and Lu. xi. 53, δ. ἐνέχειν (for ἐγκοτεῖν) αὐτῷ, meaning 'hard, bitter indignation against,' as Hom. Il. v. 439, δεινὰ δ' ὁμοκλήσας προσέφη, 'addressed him in sharp rebuke.' Herodot. ix. 35, ἐδέοντο δεινῶς τοῦ Τιγράνου.

Δειπνέω, f. ἦσω, (δειπνῶν,) to take the δειπνῶν, or evening meal, (see δειπνῶν,) intrans. Lu. xvii. 8. Sept. and Class. Said of the Paschal supper, Lu. xxii. 20. 1 Cor. xi. 25. In Rev. iii. 20, δ. μετ' αὐτοῦ, καὶ αὐτὸς μετ' ἐμοῦ, symb. of admission into the Messiah's kingdom. See v. γάμος.

Δειπνῶν, ου, τό; in Hom. and the early writers the morning meal, as opp. to δόρπον, the evening meal, but in the Attic and later writers the evening meal, whether termed *dinner* or *supper*. And so in N. T. I. prop. the late meal of the Jews, and also of the Greeks and Romans, taken at or towards evening; and, from this being the chief meal, the term is one employed to denote a banquet or entertainment, both in N. T. (as Matt. xxiii. 6. Mk. vi. 21. xii. 39. Lu. xiv. 12, et al. John xii. 2.) and the Class. Also a figure to denote the felicity of the Messiah's kingdom, Rev. xix. 9, 17.—II. said of the Paschal supper, John xiii. 2, 4. xxi. 20; of the Lord's Supper, 1 Cor. xi. 20.—III. by meton. the food taken at supper, 1 Cor. xi. 21, τὸ ἴδιον δ. προλαμβάνει. So Dan. i. 16. Hom. Il. ii. 383, et al. Hesiod. Op. i. 207.

Δεισιδαίμων, ους, ὁ, ἡ, adj. (δεῖδω, δαίμων,) prop. god-fearing, and in the Class. used both in a good sense, to signify religiously disposed, and in a bad one, superstitious. In N. T. occ. only in the former sense, as said of the Athenians, Acts xvii. 22, δεισιδαιμονιστέρους, i. e. ἡ ἄλλους, 'more than the other nations.' See my note in loc.

Δεισιδαιμονία, ας, ἡ, (δεσιδαίμων,) occ. in the Class. writers in a bad sense, superstitiousness, but sometimes in a good one, for religiousness, or religion, esp. in the later Class. and Joseph. and so in Acts xxv. 19.

Δέκα, οί, αἱ, τὰ, so called, because it contains (δέχεται, Ion. δέκεται) all the units under it (as ten from teneo). Sometimes put for any specific number, Matt. xxv. 1, 28. Lu. xv. 8, et al., or standing for a short time, Rev. ii. 10.

Δεκαδύο, twelve, more usually δώδεκα, Acts xix. 7. xxiv. 11.

Δεκάπιντε, (more usually πέντε καὶ δέκα,) fifteen, John xi. 18, et al.

Δεκατέσσαρες, ου, οί, αἱ, fourteen, Matt. i. 17. 2 Cor. xii. 2. Gal. ii. 1

Δεκάτη, ης, ἡ, (δέκατος,) scil. μοῖρα, a tenth part of any thing, e. gr. of the spoils in war, Heb. vii. 2, 4. Gen. xiv. 20. Also of the fruits of the earth and the increase of the flocks; which, by the Jewish law, was paid to the priesthood, tithe, Heb. vii. 8, 9.

Δέκατος, η, ου, adj. the tenth, John i. 40. Rev. xxi. 20. Hence τὸ δ. scil. μέρος, the tenth part, Rev. xi. 13, and Sept.

Δεκατόω, f. ὥσω, (δεκάτη,) for the Class. δεκαταύω, to tithe, trans. i. e. to receive tithes from, Heb. vii. 6. v. 9. Pass. to be tithed, or to pay tithes, Heb. vii. 9.

Δεκτός, ἡ, ὄν, (verbal from third pers. perf. of δέχομαι,) 1) prop. accepted, i. e. pleasing, acceptable, for ἀριστός, Lu. iv. 24, οὐδεὶς προφ. δεκτός ἐστιν. Acts x. 35, δ. αὐτῷ ἐστι. Phil. iv. 18, θυσία δ. and Sept. 2) by impl. favourable, propitious, as said of a time or season for doing any thing, Lu. iv. 19. 2 Cor. vi. 2, καιρὸς δ.

Δελεάζω, f. δσω, (δέλεα, a bait,) 1) prop. to bait, i. e. put meat on a hook, with which to tempt fish or animals, and thereby catch or entrap them. 2) like our word 'to decoy,' to allure, entice, Ja. i. 14, ὑπὸ τῆς ἰδίας ἐπιθυμίας δελεαζόμενος. 2 Pet. ii. 14, δ. ψυχὰς, et Class. saepe.

Δένδρον, ου, τὸ, a tree, Matt. iii. 10. vii. 17, and oft. Sometimes a shrub, as Matt. xiii. 32. Lu. xiii. 19.

Δεξιολάβος, ου, ὁ, (δεξιός, λαμβάνω,) lit. one who takes place on the right hand of any person; a term to denote a sort of light-armed soldiers, who (like the 'lancearii' of the Romans) covered the right flank of the phalanx of heavy-armed soldiery, and prob. acted, in turn, as bodyguards and sentinels, in attendance on the principal officers, Acts xxiii. 23. Not found in the Class., but occ. in the Byzantine historians.

Δεξιός, δ, ὄν, adj. right, as opp. to left, I. with a subet. expr. esp. χεῖρ, Matt. v. 30. Lu. vi. 6, et al.; ποὺς, Rev. x. 2; ὀφθαλμός, Matt. v. 29; οὖς, Lu. xxii. 50; σιωγῶν, Matt. v. 39; μέρη, John xxi. 6; ὅλα τὰ δεξιά καὶ ἀριστερά, 2 Cor. vi. 7. Sept. and Class.—II. without a subet. expr. 1) ἡ δεξιά, scil. χεῖρ, Matt. vi. 3. xxvii. 29. Rev. i. 20. ii. 1. v. 1, 7. Sept. and Class. The phrase δεξιάς διδόναι τι in Gal. ii. 9, and sometimes in Class. signif. like the Lat. 'dextram dare,' 'to make a covenant,' the right hand being a sign of

faith, as well as charity and love. Put for the *right hand* or *side* in general, Heb. i. 3. viii. 1. xii. 2, et al. So τῇ δεξιᾷ τοῦ Θεοῦ, Acts ii. 33, et al. 2) τὰ δεξιὰ, scil. μέρη, 'the right parts' of any thing, 'the right' in general. So ἐκ δεξιῶν, 'on the right,' Matt. xxvii. 38, et al. ἐν τοῖς δεξιῶν τινοῦ εἶναι, 'to be at any one's right hand,' (i. e. his *unguarded side*), i. e. to be his protector, Acts ii. 25. Ps. xvi. 8.

Δέομαι, f. δεήσομαι, dep. pass. (aor. 1. pass. with mid. signif. ἐδεήθην, imp. ἰδεόμην, ἐδέετο,) 1) prop. to *need*, *stand in need of*, as oft. in Class. though not in N. T. where it is used in a sense very rarely found in the Class. writers, i. e. to *make known one's need by entreaty*, to beseech, ask, pray, &c. as our verb to *want* is, in the language of common life, used to signify *desire*, and also, from the adjunct, to express that desire by *entreaty*. Thus it is used in the N. T. 1) gener. and absol. to *make request*, Rom. i. 10. 2 Cor. v. 20, foll. by gen. of pron. pers. and accus. of thing, sometimes governed by κατὰ, Matt. ix. 30, & oft. 2) as said of *praying* to God, foll. either by gen. of pers. Acts viii. 22. x. 2. Sept. or acc. and πρός.

Δέον, οὐτος, part. impers. of δεῖ (wh. see,) meaning either 'what is *necessary* and *proper*,' from the nature of the case, as 1 Pet. i. 6, or in accordance with 'what is *right* and *proper*,' Acts xix. 36. τὰ δέοντα, 1 Tim. v. 13, and Class.

Δέρμα, ατος, τό, (δέρω,) the *skin* of a flayed animal, Heb. xi. 37. Sept. & Class. or rather *a garment of skin*, such as was worn by the prophets. See Zech. xiii. 4.

Δερμάτινος, η, ου, adj. *made of skin*, *leathern*, Matt. iii. 4. Mk. i. 6. Sept. and later Class.

Δέρω, f. δερῶ, (cogn. with τρίω, or τρίω, τερῶ, to rub [off], see my note on Thuc. ii. 11.) 1) to *flay*, *excoriate*, Hom. Il. i. 459, and elsewhere in the Class. writers. In N. T. like the Lat. 'excorio,' to *beat* or *scourge severely*. So foll. by acc. Matt. xxi. 35. Mk. xii. 3, 5. Lu. xx. 10, sq. Acts xvi. 37. xxii. 19. John xviii. 23. With acc. underst. Lu. xxii. 63. Acts v. 40. Pass. with acc. of manner, πολλὰς, or δλίγας, sub. πληγὰς, Lu. xii. 47, sq. and Class.

Δεσμεύω, f. εὔσω, (δεσμός,) to *bind*, trans. 1) prop. to *hold* any thing or person *fast* with a band, espec. as a prisoner, with cords or chains, Acts xxii. 4. Sept. and Class. 2) to *bind up* articles together so as to form a bundle, as said of sheaves, Gen. xxxvii. 7. Judith viii. 3. So Matt.

xxiii. 4, δ. φορτία, a metaphor taken from loading a packhorse or a porter.

Δεσμείω, f. ήσω, to *bind with chains*, &c. Lu. viii. 29, and later Class. for δεσμεύω.

Δεσμή, ης, ή, (δέω,) a *bundle*, Matt. xiii. 30. Sept. and Class.

Δέσμιος, ιου, ό, (δεσμέω,) one *bound*, a *prisoner*, Matt. xxvii. 15. Mk. xv. 6, & oft. The phrases δ. τοῦ Χριστοῦ, Κυρίου, or ἐν Κυρίῳ, signify 'one in *duration* for Christ's sake,' or his religion, Eph. iii. 1. iv. 1. 2 Tim. i. 8, et al. Comp. Zech. ix. 11. Lament. iii. 34.

Δεσμός, ου, ό, (δέω,) *band* or *bond*, such as prisoners were bound with, I. in sing. 1) prop. any *ligament* by which one thing is bound to another, as Xen. An. iii. 5, 6. Hence said of a ligament by which the use of some member of the body is impeded, e. gr. the tongue, Mk. vii. 35; the limbs, Lu. xiii. 16. Sept. and Class.—II. plur. ol δεσμοί, and Attic τὰ δεσμά, *bands* or *bonds*; of which the former occ. in St. Paul's epistles, as Phil. i. 13, & oft. but not in the Class.; the latter, in St. Luke's writings, as Lu. viii. 29, & oft.

Δεσμοφύλαξ, ακος, ό, (δεσμός, φύλαξ,) a *prison-keeper*, *jailer*, Acts xvi. 23, 27, 36. Jos. and Sept. It is supposed not to occur in the Class. but I find it in Lucian ii. 509, 539. iii. 335.

Δεσμοκτήριον, ιου, τό, (δεσμέω,) a *prison*, Matt. xi. 2. Acts v. 21, 23. xvi. 26. Sept. and Class.

Δεσμότης, ου, ό, (δεσμέω,) a *prisoner*, Acts xxvii. 1, 42. Sept. and Class.

Δεσπότης, ου, ό, (δεσπώ, fr. old δέσπω or δέπω, subigo, premo,) one who *rules* or is *at the head* of any thing, 1) a *master* of a family, opp. to the rest of the family, including the servants, 1 Tim. vi. 1. 2 Tim. ii. 21. Tit. ii. 9. 1 Pet. ii. 18. Apoc., Joseph., & Class. 2) by impl. as denoting supreme authority, LORD, whether as said of God, as Lu. ii. 29. Acts vi. 24. Rev. vi. 10, or Christ, 2 Pet. ii. 1. Jude 4. Sept. in Gen. xv. 2, 8. Job v. 8. Prov. xxix. 26. In the Class. it is often applied to kings, or supreme rulers, though sometimes to the heathen gods.

Δεῦρο, adv. *here* or *hither*, as used both of place and time, I. of PLACE, *here*, *hither*, espec. with verbs of motion, as ἐρχεσθαι, often in Class. In N. T. only used as an exclamation, by an ellipsis of ἐρχου, as John xi. 43, δεῦρο ἔξω. Acts vii. 3, δεῦρο εἰς γῆν. With an imperative, Matt. xix. 21, δεῦρο ἀκολούθει μοι. Mk. x. 21. Lu. xviii. 22. Sept. With fut. indic. Acts vii. 34. Rev. xvii. 1. xxi. 9. Sept. & Class.—II. of TIME, ἄχρι τοῦ δεῦρο, sc. χρόνου, Rom. i. 13, *until now*.

Class. oft. both with *ἀχρι* and *μέχρι*. Thuc. iii. 64.

*Δεῦτε*, adv. formed from *δεῦρ' ἴτε*, *come hither*, and consequently only used of the plur. Matt. xxii. 4. Mk. vi. 31, and often either by itself, foll. by *πρός* or *εἰς*, or with an imper. as *δεῦτε, ἴδετε*, Matt. xxviii. 6. *δεῦτε, ἀποκτείνωμεν*, Matt. xxi. 38.

*Δευτεραῖος, αἰα, αἰον*, adj. (*δευτέρα*, scil. *ἡμέρα*,) an adj. marking succession of days, and used only in an adverbial sense, on the second day, Acts xviii. 13, & Class.

*Δευτερόπρωτος, ου, ό, ή*, adj. prop. & lit. the second-first, occ. only in Lu. vi. 1, *σάββατον τό δ. where it is a sort of proper name for the festival of unleavened bread* connected with the Passover.

*Δεύτερος, α, ου*, ordinal adj. meaning, *gener. second*, in any way, whether in number, Matt. xxii. 26. John iv. 54. Tit. iii. 10; or *order*, Matt. xxii. 39. Acts xiii. 33. 1 Cor. xv. 47; in place, Acts xii. 10. Heb. ix. 3; or *time*, Acts vii. 13. So neuter adv. *τό δεύτερον, αἰαίν*, 2 Cor. xiii. 2; or *δύτερον*, John iii. 4; or *secondly*, 1 Cor. xii. 28. So *ἐκ δευτέρου, αἰαίν*, Mk. xiv. 72, et al.

*Δέχομαι, f. ξομαι*, (fr. obs. *δέχω*, whence our *take*, through the Goth. *tecan*,) dep. mid. lit. *to TAKE to oneself* what is offered by another, *to receive*, trans. I. prop. of THINGS, in various acceptations, 1) *to take into one's hands, to receive*, where a genit. of person sometimes with prep. is either expr. or impl. So Lu. xvi. 6, sq. *δέξαι σου τό γράμμα*, scil. *παρ' ἐμοῦ*. xxii. 17, *δέξάμενος ποτήριον*. Eph. vi. 17. Sept. and Class. 2) *gener. to receive*, as *ἐπιστολάς*, Acts xxii. 5. xxviii. 21. *τήν χάριν*, 2 Cor. viii. 4. *τά παρ' ὑμῶν*, Phil. iv. 18. Sept. and Class. 3) *metaph. τήν βασιλείαν τοῦ Θεοῦ*, Mk. x. 15. Lu. xviii. 17. *λόγια ζῶντα*, Acts vii. 38. *χάριν*, 2 Cor. vi. 1. xi. 4.—II. of PERSONS, *to receive, admit*, 1) *to receive kindly, to welcome*, as a teacher, friend, or guest, e. gr. *δ. εἰς τόν οἶκον*, Lu. xvi. 4, 9, and Class. So gener. Matt. x. 14, 40, sq. et al. sæpe, & Class. So of reception or admission into heaven, Acts iii. 21; or *into any one's presence*, Lu. xi. 11. Hence by impl. *to bear with*, 2 Cor. xi. 16, *ὡς ἄφρονα δέξασθέ με*. 2) *metaph. of things, to receive or admit with the mind and heart, i. e. by impl. to approve, embrace*, absol. Matt. xi. 14, *εἰ θέλετε δέξασθαι*. with *τόν λόγον*, Lu. viii. 13. Acts viii. 14. xi. 1. xvii. 11. 1 Thess. i. 6. ii. 13. Ja. i. 21. *τά τοῦ Πνεύματος*, 1 Cor. ii. 14. *τήν παράκλησιν*, 2 Cor. viii. 17. *τήν ἀγάπην τῆς ἀληθείας*, 2 Th. ii. 10. Sept. and Class. So Thuc. ii. 10, *τά παραγγελάμενα δ.*

*Δέω, to want*; see *δαῖ* and *δέομαι*.

*Δέω, f. ἥσω, to bind*, *τιε*, trans. I. of THINGS, *to bind things together*, or one thing to another, Thuc. iii. 104, *ἀλύσει δ. πρὸς τήν Δῆλον*. Matt. xiii. 30. xxi. 2. Mk. xi. 2, 4. Lu. xix. 30. Acts x. 11. Sept. and Class.; of dead bodies bound, or wound around, with grave-clothes, John xi. 44. xix. 40. Matt. xvi. 19. xviii. 18, where see my note.—II. of PERSONS, *to bind*, as the hands or feet, *to put into bonds*, foll. by *ἀλύσει*, Mk. v. 3, 4. Acts xii. 6. xxi. 33. Wisd. xvii. 18. So gener. *δέω τινά*, Matt. xii. 29. xiv. 3. xxii. 13, *δ. αὐτοῦ πόδας*. Matt. xxvii. 2. Mk. iii. 27. vi. 17, *δ. ἐν φυλακῇ*, et al. Pass. *δέομαι, to be in bonds, or prison*, Mk. xv. 7, and oft. Sept. and Class. Fig. in Lu. xiii. 16, *ἣν ἔδησεν ό Σ. i. e. has deprived of the use of her limbs*; see my note; 2 Tim. ii. 9, *ἀλλ' ό λόγος τοῦ Θεοῦ οὐ δέεται*, 'is not hindered or restrained because I am bound.'—III. PERF. PASS. *δέδεμαι to be bound*, which often occurs in the Class. in its proper sense; but in N. T. only in the metaph. one. 1) as said of the conjugal bond, Rom. vii. 2. 1 Cor. vii. 27, 39, and later Class. 2) Acts xx. 22, *δεδεμένος τῷ πνεύματι*, *impelled or compelled in mind*, i. e. 'under a strong impulse of my mind,' equiv. to *συνεχόμενος τῷ πν.* Acts xviii. 5.

*Δή, a particle which imparts to a clause or sentence a notion of reality or certainty*, in opposition to mere *opinion*; and thus serves to strengthen affirmation: *indeed, truly, really*, Matt. xiii. 23. 2 Cor. xii. 1. Sept. and Class. Also in a hortative sense, *come now, then*, Lu. ii. 15, *διέλθωμεν δὴ ἕως Β.* Acts xiii. 2. xv. 36. 1 Cor. vi. 20, *δοξάσατε δὴ τόν Θεόν*. Sept. and Class. But even here, it merely *strengthens* the exhortation expressed in the other words of the passage. In fact, its almost sole force is that of strengthening an assertion.

*Δηλος, η, ου, adj. manifest, evident*, Matt. xxvi. 73. So *δηλον* scil. *έστι*, 1 Cor. xv. 27. Gal. iii. 11. 1 Tim. vi. 7, and Class.

*Δηλώω, f. ὥσω, (δηλος,) to make manifest, evident, or know*, trans. as said I. of THINGS, 1) *past, to relate or tell*, 1 Cor. i. 11. Col. i. 8. Sept. and Class. 2) *future, or hidden, to reveal or show, teach*, 1 Cor. iii. 13. Heb. ix. 8. 1 Pet. i. 11. 2 Pet. i. 14. Sept. and Class.—II. of WORDS, *to signify*, Heb. xii. 27, *τό δέ, έτι ἅπαξ, δηλοῖ*. Joseph. Ant. iii. 7, 1, *βούλεται δέ (scil. Μανασσῆν) συνακτῆρα μὲν δηλουν*.

*Δημηγορέω, f. ἥσω, (δημος, ἀγορέω,) to address the people in a public assembly*, foll. by *πρός* and acc. Acts xii. 21. Sept. and Class.

δημιουργός, οὐ, ὁ, (δημος, ἔργον,) *prop. one who works for the public benefit; also, one who follows a public calling, of whatever kind, (Hom. Od. xvii. 383,) espec. that of an artisan. Hence it came to mean artificer, a master-builder, or architect. Accordingly, it is by the philosophers, espec. Plato, often applied to God as the Maker and Creator of the world. So Xen. Mem. i. 4, 7 & 9, where the world is called σοφοῦ δημιουργοῦ τέχνημα. Aristotle, too, calls God τὸν δημιουργὸν τῶν ὅλων, 'the Artificer or Framer of the universe.' So Heb. xi. 10, it is applied to God, as the Architect and Framer of that 'continuing city' which Abraham looked for.*

ἄημος, οὐ, ὁ, (δέω, to bind, collect, aggregate,) *the people at large, as distinguished from the principal persons, (Hom. and Thuc.) or, the people or community of a country or city, espec. when brought together in a public assembly. The latter is the sense wherever it occurs in N. T. as Acts xii. 22. xvii. 5. xix. 30; for in the first passage it does not merely mean the bystanders, but the people assembled for the occasion; and in the rest it does not mean, as Schleusner and others suppose, the forum, or place of public meeting, but the people there assembled; equiv. to ἡ ἐκκλησία, espec. in the phrase ἀγαγόν τις εἰς τὸν δῆμον, Acts xvii. 5, and εἰσερχεσθαι εἰς τὸν δῆμον, Acts xix. 30. They both occ. in the Class. writers, espec. Thuc. ἀγω πρὸς τὸν δῆμον, 'to conduct to an audience with the public assembly,' and εἰσελθεῖν εἰς τὸν δῆμον, 'to be so introduced,' which occurs in Xen., Thuc., and Polyb. iii. 44, 10, and xxiv. 3, 1.*

δημοσία, adv. formed from dat. sing. fem. of δημόσιος, with ellipse. of χώρα, *publicly, Acts xvi. 37. xviii. 28. xix. 20, and Class. See my notes on Thuc. (Index.)*

δημόσιος, ἰα, οὐ, adj. (δημος,) *belonging to the public, public, Acts v. 18, ἐν τῇσι δ. Joseph. and Class.*

δηνάριον, ἰου, τὸ, a word adopted into Greek from the Latin *denarius*, equiv. to the Greek δραχμή, which is equiv. to *seven pence half-penny*, Matt. xviii. 28, et *sepe al.*

δήποτε, adv. (δῆ, ποτε,) *prop. demum, once for all; but also subjoined to relative words to strengthen the idea of generality and comprehensiveness, and equiv. to the Lat. cunque and the Eng. ever or soever, John v. 4, ὡ δὲ ὅποτε νοσήματι.*

ἀήπου, adv. (δῆ, πον,) *indeed, verily, Heb. ii. 16, and Class. See my note on Thuc. vol. i. 137, 196. 208.*

Διά, prep. with the primary significa-

tion, *through, or throughout, and governing the genit. or accus. 1. with the GENIT. through, &c. as said, 1) of place, implying motion through a place, and put after verbs of motion, as going, coming, &c. as Matt. ii. 12. Heb. xi. 29, and oft. or with words implying motion, as 2 Cor. viii. 18. 1 Cor. xiii. 12. Mk. xi. 16. Acts xiii. 49. Lu. v. 19. 2 Cor. xi. 33, ὡς διὰ πυρός, 'as if passing through the fire.' 1 Cor. iii. 15, and Class. 2) of time, either continued time, how long, through, throughout, during, Lu. v. 5. Acts i. 3. Heb. ii. 15; or of an indefinite period, during a longer interval, as διὰ νυκτός, 'by night,' Acts v. 19. xvi. 9; or of time elapsed, i. e. after, Acts xxiv. 17, δι' ἐτῶν πλείονων. Gal. ii. 1, διὰ δεκ. ἐτῶν. Mk. ii. 1, δι' ἡμερῶν, scil. τινῶν. Sept. and Class. 3) of the instrument, or intermediate cause, between the act of the will and the effect, and through which the effect proceeds, through, by means of; said partly of things, as Mk. xvi. 20, διὰ σημείων. John xi. 4. xvii. 20. Acts iii. 18, 21. v. 12. viii. 18. x. 43, et al. *sepius*; or of persons, through whose hands any thing as it were passes, through whose agency the effect is produced, Matt. i. 22, τὸ ῥηθὲν διὰ τοῦ προφήτου. ii. 5, 15. Lu. xviii. 31. John i. 17, et al. *sepius*. 4) of the mode, state, or circumstances through which any thing passes or takes place, both of manner, Lu. viii. 4. Acts xv. 27. Rom. viii. 25. xiv. 20. 2 Cor. x. 11. Gal. v. 13. Eph. vi. 18. Heb. xii. 1, et al.; and of state, or circumstances, Rom. xiv. 14. xv. 32. 1 Cor. i. 1. 2 Cor. v. 7. viii. 5. Heb. ix. 12, et al. *sepe*.—II. with the ACCUS. through, by means of, or on account of. 1) of the instrument, the intermediate or efficient cause, through, by means of, both as said of things, John xv. 3, διὰ τὸν λόγον. Heb. v. 14. Rev. xii. 11. xiii. 14. 2 Pet. iii. 12, and Class.; and of persons, John vi. 57. Rom. viii. 11. Heb. vi. 7; also of emotions, through or from which any one is led to do any thing, Matt. xxvii. 18. Mk. xv. 10, διὰ φθόνον. Lu. i. 78. Eph. ii. 4, διὰ ἀγάπην. Phil. i. 15, and Class. 2) of the ground or motive, the moving or impelling cause, of any thing, on account of, because of, and that both gener. as Matt. x. 22. xiii. 21, 58. Lu. viii. 47, et al. and spec. in the sense for the sake of, in behalf of, as marking the purpose of an action, Mk. xiv. 3. xxiv. 22. John xi. 15. Acts xvi. 3, and oft.; also, as marking the occasion of any thing, on account of which it takes place, Matt. xxvii. 19. John vii. 43. x. 19. Rom. ii. 4. xv. 15. 2 Pet. ii. 2, and Class. 3) of the manner or state through which any thing takes place, Gal. iv. 13, δι' ἀσθένειαν τῆς σαρκός, 'through or during bodily weak-*



ness.' So Aristot. Mir. Ausc. 68, διὰ τὸν χειμῶνα. In composition διὰ mostly retains its signification, and refers, 1) to space and time, *through, throughout*, implying transition, continuance, &c. as διαβαίνω, διαπλέω, διαγίνομαι, διάγω: also trop. *through, to the end*, marking completeness, and thus becoming intensive, as διαβλέπω, διαγινώσκω. 2) to distribution, diffusion, &c. *throughout, among, every where*, as διαγγέλλω. 3) to mutual or alternate effects or endeavours, *through, between, among*, scil. one another, *to and fro*, as διακρίνομαι, διαμάχομαι. 4) to separation, equiv. to Latin *dis*, *in two, in pieces, apart*, &c.

Διαβαίνω, f. βήσομαι, *to pass through or over*, foll. by acc. of thing, as a country, or a sea or river, Heb. xi. 29, (τὴν θάλασσαν,) Sept. and Class.; foll. by εἰς or πρὸς, denoting the end of action, Acts xvi. 9. Lu. xvi. 26, and Class.

Διαβάλλω, f. βαλῶ, prop. *trajicio*, (δια-παίρω,) *to pass or thrust any thing through another, to transpierce*. So Diosc. iv. 76, cited by Steph. Thes. ὁ φλοιὸς διαβληθεὶς λίνω. Diog. Laërt. i. 118, cited by Schleus. Lex. διαβαλόντα τῆς θύρας τὸν δάκτυλον. Also Jos. Ant. xiv. 67, μὴ δυνάμενος διαβαλεῖν αὐτοῦ τὸν σίδηρον. Hence, by the same figure as that in the Lat. *traduco*, *to defame any one*, lit. *to thrust through*, and thereby *destroy* any one's reputation, there being (as in the phrase *προσηλώσας αὐτὸν*, i. e. the enmity, τῷ σταυρῷ, by his cross, Col. ii. 14) an allusion to the ancient custom of annulling covenants, by driving a nail through them. In this sense the word often occurs in Thuc. and other of the best writers. And so in the pass. foll. by dat. Lu. xvi. 1, διεβλήθη αὐτῷ for πρὸς αὐτόν, as in Sept. and Hdot. v. 35. Yet with this difference in sense, that in the Class. writers it is almost always used of a false, not a true charge; though in the latter it occurs in Aristot. Plut. iii. 15. Philostr. Vit. Ap. iii. 38. App. i. 420.

Διαβεβαίω, f. ὥσω, *to strengthen thoroughly, render quite firm*, as any thing implying a compact, as laws, government, peace, &c.; but in N. T. and almost always in Class. used only in the mid. διαβεβαίομαι, metaph. *to strengthen oneself in affirmation, to affirm strongly, asseverate, assure*, foll. by περί with gen. 1 Tim. i. 7, μὴ περὶ τίνων δ. Tit. iii. 8, περὶ τούτων δ. and later Class. and Philo.

Διαβλέπω, f. ψω, 1) prop. *to look or see through any thing*, and 2) like the Lat. *dispicere*, by impl. *to view it attentively and see it clearly*, Matt. vii. 5. Lu. vi. 42, and later Class.

Διάβολος, ου, δ, ἡ, (διαβάλλω, which see,) prop. an adj. as in Plut. Op. vi. 225, 13, τὸ διάβολος καὶ κακοῦθής, and Gloss. διάβολος, 'criminosus.' Hence subst. *a traducer, calumniator, accuser*, 1) gener. 1 Tim. iii. 11. 2 Tim. iii. 3. Tit. ii. 3. Sept. and Class. 2) with the art. ὁ Διάβολος, *the Accuser*, by way of eminence, equiv. to Heb. *Satan, adversary*; both designations highly appropriate, since the Devil is in Scripture represented as the constant adversary both of God and man; of the former, by withstanding all His plans for the good of men; of the latter, by acting as their accuser and calumniator before God (Job i. 7, 12. Zech. iii. 1, 2,) and their seducer to sin, 1 Chron. xxi. 1; and, in short, as being, in a great measure, the author of all evil, physical and moral, to the human race. Such is the representation of the devil in the O. T.; and in the N. T. he appears as the constant enemy of God and Christ, and also of the Gospel and its followers, full of falsehood and malice, and exciting men to evil in every possible way, Matt. iv. 1, 5, 8. xiii. 39. xxv. 41. Lu. iv. 2, 3, 5, 6, 13. viii. 12. John xiii. 2. Acts x. 38. Eph. iv. 27. vi. 11. 1 Tim. iii. 6, 7. 2 Tim. ii. 26. Heb. ii. 14. Ja. iv. 7. 1 Pet. v. 8. Jude 9. Rev. ii. 10. xii. 9, 20. Hence the phrases ἐκ τοῦ διαβ. or υἱὸς τοῦ δ. εἶναι, 'to be like Satan,' in disposition and qualities, John viii. 44. Acts xiii. 10. 1 John iii. 8, 10. In John vi. 70, διάβολος is either equiv. to υἱὸς τοῦ δ. 'an enemy of God and man,' or 'one disaffected to any person,' a *betrayor or enemy*.

Διαγγέλλω, f. γαλῶ, (διὰ, ἀγγέλλω,) lit. *to announce throughout*, i. e. *to disseminate thoroughly*, as a report, or tidings. Also, *to announce by messengers any edict or proclamation*. So in Class. In N. T. it is used I. of *proclaiming* everywhere the glad tidings of salvation in the Gospel, (Lu. ix. 60, διάγγελλε τὴν βασιλείαν τοῦ Θεοῦ,) or *disseminating* the glory and majesty of God, Rom. ix. 17, ὅπως διαγγελητὶ τὸ ὄνομά μου. So also in Herodian, διατρέχω is used of a report disseminated far and wide, i. 15, 2. ii. 2, 5. iv. 11, 2.—II. it is used of *fully announcing*, or giving notice of any thing, Acts xxi. 26, δ. τὴν ἐκπλήρωσιν τῶν ἡμερῶν, (where see my note,) Sept. and Class.

Διαγίνομαι, aor. 2. διεγεγόμεν, lit. *to be throughout, or always*, as said of existence, Thuc. v. 16. Xen. Mem. ii. 8, 5. & al. and denoting permanency. More frequently used of time, *to be throughout*, i. e. *past, or elapsed*, Mk. xvi. 1, δ. τοῦ σαββάτου, 'past.' Acts xxv. 13, ἡμερῶν δ. 'having elapsed or intervened.' And so in the best Class. writers.

**Διαγινώσκω**, f. γνώσομαι, *to know throughout, or thoroughly*. Also, by meton. *to examine carefully*, in order to distinguish. Hence in N. T. in a judicial sense, *to examine and inquire into any matter*; and, by impl. *to decide or determine* concerning it, Acts xxiii. 15, δ. ἀκριβέστερον τὰ περί αὐτοῦ. xxiv. 22, δ. τὰ καθ' ὑμᾶς. So Thuc. iii. 53, διεγνώσμεν κρίσιν, iv. 46, vi. 29, and often in Class.

**Διαγνώριζω**, f. ἴσω, *to make known throughout, or every where, to tell abroad, divulge*, Lu. ii. 17, διεγνώρισαν περί, &c. for διεφήμισαν, in Mark.

**Διάγνωσις**, εως, ἡ, (διαγινώσκω,) prop. *exact knowledge*, Eurip. Hipp. 921; but also, in a judicial sense, such a *full cognizance or examination*, as produces *determination, judgment*, Acts xxv. 21, τηρεῖσθαι εἰς τὴν τοῦ Σεβαστοῦ διάγνωσιν, and the best Class.

**Διαγογγύζω**, f. ὤσω, lit. *to murmur throughout, to keep murmuring*; implying an idea of sullen discontent, absol. Lu. xv. 2 xix. 7. Sept. Eccl. xxxiv. 24. Heliod. vii. 27.

**Διαγρηγορέω**, f. ἤσω, prop. *to keep awake throughout the night*, Hdian. iii. 4, 8. In N. T. *to be thoroughly awake*, Lu. ix. 32.

**Διάγω**, f. ξω, (διδ, ἀγω,) prop. *to lead or bring any person or thing through any place, to another place*. But also, like the Lat. *traduco, transigo*, used of time, and words implying time, as day, night, life, &c. which we are said to bring or carry ourselves through, i. e. *to pass, spend*. So 1 Tim. ii. 2, ἡσυχίον βίον δ. And so Xen. Hier. vii. 10, εὐδαίμωνος τὸν βίον δ. Comp. Xen. Ephes. v. 15, 1, αὐτοί, τουλοιποῦ, διηγον, ἑορτὴν ἔχοντες, τὸν μετ' ἀλλήλων βίον. So the passage should be pointed; and for ἔξ. read ἄξοντες, for ὡς ἀγονται, 'as if celebrating.' See in ἀγω, II.

**Διαδέχομαι**, f. ξομαι, *to receive any thing through the medium of others, espec. as an inheritance, whether sovereignty or property*. Hence Acts vii. 45, ἦν (scil. σκηνὴν) διαδεξάμενοι (αὐτὴν) οἱ πατέρες. So Philo, p. 634, παρὰ πατέρων τὴν ζήτησιν ἄλυντον διαδεξάμενοι.

**Διάδημα**, ατος, τό, (διαδέω, *to bind quite round*, Hdot. ii. 29,) a *diadem*, or *diara*, a symbol of royal dignity, Rev. xii. 3. xiii. 1. xix. 12. Sept. and Class.

**Διαδίδωμι**, f. δώσω, 1) *to deliver any thing, through various hands, in succession*. So Plato de Rep. i. 328, λαμπάδα ἔχοντες διαδώσουσιν ἀλλήλοις. Thuc. i. 76, ἀρχὴν διαδιδόμενῃν ἐδεξάμεθα. Rev. xvii. 13, in text. rec. τὴν ἰξουσίαν

ἐαυτῶν τῷ θηρίῳ διαδώσουσιν. Other copies have διδώσιν. 2) *to deal out, distribute, trans. or absol.* Lu. xi. 22. xviii. 22. John vi. 11. Acts iv. 35. Xen. and Demosth.

**Διάδοχος**, ου, (from διαδέδοχα, perf. mid. of διαδέχομαι,) prop. an adj. as Eurip. Troad. 504, ἔργα δ. Thuc. i. 110, τριηρεῖς δ.; but almost always a subst. a *successor*, Acts xxiv. 27, and often in Class.

**Διαζώννυμι**, fut. ζώσω, *to gird quite round, i. e. firmly, trans.* John xiii. 4. mid. *to gird any thing round oneself*, xxi. 7. perf. pass. xiii. 5. Sept. and Class.

**Διαθήκη**, ης, ἡ, (from διέθηκα, aor. 1. of διατίθημι,) gener. *a disposition or arrangement of any thing*; and said, I. of a testamentary disposition, *a testament or will*, Heb. ix. 16, 17. Jos. and Class.—II. of a *covenant*, as effected by mutual arrangement and disposition, *a mutual agreement on mutual promises or mutual conditions*, Gal. iii. 15, δ. κεκυρωμένην. So Sept. often and sometimes the Class. In N. T. 1) of the *Abrahamic covenant*, confirmed also to the other patriarchs, of which circumcision was the sign, (see Gen. xv. 1—18. xvii. 1—19.) Lu. i. 72. Acts iii. 25. Gal. iii. 17, and termed ἡ διαθήκη περιτομῆς, Acts vii. 8. Sept. and 2 Macc. viii. 15. 2) of the *Mosaic covenant*, entered into at Mount Sinai, Exod. xxiv. 3—12. Heb. ix. 4, τὴν κίβωτον τῆς δ. Rev. xi. 19. Since the old covenant is contained in the Mosaic books, διαθήκη is put by meton. for the *book of the covenant, the Mosaic writings, the law*, 2 Cor. iii. 14, ἀνάγνωσις τῆς παλαιᾶς δ. Sept. 3) of the *new covenant*, sanctioned by the blood of Christ, the *Gospel dispensation*, Heb. viii. 10. x. 16, et al.

**Διαιρέσις**, εως, ἡ, (διαίρειν,) 1) prop. *the act of dividing, division*, as Xen. Cyr. iv. 5, 55. 2) as a consequent thereon, *partition, or separation*. 3) by impl. *the distinction, or difference*, between the things so kept apart, 1 Cor. xii. 4, 5, 6, διαρέσεις χαρισμάτων, 'different classes of gifts'; for when, in this sense, it is joined with a substantive it makes a periphrasis for the adj. *different*. This use of the word is rare in the Class. Besides two examples, adduced by Steph. Thes. and Wahl from Theophr. and Diod. Sic. I have noted the following from Plato; Cratyl. 424, B. Phil. 15, A. Protag. 348, A. Soph. 267, B. τινα μείζον' διαιρέσιν ἀγνώσκειας τε καὶ γνώσεως θήσομεν.

**Διαιρέω**, aor. 2. διεῖλον, (διδ, apart, αἰρέω,) prop. *to take and put apart, to separate into parts*, Sept. and Class. In N. T. *to divide out, distribute, trans.* Lu. xv. 12, διεῖλεν αὐτοῖς τὸν βίον. 1 Cor.

xii. 12, τὸ Πνεῦμα διαιροῦν ἰδίᾳ ἐκάστω. Sept. and Class.

Διακαθαρίζω, f. ἰῶ, to cleanse throughout, i. e. thoroughly, intrans. Matt. iii. 12. Lu. iii. 17, δ. τὴν ἄλωνα, 'his corn,' i. e. by ventilation with a fan. Hence λιμᾶν τὴν ἄλωνα, Ruth iii. 2, and διακαθαίρειν τὴν ἄλ. Alciph. iii. 26.

Διακατελέγχωμαι, f. ἐγξομαι, (διὰ, thoroughly, and κατ.) to utterly confute in argument. The term has a stronger sense than κατελέγχω in Hesiod, or διελέγχω in Plato, would have alone; as in διακαταβάλλω, διακαταδαρθίω, διακαταχράομαι, διακατέχω. So Acts xviii. 28, (where alone it occurs,) τοῖς Ἰουδαίοις διακατηλέγχετο. Lucian i. 481, Σωκράτης ἐκεῖ περιέρχεται διελέγων ἀπάντας. Valckn. indeed, and the recent Commentators, contend that the διὰ denotes 'contention,' as in διαπίνω, διατοξέομαι, διορχέομαι, 'to vie in drinking,' &c. Thus it would be equiv. to διαλεγόμενος κατὰ. That, however, would be too refined an idiom for the plain style of Scripture. The Commentators in general would have been better employed in clearing the construction, which is, from brevity, far from obvious. Expressed at full length, the passage would run thus: Εὐτόμως γὰρ τοὺς Ἰουδαίους διακατηλέγχετο δημοσίᾳ, ἐπιδεικνύς αὐτοῖς διὰ τῶν γραφῶν, εἰ. τ. X. 'I.

Διακονέω, f. ἤσω, (διάκονος,) prop. and lit. to bustle through the dust, in the duty of running footman, as ἐγκονεῖν is 'to run amidst the dust.' (See Etymolog. and Phavor. in v. ἐγκονεῖν, perhaps alluded to in a passage of Aristoph. Av. 1233, ὡς βλακικῶς διακονεῖς οὐ θᾶττον ἐγκονήσεις;) Thus it came to mean, to bustle about any business, espec. that of personal attendance on any one, and is used, I. of persons, foll. by dat. expressed or impl. 1) gener. as master or guest, Matt. viii. 15, καὶ διηκόνει αὐτοῖς. xxvii. 55. Mk. i. 31. xv. 41. Lu. iv. 39. xxii. 26, et al. and Class.; espec. said of those who wait at table, Lu. x. 40. xii. 37. xvii. 8. xxii. 27. John xii. 2. Class. 2) by impl. to minister to the wants of any one, by procuring and supplying the necessities of life, Matt. iv. 11. xxv. 44. Mk. i. 13. Lu. viii. 3, al. 3) to be the attendant on, or assistant to, any one, as Timothy and Erastosthenes are said to be διακονοῦντες τῷ Παύλῳ, Acts xix. 22. 4) to fill the office of a deacon, 1 Tim. iii. 10, 13. 1 Pet. iv. 11; part of which consisted in attending to the collecting and distributing of the alms for the poor, 2 Cor. viii. 19, 20. Heb. vi. 10.—II. of things, foll. by acc. of manner, and dat. expr. or impl. to minister any thing to any one, to

administer, provide, 2 Tim. i. 18, ὅσα ἐν Ἐφῆσῳ διηκόνησε. So Anacr. ix. 14, Ἀνακρίοντι διακονῶ τοσαῦτα. 2 Cor. iii. 3, ἐπιστολὴ Χριστοῦ διακονηθεῖσα ὑφ' ἡμῶν, 'written by our instrumentality.' By impl. to minister any thing to any one's wants, to supply, 1 Pet. iv. 10, εἰς ἑαυτοὺς αὐτὸ δ. i. e. spiritual wants. So of the alms collected by the churches, to administer and distribute, pass. 2 Cor. viii. 19, sq. Said of prophets, &c. who minister to the spiritual good of Christians by announcing the will of God, 1 Pet. i. 12, ἡμῖν διηκόνουν αὐτά. Acts vi. 2, δ. τραπεζῆσαι, 'to have the charge of.' So 'ministrare velis,' Virg. Æn. x. 218.

Διακονία, as, ἡ, (διάκονος,) service, attendance, ministry. I. gener. Heb. i. 14, λειτουργικὰ πνεύματα, εἰς διακονίαν ἀποσταλλόμενα. Joseph. Ant. iv. 6, 3, as performed towards a master, or a guest, at table, Lu. x. 40. 1 Cor. xvi. 15, εἰς διακονίαν τοῖς ἁγίοις ἵταξαν ἑαυτούς. Xen. Œc. vii. 41.—II. spec. as said 1) in the sense of aid or relief, in respect to alms, contributions, &c. Acts xi. 29, εἰς διακονίαν πέμψαι, Rom. xv. 31. 2 Cor. viii. 4. ix. 1, 13. xi. 8. Rev. ii. 19. 2) said of the ministration, i. e. distribution, of the alms so collected, Acts vi. 1. xii. 25. 2 Cor. ix. 12.—III. ministry, or ministration, i. e. the office of ministering in divine things, said chiefly of apostles and teachers, Acts i. 17, 25. vi. 4, ἡ δ. τοῦ λόγου. xx. 24. xxi. 19. Rom. xi. 13. 1 Cor. xii. 5. 2 Cor. iii. 7—9. iv. 1. v. 18. vi. 3. Eph. iv. 12. Col. iv. 17. 1 Tim. i. 12. 2 Tim. iv. 5, 11; of the office of a deacon, Rom. xii. 7. Indeed, the words διάκονος, διακονεῖν, and διακονία, though general terms, and used even of the Apostles themselves, are often in N. T. taken of some certain specific office, undertaken in the cause of the Christian religion, (comp. 1 Cor. xii. 5. 2 Cor. ix. 1.) and exercised by those who did not so much employ themselves in explaining the doctrines of the Gospel, as in managing the external and temporal affairs of the Church; see my note on 1 Cor. xii. 4, 30.

Διάκονος, ου, ὁ, ἡ, (διὰ, κόνις,) prop. a personal attendant on any one, as running footman, bustling through the dust; and hence an active diligent attendant on any one, in any service whatever; one who is busily engaged therein. I. GENER. and with gen. of person served, Matt. xx. 26. xxiii. 11. Mk. ix. 35. x. 43; said espec. of those who wait at table, (so Eurip. Cycl. 31, Κύκλωπι δαίπνων διακ.) but also of the servants or attendants on a king, Matt. xxii. 13; and fig. of an attendant on any one, as a disciple, John xii. 26.—II. SPEC. of ministers or

teachers of divine things, who act for God and Christ, with genitive of person served, Rom. xiii. 4, Θεοῦ διὰκ. 1 Cor. iii. 5. 2 Cor. iii. 6. vi. 4. 1 Th. iii. 2. Χριστοῦ, 2 Cor. xi. 23. Eph. vi. 21. Col. i. 7. iv. 7. τῆς ἐκκλησίας, Col. i. 25. —III. with a gen. of the thing done by the service and ministry, Rom. xv. 8, δ. περιτομῆς, 'of Judaism,' i. e. to the Jews. 2 Cor. xi. 15, δ. δικαιοσύνης. Gal. ii. 17. Eph. iii. 7. Col. i. 23.—IV. a particular kind of minister in Christ's church, a *deacon*, one who, among other practical duties, as assistant to the presbyter, had especial charge of the sick and poor of the church, acting as its almoner, (see Bingham's *Antiq. and Notes* on 1 Cor. xii. 4, 30,) Phil. i. 1. 1 Tim. iii. 8, 12. iv. 6. Also of a female διάκονος, a *deaconess*, who had charge of the sick and needy, Rom. xvi. 1; see Bingham, vol. ii. p. 22, and Suicer's *Thes.* in v. διακόνισσα: these were consecrated by the laying on of hands; though their offices were not priestly, but were merely to assist at the baptism of women, to instruct female catechumens, attend the female sick, the martyrs in prison, and to govern the women at church.

Διακόσιοι, αι, α, (dis, ἑκατόν,) two hundred, Mk. vi. 37. John vi. 7, et al.

Διακούω, f. ούσομαι, (διδ, ἀκούω,) to hear through, i. e. throughout, or fully, Xen. Hier. vii. 11. Hence, in a forensic sense, to hear a cause out, to take full cognizance of it, Acts xxiii. 35, διακούσασθαι σου, i. e. 'this cause.' Sept. and Class.

Διακρίνω, f. νῶ, (διδ, dis, apart, and κρίνω,) prop. to separate, put asunder, whether persons or things, Hom. II. ii. 474. Hdot. viii. 34, and in the pass. to be separated, and go contrary ways, Thuc. i. 105 & 18. iii. 9, and mid. to separate oneself from, and by impl. contend with, any one. But it is more freq. used in various metaph. senses. In N. T. as follows, I. in ACT. and 1) by impl. to distinguish, make a distinction, cause to differ, Acts xv. 9, οὐδὲν διέκρινε μεταξύ ἡμῶν. Athen. p. 239, οὐχὶ διέκρινας τὴν πενιχρὰν ἢ πλουσίαν. Xen. Cyr. vii. 5, 14, διακρίναντες προσέειπον ἀνθ. Thuc. i. 49, διακρίνο οὐδὲν ἔτι, 'there was no difference made between friends and enemies.' 1 Cor. xi. 29, μὴ διακρίνων τὸ σῶμα τοῦ Κυρίου, i. e. 'not distinguishing it from common food.' Mid. Jude 22, οὐς μὲν ἐλεεῖτε διακρινόμενοι, 'making a distinction.' Pass. in mid. sense, Ja. ii. 4, καὶ οὐ διακρίθητε ἐν ἑαυτοῖς; 'do ye not make a distinction in yourselves?' i. e. are ye not partial? Hdot. iv. 6, 12, οὐκ ἔτι διακρίνοντο τίνες ἦσαν, &c.; with the adjunct notion of preference, 1 Cor. iv. 7, τίς γάρ

σε διακρίνει; 2) fig. to distinguish, or discern clearly, note accurately, Matt. xvi. 3, διακρ. τὸ πρόσωπον τοῦ οὐρανοῦ. 1 Cor. xiv. 29, οἱ ἄλλοι διακρινέτωσαν, 'try, or examine, what is said;' (comp. δοκιμάζειν τὰ πνεύματα, 1 John iv. 1. Sept. and Class.) or rather, 'decide, determine, on what is said.' So Hdot. ix. 58. vii. 54, med. Demosth. 1301, τὰ δίκαια διακρίναι: also Plato, Hesiod, and Sept. And so 1 Cor. vi. 5, διακρίναι ἀνά μέσον τινός.—II. MID. διακρίνομαι and aor. 1. pass. διεκρίθην, with mid. signif. lit. to separate oneself from, Thuc. vii. 34. viii. 11, and by impl. to be at hostility with, to contend with, prop. in battle, or at variance, Class. In N. T. metaph. 1) to contend or strive with in disputation, Jude 9, τῷ διαβόλῳ δ. παρὶ. Acts xi. 2, absol. δ. πρὸς αὐτόν. Sept. and Appian, i. 767, 33. 2) to be at strife with oneself, as said of doubt or wavering, to hesitate, Matt. xxi. 21. Mk. xi. 23. Rom. iv. 20. xiv. 23. Ja. i. 6. ii. 4, καὶ οὐ διεκρίθητε ἐν ἑαυτοῖς, 'if ye do this without hesitation.' So μηδὲν διακρινόμενος, 'without hesitation,' Acts x. 20. xi. 12. Ja. i. 6.

Διάκρισις, εως, ἡ, (διακρίνω,) 1) a distinguishing, or discerning clearly, said of the action or faculty thereof, Heb. v. 14, δ. καλοῦ καὶ κακοῦ. 1 Cor. xii. 10, διακρίσεις τῶν πνευμάτων. 2) by impl. the adjudication, Rom. xiv. 1, μὴ εἰς διακρίσεις διαλογισμῶν, 'not for the adjudication of his thoughts and reasonings.' But see my note.

Διακωλύω, f. ὕσω. The διὰ is not, as many suppose, emphatic; but it is highly significant, and intensive of the sense of καλύω. In fact, the term signifies to hinder the accomplishment of any meditated action by interposing some impediment, which shall keep the intention and the action apart (διὰ); and that either in deeds, to hinder, with an acc. of thing or person, or in words, to forbid, with an acc. of person, as Matt. iii. 14, διεκώλυνεν αὐτόν. Plato de Rep. ii. p. 240, τὸν σκυτότομον διακωλύομεν γεωργεῖν.

Διαλέξω, f. ἤσω, (διὰ, to and fro, one with another, and λαλέω,) 1) to interchange mutual converse, converse with, intr. Polyb. xxiii. 9, 6, δ. πρὸς ἀλλήλους, and oft. in Class. 2) to speak of throughout, every where, divulge, tell abroad, trans.; equiv. to διαφημίζω, Ps. l. 16, Symm. διαλαλήσει ἡ γλῶσσά σου τὴν ἐλεημοσύνην σου. Pass. in Lu. i. 65, διαλαλεῖτο πάντα.

Διαλέγω, f. ξω, (διὰ, to and fro, one with another, and λέγομαι, to talk,) prop. to lay out, cull out, gather apart, select, Xen. Oecon. viii. 9. In N. T. only as deponent middle: διαλέγομαι, f.

ζομαι, used of *mutual converse*, both in Class. and N. T. and in various shades of meaning, 1. as said of disputation, *to dispute* or *hold disputation* with, intrans. foll. by dat. Jude 9, τῷ διαβόλῳ διακρινόμενος διελέγετο, and Class. Mk. ix. 34, πρὸς ἀλλήλους δ. and Sept.—II. of public teaching, *to discuss, reason, argue*, intrans. & absol. Acts xviii. 4. xix. 8, sq. xx. 9, foll. by πρὸς with acc. Acts xxiv. 12; fig. of *exhortation*, &c. *to address, speak to*, with dat. Heb. xii. 5, and Class.

Διαλείπω, f. ψω, (διὰ, through, between, and λείπω,) prop. *to leave a space of time between one action and another*. Hence by impl. *to intermit, cease any action*; gener. preceded by οὐ, and foll. by partic. of some verb of action, as Lu. vii. 45, οὐ διέλιπε καταφιλοῦσα, and Class.

Διάλεκτος, ου, ῆ, (διαλέγω,) prop. *speech, language*; or spec. as spoken by a particular nation, or province, *dialect*, Acts i. 19.

Διαλλάσσω, f. ξω, (διὰ, to and fro, mutually, and ἄλλ.) *permuto, commuto, to change any thing for another, to interchange, exchange*. So Class. Hence fig. *to change any one's feelings towards another, to reconcile with him*, Class. In N. T. only mid. διαλλάσσομαι, and aor. pass. with mid. signif. *to change one's own feelings towards any one, to be reconciled to him*, Matt. v. 24, διαλλάγηθι τῷ ἀδελφῷ. Sept. and Class.

Διαλογίζομαι, f. ἰσομαι, I. prop. *to reckon through, i. e. completely reckon up and balance an account with any one*, Demosth. p. 1236, and fig. *to reckon or account, cogitare*. In N. T. *to mentally reckon, reason, consider*, either with others or oneself, 1) gener. and foll. either by ἐν ταῖς καρδίαις αὐτῶν, Mk. ii. 6, 8. Lu. iii. 15. v. 22, or ἐν ἑαυτῷ, Lu. xii. 17, or ἐν ἑαυτοῖς, Mk. ii. 8, or παρ' ἑαυτοῖς, Matt. xxi. 15. Sept. and Class.—II. in a reciprocal sense, *to consider together*, foll. by ἐν ἑαυτοῖς, Matt. xvi. 7, 8. πρὸς ἀλλήλους, Mk. viii. 16. πρὸς ἑαυτοὺς, Lu. xx. 14. Also *to debate one with another*, and by impl. *to dispute*, Mk. ix. 33, πρὸς ἑαυτοὺς δ. Xen. Mem. iii. 5, 1. Ælian V. H. xiv. 43.

Διαλογισμός, οὔ, ό, (διαλογίζομαι,) 1) prop. *a reckoning up of accounts*, Demosth. p. 951, 20. R. 2) fig. *reasoning, thought*, either with others or oneself. So in N. T. I. GENER. Lu. ii. 35. v. 22. ix. 47. Ja. ii. 4. Sept. and later Class. reckoning, i. e. *reasoning, or opinion*, Rom. i. 21. I Cor. iii. 20. Rom. xiv. 1. *device, purpose*, gener. evil, Lu. vi. 8. Matt. xv. 19. Mk. vii. 21. Sept. In Lu. ii. 35, ὅπως ἂν ἀποκαλυφθῶσιν ἐκ πολλῶν καρδιῶν διαλογισμοί, it seems to mean *disposition of*

*mind, whether for good or evil*.—II. SPEC. of thought or cogitation, i. e. *internal discursing*, Lu. ix. 46, εἰσηλθε δὲ διαλογισμός ἐν αὐτοῖς. Hence, as cogitation suggests the idea of *care*, (so Shakspeare, 'The native hue of resolution is sicklied o'er With the pale cast of thought,') the plur. διαλογισμοί is used to denote, as H. Steph. expresses it, *internæ discursionēs, i. e. variæ et perpetuæ ambagēs, quales solent in mentem venire, cum aliquid novum et parum per se probabile occurrit*. So Lu. xxiv. 38, τί τεταραγμένοι ἐστέ, καὶ διατρίβ. ἀναβαίνουσιν ἐν ταῖς καρδίαις ὑμῶν; i. e. 'thoughts fluctuating between affiance and distrust'; and so in Phil. ii. 14, πάντα ποιεῖτε χωρὶς γογγυσμῶν καὶ διαλογισμῶν. (comp. Judg. v. 16, ἐξετασμοί καρδίας,) 'without hesitation, or distrust in God's providence.' And so I Tim. ii. 8, προσέχου—χωρὶς διαλογισμοῦ, 'with entire affiance.' Comp. Ja. v. 15, ἡ ἐνὶ τῇς πίστεως, and i. 6, αἰτεῖς ἐν πίστει.

Διαλύω, f. ὕσω, (διὰ, apart, and λύω,) 1) prop. of things, *to dissolve*, lit. 'to resolve any thing into the parts of which it is composed.' So I K. xix. 11, we read of a strong wind, διαλύον ὄρη. 2) metaph. *to separate persons who have been united* (e. gr. to discharge troops, Polyb. xxxi. 25, 7,) or *break up an assembly*. Ps. ii. 3, be separated and scattered abroad, Acts v. 36, πάντες—διελύθησαν.

Διαμαρτύρομαι, f. οὔμαι, depon. mid. in Class. *to call any one solemnly to witness, whether gods or men, and by impl. to affirm with solemn obtestations*. In N. T. *to testify thoroughly, bear full witness*, as expressive of asseveration, admonition, and entreaty. I. *to prove like a witness, and to set forth fully and freely, to teach, enforce*, Acts viii. 25. x. 42. xviii. 5. xx. 21. xxiii. 11. Heb. ii. 6. Sept., Jos., and Class.—II. *to call to witness, i. e. to make a strong appeal to the reason or conscience, and, from the adjunct, to admonish, solemnly charge, exhort to do this or that*, Lu. xvi. 28. absol. in Acts ii. 40. I Th. iv. 6. strengthened by the adjunct ἐνώπιον τοῦ Θεοῦ, I Tim. v. 21. 2 Tim. ii. 14. iv. 1, and thus equiv. to our verb *to conjure, solemnly exhort*. Sept. and Class.

Διαμάχομαι, f. ἴσομαι, depon. mid. 1) prop. *to fight through or out, to combat in deed*, Thuc. vii. 63. v. 41. 2) metaph. *to contend in words, to dispute warmly*. So Acts xxiii. 9, διεμάχοντο, λέγοντες, &c. Thuc. iii. 42, and oft. in Class. However it rather means *insisted, contended*, as often in Plato, and so Thuc. iii. 40, 2, διαμάχομαι μὴ μεταγνώσκειν ἑμὰ τὰ προσειδογμένα.

**Διαμένω**, f. *νῶ*, gener. and in Class. *to remain*, or *continue throughout*, i. e. permanently, in the same place, state, condition, or circumstances, &c. Class. In N. T. *to remain the same* in state or condition, Heb. i. 11, *ὁ διαμένεις*, scil. *ὁ αὐτός*, as opp. to the *changing* adverted to in next ver. So 2 Pet. iii. 4, *πάντα οὕτω διαμένει*, 'continue as they have been,' Sept. and Class. With adjuncts, as *κωφός*, Lu. i. 22. *πρὸς τινα*, 'remain unto, be preserved unto, continue with,' (apud) any one,' Gal. ii. 5. Also *δ. μετὰ τινος*, of persons, 'to continue with, be constant towards any one,' Lu. xxii. 28.

**Διαμερίζω**, f. *ίσω*, lit. *to dispart* any thing, separate it into portions, with the implied notion of *dividing* them among others, or *sharing* them with others. I. PROP. Mk. xv. 24, *διαμερίζον τὰ ἱμάτια αὐτοῦ*. Pass. Acts ii. 3, *διαμεριζόμεναι γλώσσαι*, 'divided out to each person from one common source.' Mid. in a reciprocal sense, *to divide out for oneself*, Matt. xxvii. 35, *διαμερίσαντο τὰ ἱμάτιά μου*. Lu. xxiii. 34. John xix. 24. and Sept. or among one another, Lu. xxii. 17, *to distribute to others*, Acta ii. 45, *διαμερίζον αὐτὰ πᾶσι*. Sept. and Class. — II. FIG. as said of discord and dissension, pass. *to be separated* into parties; foll. by *ἐπὶ* and an acc. or by dat. Lu. xi. 17, *βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα*, and 18. xii. 52, 53, *διαμερισθήσεται ἐφ' ἑνῷ*.

**Διαμερισμός**, οὐ, ὁ, (*διαμερίζω*,) 1) prop. *a partition*, and by impl. *apportionment* of any thing, Ezek. xlviii. 29, and Class. 2) in N. T. metaph. *dissension, disagreement, dispartitio*, opp. to *εἰρήνην*, Lu. xii. 51. Comp. Lu. xi. 17.

**Διανέμω**, f. *μῶ*, (*διά*, denoting apart, and *νέμω*,) 1) prop. *to divide into portions*, and distribute to others; Xen., Plato, and other Class. 2) fig. *to divulge, spread abroad*, and in pass. *to be spread abroad, divulged*, Acts iv. 17, *διανεμηθῇ εἰς τὸν λαόν*, 'serpat in populum.' So the simple *νέμεσθαι* has often the sense *serpere*; nay, there may be here a medical metaphor, such as we should expect in St. Luke the physician, with allusion to those ulcers called *ἐρπυστικά*, (comp. Virg. Georg. iii. 469,) which are said *νέμεσθαι*, *ἐπινέμεσθαι*, and *πρόσω νέμεσθαι*, and conseq. *διανέμεσθαι*.

**Διανεύω**, f. *έσω*, lit. *to make signs* by the hand, eyes, or otherwise, and thereby express one's meaning, when not communicable by words; equiv. to *διὰ νεύματος* δηλῶν, Lu. i. 22, and so in Plut. Arat. 20. Thus it is opp. to *λαλέω*, e. gr. in Athen. ap. Steph. Thes. *ἐμοὶ λαλῶν ἅμα καὶ διανεύων*. The word occurs in Sept. and later Class. The earlier ones use *νεύματι χρῆσθαι*. See my note on Thuc. i. 134, l.

**Διανόημα**, ατος, τὸ, (*διανοέομαι*, to pass any thing through the mind, turn in one's mind,) the object or result of thought, i. e. *cogitation, sentiment, opinion*, Lu. xi. 17, *εἰδὼς τὰ δ. αὐτῶν*. Sept. and Class.

**Διάνοια**, ας, ἡ, (*διά*, *νοῦν*,) prop. *a passing any thing through the mind*, but gener. and in N. T. *the power of thought* in various shades of signif. I. by meton. *the thinking faculty*, THE MIND or intellect, as opp. to the body, Matt. xxii. 37. Mk. xii. 30. Lu. x. 27. Eph. i. 18. iv. 18. Heb. viii. 10. x. 16. 1 Pet. i. 13. Sept. & Class. In 1 John v. 20, *δέδωκεν ἡμῖν διάνοιαν*, it means *the power of understanding*, as Xen. Mem. iii. 12, 6. iv. 8, l. — II. MIND, as denoting not so much the thoughts, as the *feelings, affections, and dispositions* of the mind. Lu. i. 51, *ὑπερήφανοι διανοία καρδίας αὐτῶν*. Col. i. 21, *ἐχθροὶ τῇ διανοίᾳ*, 'mind and heart.' Eph. i. 3, *ποιούντες τὰ θελήματα τῆς σαρκὸς καὶ τῶν διανοιῶν*, 'the affections or passions of the mind.' 2 Pet. iii. 1, *διεγείρω ὑμῶν τὴν εἰλ. διάνοιαν*, 'your pure and uncorrupt disposition of mind.' So Plato Phaed. p. 66, A. *εἰλε-κρινεῖ τῇ διανοίᾳ χρώμενος*.

**Διανοίγω**, f. *ξω*, (*διά*, thoroughly, and *νοίγω*,) gener. and in Class. *to open fully* what had before been closed. In N. T. I. PROP. *μήτραν*, *to open the womb*, as said of the first-born, Lu. ii. 23. Also *διαν. τὰς ἀκοάς*, *to open the ears*, i. e. restore the hearing, Mk. vii. 34, sq. — II. METAPH. *διαν. τοὺς ὀφθαλμοὺς*, *to restore the sight*, Lu. xxiv. 31. 2 Kings vi. 17; or the heart, i. e. 'to make one able or willing to understand, or receive, moral truths,' Lu. xxiv. 45. Acts xvi. 14. 2 Macc. i. 4. Themist. p. 29. So also Hos. ii. 15, *δ. σύνεσιν αὐτῆς*. Hence — III. SPEC. *to open out* the sense of what had before been closed to the understanding, Lu. xxiv. 32, *δ. τὰς γραφάς*. Acts xvii. 3.

**Διανυκτερεύω**, f. *εύσω*, (*διά* & *νυκτ.*) *to pass through the night*, intrans. foll. by a dat. of place, and gen. by *ἐν*; as Sept., Jos., and later Class. So Lu. vi. 12, *ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ Θεοῦ*.

**Διανύω**, f. *ύσω*, (*διά*, *άνύω*,) *to bring a thing through to an end*, complete any action, e. gr. that of travelling, Acts xxi. 7, *δ. τὸν πλοῦν*. Jos. and Class.

**Διαπαντός**, adv. from the phrase *διὰ παντός χρόνον*, lit. *through all time, always, continually*, 1) prop. Mk. v. 5. Acts ii. 25. xxiv. 16. Rom. xi. 10. 2 Th. iii. 16. Heb. xiii. 15. 2) in a lower or popular sense, of what is done at all proper

or *stated* times, Lu. xxiv. 53. Acts x. 2. Heb. ix. 6. Sept. and Class.

**Διαπαρατριβή**, ἡς, ἡ, *violent dispute*, 1 Tim. vi. 5, in several MSS. and the Edd. of Griesb. and Scholz for the text. *rec. παραδιατριβαί*, where see my note.

**Διαπεράω**, f. *άσω*, to *pass through* or *over*, as a lake, Matt. ix. 1. xiv. 34. Mk. v. 21. vi. 53; foll. by *πρός* and acc. Lu. xvi. 26: the sea, by *εἰς*, Acts xxi. 2. Sept. and Class.

**Διαπλέω**, f. *εύσω*, to *sail through* or *over*; e. gr. τὸ πῆλαγος, Acts xxvii. 5, and Class.

**Διαπονέω**, f. ἥσω, lit. to *bring any thing through*, i. e. to *perfection*, by *much labour*, and in pass. of persons, to *be exercised with labour*, Eccl. x. 9; also to *be wearied out* therewith. Hence, from the adjunct, to *feel aggrieved*, bear with impatience, be indignant, Acts iv. 2, διαπονούμενοι διὰ τὸ διδάσκειν αὐτοὺς τὸν λαόν. xvi. 18, διαπονηθεῖς, *molestè ferens*, λυπηθεῖς.

**Διαπορεύομαι**, f. *εύσομαι*, depon. to *go* or *pass through* a place, Acts xvi. 4. Lu. xiii. 22. xviii. 36. Rom. xv. 24. Sept. and Class.

**Διαπορέω**, f. ἥσω, (διὰ intens. and ἀπορέω,) to *be thoroughly in perplexity* what to do, Lu. ix. 7. Acts ii. 12. x. 17; foll. by *περί* and gen. Lu. xxiv. 4. Acts v. 24, and Class.

**Διαπραγματεύομαι**, f. *εύσομαι*, (from διὰ, through or out, and *πραγμα-τεῖομαι*, which signifies to *do any business*, esp. mercantile, to *trade*, and *πραγματευτής*, a *merchant*, as the term is used several times in Plutarch.) Thus διαπρ. signifies to *carry through* or *accomplish* a business. So Lu. xix. 15, ἵνα γνῶ, τίς τί διαπραγματεύσατο, 'what any one had effected, or, as we say, done, in business,' gained by traffic.

**Διαπρίω**, f. ἴσω, to *saw through*. Aristoph. and others of the best writers use πρίω and διαπρίω τοὺς ὀδόντας, to *saw, grate, or gnash* the teeth, and also, as descriptive of rage, Lucian Calumn. 24, τοὺς ὀδόντας διαπρίει. In N. T. only the Pass. occurs, and in a met. sense, to *be enraged*, Acts v. 33, ἀκούσαντες διεπρίοντο, sub. ταῖς καρδίαις αὐ. which is expressed infra vii. 54, διεπρίοντο ταῖς καρδίαις αὐτῶν, and with the addition of the words καὶ ἔβρυχον τοὺς ὀδόντας ἐπ' αὐτὸν, prob. in order to unite the outward expression of rage with the inward feeling.

**Διαρπάζω**, f. *άσω*, prop. (like the Latin *divellico*,) to *snatch* or *tear* different ways, (*dis*,) and thence, as a graphic description of plundering, to *ravage, plunder, spoil*, as said of a city or house, or the pro-

perty therein. So Sept. and Class. So Matt. xii. 29, τὰ σκεύη αὐτοῦ διαρπάσαι, and Polyb. iv. 18, δ. τοὺς βίους αὐτῶν. Thuc. viii. 31, ὅσα ὑπεξέκλειτο διήρπασαν.

**Διαρρήγνυμι**, & **Διαρρήσσω**, f. *ξω*, (δια, apart, and *ρήγ.*) prop. to *rend asunder*, as *δεσμός*, Lu. viii. 29. Judg. xvi. 9. Alex. νευράς: also to *tear through, rend*, said of a garment, Matt. xxvi. 65. Mk. xiv. 63. Acts xiv. 14, as denoting grief, &c.; also of a net, Lu. v. 6. Not found elsewhere, though there is perhaps an allusion to it in Hos. xiii. 8, διαρρήξω συγκλεισμένην καρδίας αὐτῶν, 'the caul of their heart,' meaning that fine piece of net-work, the omentum, or integument, wrapped around the heart and bowels, and which wild beasts delight to tear and glut themselves withal.

**Διασαφένω**, f. ἥσω, (διὰ, thoroughly, and σαφής, clear,) to *make fully manifest*, i. e. to *make known, narrate, tell*, Matt. xviii. 31, διεσάφησαν τῷ κυρίῳ αὐτῶν πάντα. 2 Macc. i. 18, 20, ὡς δὲ διεσάφησαν ἡμῖν. Polyb. i. 46, 4.

**Διασειέω**, f. *είσω*, prop. to *shake thoroughly*, i. e. vehemently, as said of things, Diod. Sic. xx. 87, to *cause to shake with terror*. Job iv. 14, μου τὰ ὀσῶ διείσει: also 2) fig. to *intimidate*, Polyb. x. 26, 4. 3) metaph. to *extort money* of any one by intimidation, Lu. iii. 14, μηδένα διασειστέ. And so in various passages of the Class. adduced by Wets. all with accus. of person. And so διείσεις in the Greek law-books, and *concussio* in the Latin. The passive is found in 3 Macc. vii. 21, ὑπὸ μηδενὸς διασεισθέντες τῶν ὑπαρχόντων, lit. 'shaken out of their property.'

**Διασκορπίζω**, f. ἴσω, to *scatter throughout* or *abroad*, I. PROP. as grass to be made into hay, or corn to be dried and browned. So the simple verb in Matt. xii. 30, ὃ μὴ συνάγων μετ' ἐμοῦ σκορπίζει: also said of corn, when thrown against the wind, and scattered abroad, in the process of winnowing (see on the word *λεκμάς*.) Matt. xxv. 24, 26, συνάγων ὅθεν οὐ διασκορπίσας. Hence to *disperse, scatter*, as said of men or animals, Matt. xxvi. 31. Mk. xiv. 27. John xi. 52. Acts v. 37. Sept. and Class. Hence said of utterly *discomfiting* an enemy, Lu. i. 51, διασκορπίσεν ὑπερηφάνους. So Ælian V. H. xiii. 1, 6, τοὺς μὲν διασκορπίσε, τοὺς δὲ ἀπέκτεινε, and Sept.—II. METAPH. to *dissipate* or *squander* property that had been got together by others, Lu. xv. 13, διασκορπίσε τὴν οὐσίαν αὐτοῦ, and xvi. 1, δ. τὰ ὑπάρχοντα αὐτοῦ. So Dan. xi. 24, ὑπαρξιν αὐτοῖς διασκορπίει.

**Διασπάω**, f. *άσω*, prop. to *pull asunder*

der, and by impl. to *tear in pieces*, Mk. v. 4 Acts xxiii. 10. Sept. and Class.

Διασπείρω, f. σπῶ, prop. to *scatter up and down*, as seed; fig. to *scatter abroad* and *disperse*, as said of persons, Acts viii. 1, 4. xi. 19. Sept. and Class.

Διασπορά, ἄς, ἡ, (διέσπορα, pret. middle of διασπείρω, to disperse,) prop. a subst. denoting *dispersion*, as in Class.; but in the Sept. Jer. xxxiv. 17. Judith v. 19. used of the *state* of dispersion, in which many of the Jews were, after the Babylonian captivity, scattered up and down in Chaldea, Persia, Egypt, Syria, and Asia Minor. See Jos. Bell. vii. 3. In N. T. the word is used by meton. as a partic. or adj. to denote the οἱ διασπαρμένοι Ἰουδαῖοι, 'the Jews living in dispersion,' Ja. i. 1, ταῖς δώδεκα φυλαῖς ταῖς ἐν τῇ διασπορᾷ. 1 Pet. i. 1, διασπαρᾶς Πόντου. So of Israel, Deut. xxviii. 25, ἴση διασπορά. Comp. Ps. cxlvii. 2. Sept. ἐπισυνάξει τὰς διασπορὰς τοῦ Ἰσραὴλ. 2 Macc. i. 27, ἐπισυνάγαγε τὴν διασπορὰν ἡμῶν. In Jo. vii. 35, μὴ εἰς τὴν διασπορὰν τῶν Ἑλλ. μέλλει πορεύεσθαι; the meaning is, 'the Jews dwelling in dispersion among the Gentiles,' espec. those using the Greek language, and so equiv. to the *Hellenists*. A similar use of the genit. is found in Paralip. Jerem. cited by Wets. in loc. εἰπάτω τοῖς υἱοῖς Ἰσραὴλ. Ὁ Βασιλεὺς ἀπέστειλεν εἰς τὴν διασπορὰν τῶν ἐθνῶν.

Διαστέλλω, f. ἐλῶ, to *send or put apart*, to *separate*, and metaph. to *distinguish* differences, and determine doubts. Also in mid. to *state distinctly* and clearly. Hence, as in N. T., to *distinctly enjoin*, expressly *charge*, Acts xv. 24, foll. by dat. and absol. Heb. xii. 20. Foll. by a negative clause, to *forbid*, Matt. xvi. 20. Mk. v. 43. vii. 36. viii. 15. ix. 9. Sept. & Class.

Διάστημα, ατος, τὸ, (δίστημι,) *distance*, i. e. interval, whether of time, Acts v. 7, and Class. or of place, 2 Macc. xiv. 44, and Class.

Διαστολή, ἡς, ἡ, (διαστέλλω,) *distinction, difference*, Rom. iii. 22. x. 12. 1 Cor. xiv. 7.

Διαστρέφω, f. ψω, (διδ and στρ.) 1) prop. to *distort*, and fig. to *pervert*; said in N. T. of persons, to *turn away, seduce*, Lu. xxiii. 2. Acts xiii. 8. Sept. and Class. 2) of things, to *wrest, pervert, corrupt*, Acts xiii. 10, τὰς ὁδοὺς Κυρίου, i. e. Divine truth, Sept. and Class. Pass. perf. part. διαστραμμένος, *pervorse, corrupt*, Matt. xvii. 17. Lu. ix. 41, ἀπιστος καὶ διαστραμμένος. Acts xx. 30, λαλοῦντες διαστραμμένα, 'things erroneous.' So Arrian opposes δόγματα ὀρθὰ to διαστραμμένα καὶ στρεβλά.

Διασώζω, f. ὠσω, to *save*, i. e. bring

safely through danger, *preserve*, trans. So 1 Pet. iii. 20, διασώθησαν δι' ὕδατος. Acts xxvii. 43. Sept. and Class. With the idea of motion, to *bring safely* to any place or person, or pass. to *be brought to*, & *reach safely*, Acts xxiii. 24, ἵνα—Παῦλον διασώσωσι πρὸς Φήλικα. Pass. Acts xxvii. 44, ἐπὶ τὴν γῆν. Sept. and Class. Of the sick, to *bring them through*, i. e. from sickness to health, Matt. xiv. 36. Lu. vii. 3. Polyæn. ii. 33, 3.

Διαταγή, ἡς, ἡ, (διατίταγα, perf. mid. of διατάσσω, *dispono*, to *dispose, arrange*.) a *disposing in order, disposition, arrangement*. The word occurs in N. T. only twice, 1) prop. Acts vii. 53, ἐλάβετε τὸν νόμον εἰς διατάγας ἀγγέλων, where the sense seems to be, 'ye have received the law at (i. e. conformably to) the appointment of angels,' (see my note there). 2) in the sense *ordinance*, Rom. xiii. 2, τῇ τοῦ Θεοῦ διαταγῇ. Ezra iv. 11.

Διάταγμα, ατος, τὸ, *ordinance, mandate*, Heb. xi. 23, δ. τοῦ βασιλ. Sept. and Class.

Διαταράσσω, f. ξω, (διδ intens. and ταρ.) as said of the *mind*, to *perturb, disturb, agitate*; but almost confined to the pass. So Lu. i. 29, διαταράχθη, & Class.

Διατάσσω, f. ξω, prop. to *range in order, arrange*, as trees, or troops. In N. T. fig. to *set in order, arrange, appoint, ordain*, 1) gener. Gal. iii. 19. See on διαταγή. 2) spec. to *direct, prescribe, order*, what is to be done, Matt. xi. 1, δ. τοῖς δώδεκα μαθ. Lu. viii. 55. Acts xviii. 2. 1 Cor. ix. 14, διέταξε, for διάταγμα ἐποίησε, and xvi. 1. So τὸ διαταγαμῖνον, 'what is appointed,' as of enactments by law, Lu. iii. 13. Acts xxiii. 31, and τὰ διαταχθέντα, Lu. xvii. 9. Sept. and Class. Hence mid. διατάσσομαι in the same sense, Acts vii. 44. xxiv. 23. 1 Cor. vii. 17. xi. 34. Tit. i. 5. In Acts xx. 13, οὗτω γὰρ ἦν διατεταγαμῖνος Παῦλος, 'so Paul had directed.' The perf. pass. has the mid. signif.

Διατελέω, f. ἴσω, 1) to *bring through*, i. e. to an end, to *fully complete*, trans. as said of any work or occupation; and 2) of time, with χρόνον or βίον, to *pass through it, peragere, transigere*. So often in Class. Hence, to *continue through, remain*, intrans. foll. by nomin. of adj. or partic. Acts xxvii. 33, αἰτιοὶ διατελείτε. 2 Macc. v. 27, τὴν χορτώδη τροφήν σιτούμενοι διατέλουν. Ælian, V. H. x. 6, διετέλεσε ἄνθος, and oft. in Class.

Διατηρέω, f. ἴσω, to *keep one's eye thoroughly* or continually fixed on any thing. Hence, to *watch* it carefully, *keep* it with care. So in Class. In N. T. fig. in two senses, 1) to *guard with care*, carefully lay up, or retain, Lu. ii. 51. 2)



with *ἑαυτὸν*, &c. to guard or keep oneself from any thing, wholly abstain from it, Acts xv. 29.

*Διατίθημι*, f. *θήσω*, to place apart, and by impl. to set out in order, arrange, dispose. In N. T. it occ. only in mid. to arrange or dispose any thing, trans. to make a disposition of, I. gener. to appoint, make over, commit to, as *βασιλείαν*, Lu. xxii. 29, foll. by dat. Xen. Cyr. v. 2, 7, δ. *τὴν θυγατέρα*. So of a testamentary disposition, to bequeath. Hence δ *διατιθέμενος*, the testator, Heb. ix. 16, sq. and Class.—II. spec. of a covenant, to make an arrangement with another party. So *διατίθειμαι διαθήκην*, to make a covenant with, foll. by dat. Heb. viii. 10, or *πρὸς* with acc. Acts iii. 25. Heb. x. 16. Sept. and Aristoph. Av. 439, *ἢν μὴ διδωνταί γ' οἷδε διαθήκην ἐμοί*.

*Διατριβῶ*, f. *ψω*, lit. and prop. to rub through, and by impl. to wear away by rubbing, Herod. vii. 120. Hence, to consume, expend, waste, and, as said of time, to spend or pass it, Acts xvi. 12, δ. *ἡμέρας*. xx. 6. xxv. 6 & 14. Sept. So absol. with *χρόνον*, &c. understood, to remain in a place, with an adv. or other adjunct of place, John iii. 22. xi. 54. Acts xii. 19. xv. 35. Sept. and Class.

*Διατροφῇ*, ἡς, ἡ, (*διατρέφω*), nourishment, food, 1 Tim. vi. 8.

*Διαυγάζω*, f. *άσω*, prop. to shine through; and, as said of daylight, to shine forth, dawn, 2 Pet. i. 19.

*Διαυγής*, ἑος, ὁ, ἡ, adj. (*διά* and *αὐγή*), lit. shining through, pellucid, transparent, Rev. xxi. 21, in later Edd. for text. rec. *διαφανής*. Sept. Jos. & Class.

*Διαφανής*, ἑος, ὁ, ἡ, adj. (*διαφαίνω*, to make any object visible through any medium,) pellucid, transparent, Rev. xxi. 21, in text. rec. Others have *διανυτής*. Sept. and Class.

*Διαφέρω*, f. *οίσω*, I. to bear or carry any thing through a place, &c. Mk. xi. 16, *ἵνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ*.—II. to bear asunder, carry different ways, differo, 1) trans. but in N. T. only differri, to be published abroad, Acts xiii. 49, *διαφέρετο ὁ λόγος τοῦ Κυρίου*. Said of a ship, to be borne to and fro, to be driven up and down, Acts xxvii. 27, δ. *ἐν τῷ Ἀδριαῖ*. So Luc. Herm. 28, *ἀλλ' ἀνάγκη ἐν τῷ πελάγῳ διαφέρεσθαι*. 2) intrans. (or reflex. with *ἑαυτὸν* unders.) to bear oneself apart, separate oneself from others. Hence gener. to differ, Sept. and Class. In N. T. it is used in three ways; 1) in the phrase *τὰ διαφέροντα*, 'things that are different,' Rom. ii. 18. Phil. i. 10, and Class. 2) impers. *διαφέρει*, it differs, makes a difference, with dat. of pers. Gal.

ii. 6, *οὐδέν μοι διαφέρει*. Aelian, V. H. i. 25, *ἐμοὶ οὐδέν δ.* and also in lat. Class. 3) foll. by gen. to differ from, i. e. to be other than; usually, and always in N. T. implying a difference of superiority, to be superior, surpass, Matt. vi. 26. x. 51. Lu. xii. 7, et al. Sept. Jos. and Class.

*Διαφεύγω*, f. *ξω*, to flee through, escape by flight, absol. Acts xxvii. 42. Sept. and Class.

*Διαφημίζω*, f. *ίσω*, to rumour abroad, trans. 1) prop. of a thing, δ. *τὸν λόγον*, Matt. xxviii. 15. Mk. i. 45, and Class. 2) of a person, to spread abroad his fame; what is strictly applicable to the thing being applied to the person, Matt. ix. 31, *διαφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ*.

*Διαφθείρω*, f. *εῤῷ*, (*διά*, intrans. and φθ.) to wholly corrupt and destroy; and in pass. to utterly perish. I. gener. and PROP. Lu. xii. 33, *οὐδὲ σῆς διαφθείρει*. 2 Cor. iv. 16, δ. *ἔξω ἄνθρ. διαφθείρεται*. Rev. viii. 9. xi. 18. Sept. and Class.—II. METAPH. to deteriorate, vitiate, spoil. 1) as said of things, δ. *τὰ πράγματα*, to spoil the business. 2) of persons, to wholly corrupt, seduce, Rev. xi. 18, *τοὺς διαφθείροντας τὴν γῆν*, i. e. 'the men of the earth.' Hdian. i. 6, 2. Hdot. v. 51. Also 1 Tim. vi. 5, *διαφθαρμένοι τὸν νοῦν*. Comp. Isocr. Paneg. c. 41, *διφθαρμένους τὴν ψυχὴν* : and so Xen. often uses the word of perverting the mind, or corrupting the morals, or both, and that both by false doctrine and evil example: sometimes with adjuncts, as *γνώμῃς*, &c. In the passage of 1 Tim. it is implied, not only that the mind is perverted, but the conscience corrupted.

*Διαφθορά*, ἁς, ἡ, (*διαφθείρω*), prop. corruption; and metaph. destruction. In N. T. corruption in a phys. sense, putrefaction, i. e. of flesh in the grave, Acts ii. 27, 31. xiii. 35, sq. In xiii. 34, *μηκέτι ὑποστρέφειν σῆς διαφθορὰν*, there is a fig. mode of expression, (like a similar one, Job xxxiii. 28, *ἐλθεῖν εἰς διαφθοράν*), meaning no more to die.

*Διάφορος*, ου, ὁ, ἡ, adj. (*διαφέρω*), gener. different. In N. T. 1) *diverse*, various, Rom. xii. 6. Heb. ix. 10. Sept. and Class. 2) compar. (as in *διαφέρω*, see in v. II.) better, &c. Heb. i. 4. viii. 6.

*Διαφυλάσσω*, f. *ξω*, lit. to guard through, i. e. amidst danger, protect, Lu. iv. 10, δ. *σε*. Sept. and Class.

*Διαχειρίζω*, f. *ίσω*, to have pass through one's hands, to handle, or administer. In mid. *διαχειρίζομαι* in a depon. sense, to thoroughly manage, despatch business. Hence in N. T. as Acts v. 30, and xxvi. 21, and the later writers, like our verb to despatch, in the sense make away with, kill.

διαχλευάζω, f. ασω, (διά intens. and χλ.) to utterly scoff at, deride, absol. Acts ii. 13; in later edd. for text. rec. χλευάζω.

διαχωρίζω, f. ίσω, (διά intens. and χωρ.) to wholly separate any persons or things, Sept. and Class. In N. T. mid. διαχωρίζομαι, in a reciprocal sense, to separate oneself wholly from, depart from, Lu. ix. 33. Sept. and Class.

διδασκτικός, ἡ, ον, adj. apt, or fit to teach, 1 Tim. iii. 2. 2 Tim. ii. 24.

διδάκτορ, ἡ, ον, adj. (διδάσκω,) taught, foll. by gen. of the agent, and used in N. T. I. of persons, taught, instructed, John vi. 45, πάντες διδάκτοί Θεοῦ: a phrase formed on that at Is. liv. 13. Hence, as an adj. learned or skilful, 1 Mac. iv. 7, οὔτοι διδάκτοί πολέμου. —II. of things, taught, communicated by instruction, 1 Cor. ii. 13, ἐν διδακτοῖς ἀνθρωπίνης σοφίας λόγοις. Pind. Olymp. ix. 153, πολλοὶ δὲ διδακταῖς ἀνθρώπων ἀρεταί κλέος ὤρουσαν, 'virtues taught by men.'

διδασκαλία, as, ἡ, (διδάσκω,) teaching, instruction, said 1) of the art or manner of teaching, Rom. xii. 7. 1 Tim. iv. 13, 16. v. 17. Tit. ii. 7, and Class. 2) of the information conveyed by teaching, the instruction it contains, Rom. xv. 4. 2 Tim. iii. 16. Comp. 1 Cor. x. 11. 3) of the things taught, precept, doctrine, Matt. xv. 9. Mk. vii. 7. Eph. iv. 14. Col. ii. 22. 1 Tim. i. 10. iv. 1, 6. vi. 1, 3. 2 Tim. iii. 10. iv. 3. Tit. i. 9. ii. 1, 10. Sept. & Class.

διδάσκαλος, ον, ὁ, (διδάσκω,) a teacher, master, gener. Rom. ii. 20. Heb. v. 12; of the Jewish doctors, Matt. ix. 11. x. 24, et al.; of Jesus Christ, Matt. viii. 19, and oft.; of St. Paul, 1 Tim. ii. 7; of other Christian teachers, 1 Cor. xii. 28, et al.

διδάσκω, f. ξω, I. GENER. to teach, 1) gener. and absol. Matt. iv. 23. ix. 35. Mk. i. 21, et al. saepe. Constr. with acc. of person or thing, or both, Matt. xv. 9. John xiv. 26. 1 Tim. iv. 11, et al. Instead of acc. of thing, infin. as Matt. xxviii. 20. Lu. xi. 1, et al.; or ὅτι, as Mk. viii. 31. Sept. and Class.; or περὶ, with gen. of thing, 1 John ii. 27.—II. SPEC. in the sense to counsel, admonish, &c. Matt. xxviii. 15. John ix. 34. Acts xxi. 21. Heb. viii. 11. Rev. ii. 20, and Class.

Διδαχή, ἡς, ἡ, (from the perf. mid. of διδάσκω,) prop. instruction, and equiv. to διδασκαλία: but used in N. T. 1) of the art of teaching, Mk. iv. 2. xii. 38. 1 Cor. xiv. 6, 26. Tit. i. 9. 2) of the manner or character of any one's teaching, Matt. vii. 28. xxii. 33. Mk. i. 22, 27. Lu. iv. 32. 3) of the thing taught, precept, doctrine,

&c. Matt. xvi. 12. John vii. 16, sq. Acts xvii. 19. Rom. vi. 17. Heb. vi. 2, et al.

Δίδραχμον, ον, τὸ, (dis, apart, and δραχμή,) the double drachma, an Attic silver coin equal to two drachmas Attic; used in Matt. xvii. 24, of the yearly tribute to the temple paid by every Jew, Exod. xxx. 13, sq.

Δίδωμι, f. δώσω, prim. to divide and distribute, and by impl. to make over any thing to any person, denoting voluntary action; but in use it signif. I. GENER. to give, i. e. bestow upon. I. gener. Matt. iv. 9, ταῦτα πάντα σοι δώσω. xiii. 12. xxv. 8. Mk. ii. 26, et al. saepe. —II. said of sacrifice, homage, &c. to offer, present, Lu. ii. 24. Rev. iv. 9, and Class. 3) said of a person who does any thing to or for another, from whom he receives any thing; the source, author, or cause of a favour; to give, grant, &c. 1) gener. Matt. xxi. 23, τίς σοι ἔδωκε τὴν ἐξουσίαν ταύτην; John iv. 12. 1 Cor. vii. 25. 2 Cor. viii. 10, et al. and Class. Hence the phrase δίδοναι τόπον, to give place, i. e. 'make way, yield,' Lu. xiv. 9. Rom. xii. 19. Eph. iv. 27. 2 Thess. iii. 9, and Class. So with an acc. where the idea may often be expressed by the verb cognate with the noun, e. gr. δίδοναι αἶνον, to praise, Lu. xviii. 43, Παῖσφ. 43. διδ. ἀπόκρισιν, to answer, John i. 22. διδ. δόξαν Θεῷ, to glorify, Lu. xvii. 18. John ix. 24. Acts xii. 23. διδ. ἐγκοπήν, 1 Cor. ix. 12. δι. ἐντολήν, John xi. 57. δι. προσκοπήν, 2 Cor. vi. 3. δι. ῥάπισμα, John xviii. 22. δι. χάραγμα, Rev. xiii. 16. 2) said of God or of Christ, as the author or source of what one has, receives, &c. to give, grant, &c. Matt. vi. 11. ix. 8. xii. 39, et al. saepe. So δοῦναι χάριν, to confer grace or favour, Ja. iv. 6. Rom. xii. 3, et al. Used in various constructions; viz. foll. by gen. of part. and by ἐκ τινος in the same sense; sometimes by εἰς: oft. with the dat. and an infin. as neut. subst. instead of an accus.; though sometimes the infin. is implied, as Matt. xix. 11, οἷς δίδονται sc. χωρεῖν: with ἵνα instead of the infin. Mk. x. 37. So with an acc. and infin. to permit, suffer, grant, Acts ii. 27. xiii. 35, οὐδὲ δώσεις τὸν ὅσιόν σου ἰδεῖν διαφθοράν. x. 40. xiv. 3, and Class. As said of evil or punishment, to inflict, 2 Thess. i. 8, ἐκδίκησιν. Rev. xviii. 7, βασανισμὸν. 2 Cor. xii. 7, σκόλοψ: metaph. of things, which are the cause or occasion of any thing, to impart, cause, Acts iii. 16, ἡ πίστις ἔδωκεν αὐτῷ τὴν ὀλοκληρίαν. And so in Class.—II. SPEC. to give up, deliver over, i. e. put into the hands of any one, 1) gener. Matt. xix. 7. Lu. vii. 15, et al. saepe. 2) in the sense to commit, or entrust, namely, to the

charge of any one, and said both of *things*, Matt. xvi. 19. xxv. 15. Mk. xii. 9. Lu. xii. 48, al. Sept. and Class.; and *persons* delivered over to one's charge, for instruction, &c. John x. 29. xvii. 6, 9, 22, 24. Heb. ii. 13. 3) to give, i. e. *deliver oneself, devote oneself*, to any one, 2 Cor. viii. 5; or for any one, ὑπὲρ or περί τινος, in the sense to *encounter death for*; or as a ransom (ἀντίλυτρον) for, Gal. i. 4. 1 Tim. ii. 6. Tit. ii. 14; see Lu. xx. 19. John vi. 51. So also δύναι τὴν ψυχὴν αὐτοῦ λυτρὸν ἀντί, Matt. xx. 28. Mk. x. 45. Jos. and Class. 3) to give forth, to render, yield, said both of persons, Rev. xx. 13, ἔδωκεν ἡ θάλασσα τοὺς νεκροὺς τοὺς ἐν αὐτῇ, and things, Lu. vi. 38; and also metaph. of rendering an account to any one, Rom. xiv. 12, and Class.; also spec. of what is given as a recompense for labour, to pay, Matt. xx. 4, 14. Mk. xiv. 11. Rev. xi. 18, et al. and Class.; likewise said of the earth, as yielding its fruits, Matt. xiii. 8. Mk. iv. 7, 8. Sept. & Class. 4) by Hebraism, used for τίθημι, to put or place, and that both prop. to put any thing upon any thing, Lu. xix. 23. Rev. viii. 3; and metaph. in the sense to apply, in the Latinism, δύναι ἐργασίαν, dare operam, to use one's efforts to effect any thing, Lu. xii. 58; also of miracles, to exhibit, Matt. xxiv. 24. Acts ii. 19, and Sept. Finally, with a double acc. of person and thing, as office, to appoint, constitute, Eph. i. 22, αὐτὸν ἔδωκε κεφαλὴν ὑπὲρ πάντα, and Sept.; or, as said of a law, or ordinance, to ordain, John vii. 19 & 22. Gal. iii. 21. δ. διαθήκην περιτομῆς, Acts vii. 8, and Sept.

Διευγείρω, f. εἰρω, to rouse up, 1) prop. of *awakening* persons from sleep, Matt. i. 24. Mk. iv. 38, sq. Lu. viii. 24. Jos. and Class. 2) fig. of things, e. gr. the sea, to agitate, John vi. 18; or, as said of the mind, to stir up, incite, 2 Pet. i. 13. iii. 1. 2 Macc. vii. 21. xv. 10.

Διευθυμέομαι, to thoroughly revolve in mind, to consider carefully, Acts x. 19. in rec. Edd. for ἐνθυμ.

Διέξοδος, ου, ἡ, a free passage through any place, a pass. In N. T. a *thoroughfare* where several streets meet, and many persons have to pass through. Matt. xxii. 9.

Διερμηνευτής, ου, ὁ, (διερμηνεύω,) an interpreter, 1 Cor. xiv. 28.

Διερμηνεύω, f. εὔσω, to fully interpret, or expound any thing, trans. Lu. xxiv. 27. absol. ix. 36. 1 Cor. xii. 30. xiv. 5, 13, 27, and Class.

Διέρχομαι, f. ελεύσομαι, gener. to come or go through, to pass through or along, to traverse. In N. T. it is used I. PROP. foll. either by διὰ with gen. of place, Matt. xii. 43. Lu. xi. 24, δ. δι' ἀνδρῶν

τόπων, and iv. 30. xvii. 11. John iv. 4. Mk. iv. 35. Lu. viii. 22, to pass over a sea, et al.; or by acc. of place, as Lu. xix. 1, δ. τὴν Ἱερικὴν. Acts xii. 10, et al. Heb. iv. 14, δ. τοὺς οὐρανοὺς, 'has passed throughout [all] the heavens, so as to reach the throne of God.' So also Sept. and Class. Absol. but with an acc. underst. as γῆν, χώραν, or the like, Acts viii. 4, 40, διερχόμενος εὐηγγελίζετο τὰς πόλεις πάσας. x. 38. xvii. 23. xx. 25. Hom. II. vi. 392, διερχόμενος μέγα ὄστυ. Foll. by gen. of place, to go through the country as far as, Acts xi. 19, 22; and hence simply to pass through a place as far as, Lu. ii. 15. Acts ix. 38.—II. FIG. 1) of persons, εἰς πᾶντας ἀνθρώπους ὁ θάνατος διήλθε, Rom. v. 12. 2) of things, as a sword, to pass through, pierce, Lu. ii. 35; or fig. as said of a rumour, to pass through a country, to spread abroad, Lu. v. 15, διήρχετο ὁ λόγος περὶ αὐτοῦ. So Thuc. vi. 46. Xen. An. i. 4, 7, διήλθεν ὁ λόγος.

Διερρωτάω, f. ἥσω, lit. to inquire through, so as to find out any place, person, or thing, Acts x. 17, δ. τὴν οἰκίαν.

Διετής, ἑος, ὁ, ἡ, adj. (δις, bis, and ἔτος,) two years old, Matt. ii. 16, ἀπὸ διετούς, scil. παιδός, καὶ κατωτέρω.

Διετία, ας, ἡ, (διετής,) a period of two years, Acts xxiv. 27. xxviii. 30.

Διηγέομαι, f. ἥσομαι, dep. mid. (διὰ & ἡγ.) prop. to lead or conduct throughout. Hence fig. to go through with any narration, to recount or relate any thing fully: a term appropriate to historical narrations; e. gr. Thuc. vi. 54. trans. and foll. by acc. of thing, and dat. of pers. with other adjuncts, as πῶς, ὅσον, περὶ, Mk. v. 16. ix. 9, ἵνα μηδενὶ διηγῶσινται ἃ εἶδον. Lu. viii. 39, δ. ὅσα ἐποίησέ σοι ὁ Θεός. Sometimes it has the sense of *encomiastic narration*, as Lu. viii. 39, (see Ps. xlviii. 13.) and ix. 10. Acts viii. 33. ix. 27. xii. 17. Heb. xi. 32.

Διήγησις, εως, ἡ, (διηγέομαι,) a narrative or history, Lu. i. 1. Sept. & Class.

Διηλεκτής, ἑος, ὁ, ἡ, adj. (διὰ & ἡλεκτής, prop. carried through, i. e. extended in length, as said of space, Hom. II. xii. 134.) but sometimes *protracted*, as said of time, and that even to the utmost length. So Luc. Ver. Hist. i. 19, νυκτὶ διηλεκτῇ πᾶσα κατείχετο. In N. T. used only of time, in the adverb. phrase εἰς τὸ διηλεκτῇ, for adv. continually, perpetually, Heb. x. 1, for ever, and x. 12, 14. Sept. and later Class.

Διθάλασσος, ου, ὁ, ἡ, adj. (δις, bis, and θάλασσα,) situated between two seas, as *bimaris*, the term applied to Corinth, Hor. Od. i. 7, 2. In N. T. said of a *shoal* or sand-bank, raised by two opposite currents,

and situate at their confluence, Acts xxvii. 41. So Dio Chrys. v. p. 83, *τραχέα καὶ διέδραττα*.

*Δικνέομαι*, f. *ζομαι*, prop. *to go or pass through, traverse*, but in N. T. *to penetrate*, i. e. pierce through, Heb. iv. 12, *ὁ ἀπὸ μερισμοῦ ψυχῆς τε καὶ πνεύματος*, i. e. 'the inmost recesses of the heart.' So Galen ad Glaucom: *εἰς βάθος αὐτῶν οὐ δικνέσθαι τὴν δύναμιν*.

*Δίστημι*, prop. *to separate or divide, put asunder*, Sept. and Class.; but also used in a reciprocal sense, *to separate oneself, be separated*, foll. by *ἀπὸ*, Lu. xxiv. 51. Acts xxvii. 28, *βραχὺ δὲ διαστήσαντες*, sc. *ἑαυτοῦς*: also of time, *to pass away, elapse*, Lu. xxii. 59, *διαστάσης οὐκ ἕως μίας*.

*Διςχυρίζομαι*, f. *ίσομαι*, dep. mid. *to thoroughly affirm, strongly assert*, Lu. xii. 59. Acts xii. 15. Jos. and Class.

*Δικαιοκρισία*, ac, ἡ, (*δικαίος & κρίσις*), *just or right judgment*, Rom. ii. 5. Comp. 2 Thess. i. 5.

*Δίκαιος*, αἰα, ov, adj. *right, just*, lit. 'that which is agreeable to *δίκη*,' i. e. 'what is laid down as a rule of action.' Such, at least, is the moral sense of the word, according to its general acceptation in the N. T. & Class. That, however, is founded on the primary physical sense, namely, what is *fit, right, and just*. Thus it is said of numbers, *full*, or measures, *complete*. So Herodot. ii. 147, *δίκαιοι ὀργυαί*: also of a chariot that runs *evenly*, without swerving to one side or the other in its course. Thus the Hebr. term *פָּרָס* to which *δικαίος* gener. corresponds in the Sept. means prop. *equal*, as said of weights and measures, or even as said of a balance; or rather *straight, rectus*, as opp. to what is crooked. Whence, in the moral sense, *right*, as opposed to *wrong*. But the term is almost always used in a moral sense, I. of one who deals out even-handed justice, acting alike to all, or *impartial*, as said of a judge, 2 Tim. iv. 8, *ὁ δ. κριτής*. Rev. xvi. 5, *just*, of a judgment or decision, John v. 30, *κρίσις* δ. vii. 24. Lu. xii. 57. 2 Th. i. 5, 6. Rev. xvi. 7. xix. 2. Sept. and Class.—II. of character or conduct, *upright, virtuous*, lit. 'just as it should be'; also gener. *good*: but *ὁ δίκαιος* is strictly 'one who does what is right'; while *ὁ ἀγαθός* is 'one who does good.' In this sense the term is used both of things, as 1 John iii. 12, *ἔργα* δ. Rom. vii. 12, *ἐντολὴ δ.* and Matt. xx. 4, 7. Col. iv. 1. Eph. vi. 1. Phil. i. 7. 2 Pet. i. 13, *τὸ δίκαιον*, 'what is right and just to be done or rendered'; and of persons, e. gr. Matt. v. 45. Lu. v. 32, et al. Sept. and Class. But it is espec. used of those whose 'hearts are right with God,'

*righteous, pious, godly*, Matt. xiii. 43, 49. xxiii. 29. xxv. 46. Mk. vi. 20, et al. Rom. i. 17, *δίκαιος ἐκ πίστεως*, equiv. to *δικαιωθείς διὰ π.* Sept. oft. Finally, it is used *par excellence* of God, John xvii. 25. Rom. iii. 26. 1 John ii. 29, or *Christ*, Acts iii. 14. vii. 52. xxii. 14. 1 John ii. 1. iii. 7, and Sept.

*Δικαιοσύνη*, ης, ἡ, (*δικαίος*), prop. 'the doing or being what is right and just,' viz. I. 'the doing alike to all,' preserving even-handed justice, as said of a judge, Acts xvii. 31. Rev. xix. 11. Heb. xi. 33, *ἐργάσαντο δικαιοσύνην*. Rom. ix. 28, and Sept.—II. of character, or conduct, as regards persons, i. e. 'the being just as we should be,' *rectitude*, righteousness, virtue. So of actions, equiv. to *τὸ δίκαιον*, Matt. iii. 15, *πληρῶσαι πάντων* δ.: also of disposition, &c. 1) in a popular sense, Eph. v. 9. 1 Tim. vi. 11. 2 Tim. ii. 22. Heb. i. 9, and Sept.; also including the idea of kindness, or benignity, 2 Cor. ix. 9. 2 Pet. i. 1, and in later edd. Matt. vi. 1. Sept. 2) said of that righteousness which has regard to God and the Divine law; and that whether merely *external*, and consisting in the observance of outward precepts, Phil. iii. 6, 9, *δικ. ἡ ἐν νόμῳ*, or *ἐκ νόμου*, or *internal and spiritual*, when the heart is right with God, *righteousness, piety, godliness*, Matt. v. 6, 10, 20. vi. 33. xxi. 32. Lu. i. 75. Acts x. 35. xxiv. 25. Rom. vi. 16, 18, and oft. Sept. and Joseph. Hence, *ἡ δικ. ἡ ἐκ* or *διὰ πίστεως*, scil. *ἐν Χριστῷ*, 'where faith is counted or imputed as righteousness,' Rom. ix. 30. x. 6. Phil. iii. 9. *ἡ κατὰ πίστιν*, Heb. xi. 7, al.; and by meton. CHRIST, as the source or author of righteousness, 1 Cor. i. 30. Hence, too, *δ. τοῦ Θεοῦ* objectively, i. e. 'the righteousness which God approves or bestows,' Rom. i. 17. iii. 21, 25, 26; and by meton. *δικ. Θεοῦ* is equiv. to *δίκαιοι παρὰ Θεῷ*, 2 Cor. v. 21. Finally, as said in the highest sense of God *subjectively*, i. e. as an attribute of his character, Rom. iii. 5; and perhaps of Christ, John xvi. 8, 10.—III. by meton. in the sense of the being regarded as just, i. e. the imputation of righteousness, justification, equiv. to *δικαίωσις*, Rom. v. 17, 21. x. 4, 5. 2 Cor. iii. 9. Gal. ii. 21. iii. 21. v. 5. Put for the mode of justification, Rom. x. 3.

*Δικαιόω*, f. *ώσω*, (*δικαίος*), *to justify*, i. e. *to regard, or declare as just*, trans. I. as a matter of right, justice, &c. *to absolve* or *acquit* of any charge, as opp. to being condemned, Matt. xiii. 37. 1 Cor. iv. 4; foll. by *ἀπὸ* with gen. of thing, Acts xiii. 39. Rom. vi. 7, *ἀπὸ ἀμαρτίας*. and Sept. So *δικαιοῦν ἑαυτὸν*, *to justify*, i. e. excuse, oneself, Lu. x. 29. So Gen. xlv. 16. Eccles. x. 29.—II. as said of

character, &c. to declare to be just as it should be, i. e. to pronounce right, &c. and used both of things, to regard as right and proper, eq. to ἀξιώω, Herodot. i. 89. Jos. Ant. ix. 9, 1, and of persons, as alone in N. T. to recognise or declare any one as righteous, virtuous, &c. Hence, 1) by impl. to vindicate, approve, honour; and in pass. to receive honour, Lu. vii. 29, δ. τὸν Θεόν. So Matt. xi. 19. Lu. vii. 35, ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς. On 1 Tim. iii. 16, see my note. 2) in relation to God and the Divine law, to declare righteous, regard as pious, Lu. xvi. 15, οἱ δικαιοῦντες ἑαυτοὺς ἐνώπιον τῶν ἀνθρώπων. Said espec. of the justification bestowed on men through Christ, in which he is said to regard and treat them as righteous, absolving them from the guilt of sin, and admitting them to the Divine favour, Rom. iii. 26, δικαιοῦντα τὸν ἐκ πίστεως Ἰησοῦ. iv. 5. viii. 30, 33. Gal. iii. 8. So pass. of men, to be justified, e. gr. πιστεύει or ἐκ πίστεως, Rom. iii. 28. v. 1. Gal. ii. 16. iii. 24. ἐξ ἔργων or οὐκ ἐξ ἔργων, Rom. iii. 20. iv. 2. Gal. ii. 16. οὐκ ἐν νόμῳ, Gal. iii. 11, et al.—III. in the sense to make or cause any one to be upright, &c. And in mid. to make oneself upright, i. e. to be upright, virtuous, &c. aor. 1. pass. in mid. sense, Rev. xxii. 11, ὁ δίκαιος δικαιώθηται.

Δικαίωμα, ατος, τό, (δικαίω,) prop. 'any thing justly or rightly done;' hence, right, justice, equity, 1) as said of a 'doing any one right' or justice in a judicial sentence, whether favourable, justification, acquittal, Rom. v. 16, or unfavourable, condemnation, judgment, Rev. xv. 4. Hence, 2) a decree, as laying down what is right and just, an ordinance, law, precept, Lu. i. 6. Rom. i. 32. ii. 26. viii. 4. Heb. ix. 1, 10. Sept. Jos. and Class. 3) as said of character, &c. righteousness, piety towards God, and the virtue agreeable thereto; used of the saints, Rev. xix. 8; of Christ, as manifested in his obedience to God the Father, Rom. v. 18.

Δικαίως, adv. (δικαίος,) justly, rightly, 1) as regards strict justice, Lu. xxiii. 41. 1 Pet. ii. 23. Sept. and Class. 2) as to what is 'right and proper,' 1 Cor. xv. 34. Sept. and Class. 3) as to what respects duty to God, righteously, piously, 1 Thess. ii. 10. Tit. ii. 12.

Δικαίωσις, εως, ἡ, (δικαίω,) prop. 'the act of doing justice on any one,' espec. in trial, and that whether by acquittal, or as gener. by condemnation and punishment. In N. T. only used in the former sense, as said of the justification, i. e. acquittal or pardon, which God grants to man, through Christ. Rom. iv. 25. v.

18. So Jos. Ant. xviii. 1, 3, δικαιοῦσιν εἶναι, οἷς ἀρετῆς ἐπιτηδεύσεις γέγονε.

Δικαστής, οὔ, ὁ, (δικάζω,) a judge, Lu. xii. 14. Acts vii. 27, 35. Sept. and Class.

Δίκη, ης, ἡ, prop. right or justice, espec. in a judicial process; or gener. what is laid down (δίκω, jacio) as right for men to do; so θεσμός and θέμις, from τίθημι, to lay down, νόμος, from νέμω, law, from λέγω, to lay down, as a rule of conduct. Hence, the sentence passed, whether for acquittal or for condemnation, as often in Class. So in N. T. it denotes gener. punitive justice, I. in the sense judgment, such implying punishment, Acts xxv. 15, κατ' αὐτοῦ δίκην, and gener. punishment, vengeance, 2 Th. i. 9. Jude 7. Sept. and Class.—II. as the name of the heathen goddess of justice, Nemesis, Vengeance, Acts xxviii. 4, and Class.

Δίκτυον, ου, τό, (δίκω, to cast,) a casting-net, in opp. to a large drag-net, whether for hunting or fishing, espec. the latter, as Matt. iv. 20, sq. Mk. i. 18, sq. Lu. v. 2—6. John xxi. 6, 8, 11, and Class.

Δίλογος, ου, ὁ, ἡ, adj. (dis, bis, and λέγω,) prop. 'uttering the same speech twice.' Class. In N. T. double-tongued, deceitful, i. e. saying one thing and meaning another, 1 Tim. iii. 8.

Διό, conj. equiv. to δι' ὃ, on which account, wherefore, therefore, Matt. xxvii. 8. Lu. i. 35, et saepe al.

Διοδεύω, f. εὔσω, (διὰ and ὀδεύω,) to travel through any country, traverse it; foll. by acc. of place, Acts xvii. 1, or κατὰ with acc. Lu. viii. 1. Sept. and Class.

Διόπερ, (διό, strengthened by περ,) on which very account, 1 Cor. viii. 13. x. 14. xiv. 13, and Class.

Διοπετής, έος, ὁ, ἡ, adj. (Διός, gen. of Ζεύς, and πέτω, equiv. to πίπτω,) fallen from Jove, i. e. 'the heaven-descended,' Acts xix. 35, τοῦ διοπετοῦς, sub. ἀγάλματος, which word is expressed in Herodian i. 11, 2. See my note in loc.

Διόρθωσις, εως, ἡ, (διορθόω, to thoroughly rectify,) a reformation, thorough improvement, Heb. ix. 10, καιρὸς διορθώσεως, meaning 'the time of a better dispensation under the Messiah.' Jos. and Class.

Διορύσσω, f. ξω, to dig through any thing, espec. the walls of houses, Matt. vi. 19, sq. xxiv. 43. Lu. xii. 39. Sept. and Class.

Διότι, conj. for δι' ὅτι, equiv. to διὰ τοῦτο, ὅτι, on account of this that, for this reason that, i. e. simply because, or

or, Lu. ii. 7. xxi. 28. Acts xvii. 31. Rom. i. 19. Gal. ii. 16. Sept. and Class.

Διπλός οὖς, ὅη ἡ, ὅον οὖν, adj. (δῖς and πλέω, an obsol. form, whence πλέω,) prop. *double*; but in N. T. and also in Sept. and Class. meaning not simply double, but *great*, or *increased*, both as regards what is *good*, as reward, 1 Tim. v. 17, διπλῆς τιμῆς ἀξ. or *evil*, as punishment, Rev. xviii. 6, διπλώσατε αὐτῇ διπλᾶ. Sept. and Class. Comparative, διπλότερον, as adv. *twofold-more*, Matt. xxiii. 15.

Διπλώω, f. ὥσω, (διπλός,) *to double*, Rev. xviii. 6, διπλώσατε αὐτῇ διπλᾶ, lit. 'double to her doubly,' render to her a twofold punishment.

Δῖς, numer. adv. *bis*, *twice*, Mk. xiv. 30, 72. Lu. xviii. 12. Jude 12, δῖς ἀποθανόντα, *utterly dead*. So the phrase ἐπαξ καὶ δῖς, *once and again*, *aliquoties*, *somewhat frequently*. So the Class. δῖς καὶ τρίς.

Διστάζω, f. ἄσω, (δῖς, στάω,) 1) prop. 'to stand where two ways meet,' and by impl. to be in doubt which to choose. 2) metaph. 'to be in doubt as to any course of action,' Matt. xiv. 31, εἰς τί ἐδίστασας; xxviii. 17, οἱ δὲ ἐδίστασαν. Plut., Diod. Sic., and Synes.

Δίστομος, ου, ὁ, ἡ, (δῖς, στόμα,) prop. *double-mouthed*, gener. and as the edge of a sword or axe is fig. called its *mouth*, so δίστομος is used for *two-edged*, both in N. T. Heb. iv. 12. Rev. i. 16. ii. 12. Sept. and Class.

Δισχίλιοι, αι, α, ordin. adj. 2000. Mk. v. 13.

Διύλιζω, f. ἴσω, (διὰ, ὑλίζω,) prop. *to pass any liquid through a strainer*, (so Dioec. iii. 9, ὑλίζεται δι' ὀθονίου,) in order to separate from it the ὕλη, or material particles, in order that they be *strained off* and *out*, and so *to strain out* or *off*, Matt. xxiii. 24, δ. τὸν κώνωπα. Sept. Plut. Artemid.

Διχάζω, f. ἄσω, (δίχα,) prop. *to cut in two*, *divide into two parts*. Sept. and Class. But in N. T. metaph. *to set one at variance with another*, διχάζειν τινα κατὰ τινος, Matt. x. 35, equiv. to δίχα ποιεῖν in Class.

Διχοσταςία, ας, ἡ, (δίχα, στάσις,) prop. *a division into two parts*, or *a standing at two*, and metaph. *dissension*, or *discord*, Rom. xvi. 17. 1 Cor. iii. 3. Gal. v. 20, and Class.

Διχοτομέω, f. ἴσω, (δίχα, τομή,) prop. *to cut in two*, Jos. Ant. viii. 2, 2. Polyb. vi. 28, 2, or *to cut in pieces*, Polyb. x. 15, 5, denoting a horrible mode of putting to death in use among the Hebrews

and other ancient nations. In N. T. the word is used gener. and fig. in the sense, *to inflict severe punishment*, to as it were cut asunder by scourging, Matt. xxiv. 51. Lu. xii. 46. So Hist. Susan. ver. 55, σχίσαι σε μέσον. Arrian Epict. iii. 22, ἐλύσας ἔτεμεν (αὐτόν), also *scindere* and *discindere* in Latin.

Διψάω, f. ἴσω, *to thirst*, *to be athirst*, 1) prop. and intrans. Matt. xxv. 35, 37, 42, 44. Joh. iv. 13, 15. xix. 28. Rom. xii. 20. 1 Cor. iv. 11. Rev. vii. 16. Sept. and Class. 2) metaph. and trans. *to thirst after*, *long for*, Matt. v. 6, δ. τὴν δικαιοσύνην, meaning piety towards God, and its attendant spiritual privileges, Wisd. xi. 14. Jos. B. i. 32, 2. Hence absol. *to thirst*, i. e. after the dispositions and privileges of the children of God, John iv. 14. vi. 35. vii. 37. Rev. vii. 16. xxi. 6. xxii. 17. Ps. xlii. 2, and Class.

Δίψος, εος, τὸ, *thirst*, 2 Cor. xi. 27. Sept. and Class.

Διψυχος, ου, ὁ, ἡ, adj. (δῖς, ψυχή,) *double-minded*, *wavering*, Ja. i. 8. iv. 8. Clem. Alex. but not in Class.

Διωγμός, ου, ὁ, (διώκω,) prop. *an eager pursuit* of any one; and as that often implies hostility, so the word came to mean *persecution*, as Matt. xiii. 21. Mk. iv. 17, et saepe al. Sept. and rarely in later Class.

Διώκτης, ου, ὁ, (διώκω,) *a persecutor*, 1 Tim. i. 13.

Διώκω, f. ξω, prop. *to cause to flee*; hence gener. *to pursue after* fleeing enemies. Sept. and Class. Hence in N. T. 1) *to pursue with malignity*, *to persecute*; foll. by acc. expr. or impl. Matt. x. 23. xxiii. 34. Acts xxvi. 11. Rev. xii. 13, and Class. So gener. *to persecute*, *harass*, Matt. v. 10, sq. Lu. xxi. 12. John v. 16. Acts vii. 52. Rom. xii. 14. Gal. i. 13, 23. vi. 12, and Sept. 2) *to pursue*, *follow*, in order to overtake persons, Lu. xvii. 23, and Class. also metaph. of things, *to follow after*, *pursue earnestly*, in order to attain, Rom. ix. 30, sq. 1 Cor. xiv. 1. 1 Tim. vi. 11. Heb. xii. 14, absol. *to follow*, *press forward after*, Phil. iii. 12, 14. Sept. and Class.

Δόγμα, ατος, τὸ, (δοκέω,) *a decree*, *ordinance*, e. gr. of a prince, Lu. ii. 1. Acts xvii. 7; of the Mosaic law, Eph. ii. 15. Col. ii. 14; of the apostles, Acts xvi. 4. Sept. and Class.

Δογματίζω, f. ἴσω, *to make a decree*, equiv. to Class. δόγμα τιθέναι. In N. T. mid. δογματίζομαι, *to suffer a law to be prescribed to oneself*, *to be subject to its ordinances*, Col. ii. 20.

Δοσκέω, f. ξω, *to seem*, or *appear*, neut.

and intrans. I. as used with a reflex. pron. expr. or impl. denoting SELF, δοκῶ ἑμαυτῷ, 'I seem to myself, am of opinion, suppose,' foll. by infin. pres. Acts xxvi. 9. Hence gener. as an act. intrans. verb, in the above sense, the reflex. dat. being suppressed, i. e. *to be of opinion that*, 1) foll. by infin. with the same subject, e. gr. with infin. pres. expressing continued action, Matt. iii. 9, μὴ δόξητε λέγειν ἐν ἑαυτοῖς. Lu. viii. 18. xxiv. 37. John v. 39. xvi. 2, δόξη λατρεῖαν προσφέρειν τῷ Θεῷ. Acts xii. 9, and Class. With infin. perf. implying action completed, Acts xxvii. 13, δόξαντες τῆς προθέσεως κεκρατηκέναι. 1 Cor. viii. 2. Phil. iii. 4, and Class. 2) foll. by infin. with a different subject in the acc. Mk. vi. 49, ἔδοξαν φάντασμα εἶναι. 1 Cor. xii. 23. 2 Cor. xi. 16. Sept. and lat. Class. 3) foll. by ὅτι and infin. Matt. vi. 7, δοκοῦσι γὰρ ὅτι, &c. xxvi. 53. Lu. xii. 51, et al. ssepe. 4) absol. Lu. xvii. 9, οὐ δοκῶ. Matt. xxiv. 44. Lu. xii. 40, ἦ ὦρα οὐ δοκεῖτε. Heb. x. 29.—II. used in reference to OTHERS, *to seem, or appear*, foll. by dat. and infin. Lu. x. 36, τίς οὖν πλησίον δοκεῖ σοι γαγονέαι; without dat. but with infin. of the same subject, which then takes the adjuncts in the nomin. Acts xvii. 18, ξένων δαιμονίων δοκεῖ καταγγελεὺς εἶναι. 1 Cor. xii. 22. 2 Cor. x. 9. Heb. xii. 11, and Class. Said also, with modest delicacy, of what is *real* and certain, Mk. x. 42, οἱ δοκοῦντες ἀρχεῖν. Lu. xxii. 44. 1 Cor. xi. 16. Gal. ii. 9. Heb. iv. 1. Jos. and Class. Yet see my note on Mk. x. 42. At Gal. ii. 2, 6, οἱ δοκοῦντες εἶναι, and οἱ δοκ. the sense is, 'those who were esteemed something, persons of consequence.' See my note there, 1 Cor. iii. 18. & xiv. 37.—III. IMPERS. δοκεῖ μοι, 1) as equiv. to person. *to think or suppose*, either interrog. τί δοκεῖ σοι, or ἡμῖν, or ὑμῖν; Matt. xvii. 25. xviii. 12. xxi. 28, al. or without interrog. Acts xxv. 27, ἀλογον γὰρ μοι δοκεῖ, and Class. 2) *it seems good to me*, equiv. to pers. I determine, resolve, Lu. i. 3. Acts xv. 22—34. Jos. and Class. So partic. neut. τὸ δοκοῦν μοι, denoting *one's will or pleasure*, Heb. xii. 10, κατὰ τὸ δοκεῖν αὐτοῖς, and Class.

Δοκιμάζω, f. ἄσω, (δόκιμος,) I. PROP. & GEN. *to try, prove, put to proof*, the genuineness of any article, espec. metals, &c. by fire, ringing, or the touchstone, 1 Pet. i. 7. 1 Cor. iii. 13. Sept. and Class. So of other things, tried by *using*, Lu. xiv. 19, or gener. and fig. *in any way*, Rom. xii. 2. 1 Cor. xi. 28. Gal. vi. 4. Eph. v. 10. 1 Th. ii. 4, τὰς καρδίας ἡμῶν. v. 21. Sept. Jos. and Class. Also of *persons*, 'to try or put to the proof,' as to the genuineness or reality of any alleged quality, 2 Cor. viii. 8, γνήσιον δ. and ver. 22. xiii. 5, ἑαυτοὺς

δ. 1 Tim. iii. 10. 1 John iv. 1. Said of God, *to put to the proof* his moral attributes, equiv. to *πειράζειν*, Heb. iii. 9. From this sense of *proving* arises by impl. that of *examining, judging of, estimating, distinguishing*, Lu. xii. 56, τὸ πρόσωπον τῆς γῆς καὶ τοῦ οὐρανοῦ οἴδατε δ. Rom. ii. 18. Phil. i. 10.—II. SPEC. in the sense *to regard as proved or tried*, and conseq. *to approve, judge proper*; said of *persons*, 1 Cor. xvi. 3, οὓς ἐὰν δοκιμάσητε. 1 Thess. ii. 4, δεδοκιμάσαμεθα. Jos. Ant. iii. 4, 1. Diod. Sic. iv. 7; of *things*, Rom. i. 28, οὐκ ἐδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει. Jos. Ant. i. 7, l. ii. 7, 4. Sept.

Δοκιμή, ἡ, prop. *proof, trial*, gener. In N. T. 1) the state of *being tried, a trying*, as of faith by affliction, 2 Cor. viii. 2, ἐν πολλῇ δοκιμῇ θλίψεως, 'trial by affliction.' 2) *the having been tried and approved, tried probity, approved integrity*, Rom. v. 4, ἡ δὲ δοκιμὴ ἐλπίδα, scil. κατεργάζεται. 2 Cor. ii. 9. ix. 13, τῆς δοκ. τῆς διακονίας, 'tried probity, as exhibited in this ministry.' Phil. ii. 22, τὴν δοκίμην αὐτοῦ γινώσκετε, 'ye know his excellent or approved disposition.'

Δοκίμιον, ου, τὸ, (δόκιμος,) prop. *proof, test*, that by which any thing is tried, Hdian ii. 10, 12. In N. T. equiv. to δοκιμή, *proof, trial*, gener. either act. *a trying*, Ja. i. 3, δ. ὑμῶν τῆς πίστεως, or pass. *tried probity or approved faith*, 1 Pet. i. 7.

Δόκιμος, ου, ὁ, ἡ, adj. (δέχομαι,) prop. said of money that, having passed the assay, is *current* and *receivable*, or is approved by the king or state, and received as current by the people. Hence metaph. *tried, approved* as genuine, Rom. xvi. 10. 1 Cor. xi. 19. 2 Cor. x. 18. xiii. 7. 2 Tim. ii. 15. Ja. i. 2, and Class.; also by impl. *acceptable, well reported of*, Rom. xiv. 18, δ. τοῖς ἀνθρώποις, and Class.

Δοκός, ου, ἡ, (δέχομαι,) prop. *a beam or rafter*, Sept. and Class.; but in N. T. Matt. vii. 3. Lu. vi. 41, sq. as opp. to κάρφος, it rather denotes *a solid piece of wood*. Sept. and Class.

Δόλιος, ια, ου, adj. (δόλος,) *deceitful*, 2 Cor. xi. 13. Sept. and Class.

Δολιόω, f. ὥσω, (δόλος,) *to use deceit*, intrans. Rom. iii. 13, ταῖς γλώσσαις αὐτῶν ἐδολίουσαν.

Δόλος, ου, ὁ, (δέλω, to take with a bait, whence δέλεαρ, a bait,) prop. *a bait*, Hom. Od. xii. 252. Hence metaph. *deceit, guile*, Matt. xxvi. 4. Mk. vii. 22, & oft. Sept. and Class.

Δολόω, f. ὥσω, (δόλος,) in early Class. *to deceive*, but in later, *to falsify*, i. e. to adulterate, corrupt, by foreign admixture, espec. wine or money. So 2 Cor. iv. 2, δ. τὸν λόγον τοῦ Θεοῦ, equiv. to

καπηλεύοντες τὸν λόγον τοῦ Θεοῦ at ii. 17; i. e. 'adulterating the Gospel by the impure admixture of Jewish tradition.'

Δόμα, ατος, τὸ, (δόδομαι perf. pass. of δίδωμι,) a gift, Matt. vii. 11. Phil. iv. 17. Eph. iv. 8. Sept. and Plut.

Δόξα, ης, ἡ, (δοκέω, to seem,) prop. a seeming or appearance, Jos. Ant. i. 11, 2, οἱ δὲ δόξαν αὐτῷ παρέσχον ἐσθιόντων: also a notion or idea, Luc. ii. 287, ὡς μὴ δόξαν ἀγνοίας ἢ ἀμαθίας παράσχωμαι. Thus it came to denote opinion, either that which one has of any thing, Herodot. i. 79. Xen. Mem. iv. 8, 10, or that which others have of us, espec. a favourable one. Hence the sense honour, glory, which is often found in the Class. and the N. T. with some modifications however, I. as said of honour paid or done to any laudable action, Lu. xiv. 10, τότε ἵσταται σοι δόξα ἐνώπιον, &c. John viii. 54. 2 Cor. vi. 8. John v. 41, 44, λαμβάνειν δόξαν παρὰ ἀνθρώπων. John xii. 43. 1 Th. ii. 6, al. So in the phrase εἰς τὴν δόξαν τοῦ Θεοῦ, 'to the honour and glory of God,' i. e. 'that God may be glorified,' Rom. iii. 7. xv. 7. Phil. i. 11. And so πρὸς δόξαν τοῦ Θεοῦ, 2 Cor. i. 20, and ὑπὲρ τῆς δόξης τοῦ Θεοῦ, John xi. 4. So λαβεῖν τὴν δόξαν, 'to be extolled in praises,' &c. Rev. iv. 11. So in ascriptions, Lu. ii. 14, δόξαν ἐν ἡσίστοις Θεῷ. Rom. xi. 36. Gal. i. 5. 1 Pet. iv. 11, al.; also said, like Lat. decus, by meton. of the ground, or source of honour and glory, 1 Cor. xi. 15. 2 Cor. viii. 23. Eph. iii. 13. 1 Th. ii. 20.—II. as used of that which excites admiration, and to which honour is ascribed, and that in various views, 1) said of external CONSTITUTION, i. e. dignity, glory, 1 Pet. i. 24, τῶσα δ. τῆς σαρκὸς ὡς ἄνθος. Heb. ii. 7. So by meton. of that which reflects or exhibits this dignity, 1 Cor. xi. 7, γυνὴ δι δόξας ἀνδρός ἐστίν. Apocr. & Jos. Said of kings and regal majesty or splendour, Matt. xix. 28. xxiv. 30. Mk. x. 37. xiii. 26. Lu. ix. 26, et al.; also of the accompaniments of royalty, as splendid apparel, Matt. vi. 29. Lu. xii. 27; or wealth, Matt. iv. 8. Lu. iv. 6, al. Said in plur. by meton. for persons in high honour, δόξαι, dignities, i. e. princes and magistrates, 2 Pet. ii. 10. Jude 8. 2) of external APPEARANCE, i. e. lustre or brightness, prop. and gener. Acts xxii. 11, οὐκ ἐνέβλεπον ἀπὸ τῆς δόξης τοῦ φωτός. 1 Pet. v. 4; of the sun, stars, &c. 1 Cor. xv. 40; of Moses' face, 2 Cor. iii. 7; or of the celestial light which surrounds angels, Rev. xviii. 1, or glorified saints, Lu. ix. 31, et al. Said espec. of the celestial splendour and effulgence in which God sits enthroned, 2 Th. i. 9. 2 Pet. i. 17. Rev. xv. 8. xxi. 11, but sometimes visible to mor-

tals, Lu. ii. 9. John xii. 41; and also as manifested in Christ's second coming, Matt. xvi. 27. Mk. viii. 38. So often Sept. 3) of internal CHARACTER, implying glorious moral attributes, and to be rendered by excellence or perfection, as said both of God, John xi. 40. Acts vii. 2. Rom. i. 23. vi. 4. Eph. i. 17. Col. i. 11. Heb. i. 3. 2 Pet. i. 3, al. and of Christ, as the ἀπαύγασμα of the divine perfections, John i. 14. ii. 11; also of the Holy Spirit, 1 Pet. iv. 14. Just. Mart. de Resur. p. 284; also said of things, in the genit. or dat., thus supplying the place of the cognate adject. glorious, excellent, &c. 2 Cor. iii. 7—9. Eph. i. 6, εἰς ἔπαινον δόξης τῆς χάριτος αὐτοῦ. 4) used of that exalted state of blissful perfection, reserved for those who dwell with God in heaven, whether as said of Christ, and including the idea of his regal majesty, as king Messiah, Lu. xxiv. 26. John xvii. 5, 22, 24. 2 Th. ii. 14. 1 Tim. iii. 16; or of glorified saints, and denoting salvation, eternal life, &c. Rom. ii. 7, 10. viii. 18. 1 Cor. ii. 7. 2 Cor. iv. 17. 1 Th. ii. 12. 2 Tim. ii. 10. Heb. ii. 10. 1 Pet. v. 1. ἡ δόξα τοῦ Θεοῦ, the glory which God will bestow, Rom. v. 2. Also by meton. the author of this glory or salvation to any one, Lu. ii. 32. 1 Cor. ii. 8, τὸν Κύριον τῆς δόξης..

Δοξάζω, f. άσω, (δόξα,) in the Class. to form an opinion, think, suppose; also to estimate or judge. Hence, like our verb to esteem, to think favourably of, ascribe praise to. In N. T. its general sense is to glorify, with, however, some modifications, as foll. I. to ASCRIBE GLORY to, to laud, celebrate, Matt. vi. 2, ὅπως δοξασθῶσιν ὑπὸ τῶν ἀνθρώπων. Lu. iv. 15. John viii. 54. Rom. xi. 13. Acts xiii. 48. Heb. v. 5. Rev. xviii. 7. Polyb. vi. 53, 10, δεδοξασμένοι ἐπ' ἀρετῇ. Diod. Sic. vol. vii. 196, ἀνὴρ ἐν παιδείᾳ δεδοξασμένος, and 74, δεδοξασμένος ἐν ἀστρολογίᾳ. i. 242. iii. 153, and Sept. So δοξάζειν τὸν Θεόν, 'to celebrate God with praise and worship,' adore, Matt. v. 16. ix. 8, & oft.—II. to HONOUR, i. e. bestow honour upon, exalt, render glorious, 1) gener. 1 Cor. xii. 26, εἰτε δοξάζεται ἐν μέλος. 2 Th. iii. 1. Sept. Diod. Sic. xii. 36. Pass. to be glorious or excellent, 2 Cor. iii. 10, οὐδὲ δεδοξασται τὸ δεδοξασμένον. 1 Pet. i. 8, χαρὰ δεδοξασμένη. 2) said of God and CHRIST, to glorify, i. e. 'render conspicuous and glorious' the Divine character and attributes, e. gr. of God as glorified by the Son, John xii. 28. xiii. 31, sq. xiv. 13. xv. 8. xvii. 1, 4, or by Christians, John xxi. 19; of Christ as glorified by the Father, John viii. 54. xiii. 32, or by Christians, John xvii. 10, al. 3) to advance to that state of bliss and glory, which is the portion of those who dwell with God in



heaven, e. gr. of Christ as the Messiah, John vii. 39. xii. 16, 23, or Christians, Rom. viii. 30, *τούτους ἐδόξασε*.

*Δόσις*, *εως*, *ἡ*, (*δίδωμι*,) prop. *a giving*, but also by meton. the thing given, *gift*, Jas. i. 17. Eccles. xi. 17; also, in the sense of *giving out*, *expenditure*, Phil. iv. 15, *εἰς λόγον δόσεως καὶ λήψεως*, *expenditure and receipt*, or, as we say, *debt and credit*, Eccles. xli. 19, *ἀπὸ σκορακισμοῦ λήψεως καὶ δόσεως*. xlii. 7.

*Δότης*, *ου*, *ὁ*, (*δίδωμι*,) *a giver*, 2 Cor. ix. 7. Sept. for the Class. *δοτήρ*.

*Δουλαγωγέω*, *φ. ἴσω*, (*δοῦλος*, *ἄγω*,) 1) *to carry off as a slave*, to make a slave of; 2) *to treat as a slave*; 3) by impl. *to bring into and hold in subjection*, 1 Cor. ix. 27, *δ. τὸ σῶμά μου*.

*Δουλεία*, *ας*, *ἡ*, (*δουλεύω*,) prop. *a state of slavery*, Sept. and Class.; but in N. T. only said fig. of *spiritual bondage*, Rom. viii. 15, *πνεῦμα δουλείας*, 'a slavish spirit,' as opp. to the spirit of adoption; of the condition of those who are under the Mosaic law, Gal. iv. 24. v. 1; also of the condition of those who are subject to death, Rom. viii. 21, or its fear, Heb. ii. 15.

*Δουλεύω*, *φ. εὔσω*, (*δοῦλος*,) *to be a slave* or *hired servant*, foll. by a dat. of pers. expr. or impl. I. prop. said of *involuntary service*, 1) of individuals, Matt. vi. 24. Lu. xvi. 13. Eph. vi. 7. 1 Tim. vi. 2. Sept. and Class. 2) of *nations*, denoting political subjection, John viii. 33. Acts vii. 7. Rom. ix. 12. Sept. and Class.; metaph. of 'those subject to the Mosaic law,' Gal. iv. 25.—II. of *voluntary service*, and that fig. *to obey*, Lu. xv. 29. Phil. ii. 22. Gal. v. 13. Rom. xii. 11, and Sept. In a moral sense, said of *obedience* to God, Matt. vi. 24. Lu. xvi. 13. Acts xx. 19. Rom. vii. 6. 1 Th. i. 9; or Christ, Rom. vii. 25. Sept.; or to false gods, Gal. iv. 8. Ex. xxiii. 33; also of *things*, *to be devoted to*, *indulge in*, Matt. vi. 24. Lu. xvi. 13, *μαμωνᾶ*. Rom. vi. 6, *ἀμαρτία*. Rom. vii. 25, *νόμῳ ἀμαρτίας*, and xvi. 18, *τῇ κοιλίᾳ*. Gal. iv. 9, *τοῖς στοιχείοις*. Tit. iii. 3, *ἐπιθυμίαις*. Jos. and Class.

*Δούλη*, *ης*, *ἡ*, (*δοῦλος*,) prop. *a female slave*, or maid-servant, Acts ii. 18. Sept. and Class.; but used, in the Oriental style, by a female addressing any one greatly superior in rank, instead of the pers. pron. *ἐγώ*, Lu. i. 38, 48, and Sept.

*Δοῦλος*, (*δέολος*, fr. *δίω*, to bind,) I. prop. as an ADJ. *δοῦλος*, *η*, *ον*, *held in bondage*, *bound to serve*; foll. by dat. Rom. vi. 19, *παρὰ τὰ μέλη ὑμῶν δοῦλα τῇ δικ.* Wisd. xv. 7, and Class.—II. as a SUBST. (*ἄνθρωπος* understood,) *a slave* or *servant*, 1) prop. said of *involuntary ser-*

*vice*, as that of *a slave*, opp. to a free person 1 Cor. vii. 21. Gal. iii. 28. Col. iii. 11. Rev. vi. 15; or even of *a servant*, opp. to a master, Matt. xiii. 27, sq. John iv. 51. Acts ii. 18. Eph. vi. 5. 1 Tim. vi. 1. 2) fig. said of *voluntary service*, *a servant*, implying obedience, fidelity, and devotedness, John xv. 15. Rom. vi. 16. 1 Cor. vii. 23. Gal. iv. 7. So used in modesty of ministers of the Word, *δοῦλος ὑμῶν*, Matt. xx. 27. Said of the faithful followers and devoted servants of God, either as *ambassadors* and legates from God, as Moses, Rev. xv. 3, (see Joshua i. 1. Joseph. Ant. v. 1, 13;) or as the propheta, Rev. x. 7. xi. 18, and Sept.; or simply as *worshippers* of God, Rev. ii. 20. vii. 3. xix. 5, al.—Used in the Oriental style, on addressing a person greatly superior, Lu. ii. 29. Acts iv. 29, and Sept. Said of the faithful followers of Christ, *δοῦλοι τοῦ Χριστοῦ*, Eph. vi. 6. 2 Tim. ii. 24; espec. of the apostles, &c. Rom. i. 1. Gal. i. 10. Col. iv. 12. Ja. i. 1. 2 Pet. i. 1. Jude 1. Rev. xxii. 3. Also used with refer. to *things*, to denote one who is addicted to (as we say, *enslaved to*,) any action or practice, foll. by gen. *τῆς ἀμαρτίας*, John viii. 34. Rom. vi. 16, and *τῆς φθορᾶς*, 2 Pet. ii. 19. So *Æl. V. H. ii. 41*, *τοῦ πίνειν* δ. and Eurip. Autol. frag. 3, *γνέθου ἡσσημίος*.—III. in the sense of MINISTER, said of the officers of an Oriental court, Matt. xviii. 23—32. xxii. 3—10, al. and Class.

*Δουλόω*, *φ. ὥσω*, *to enslave*, trans. pass. perf. *δεδούλωμαι*, *to be a slave*, equiv. to *δουλεύω*. I. PROP. of the enforced service of a slave, *to make a slave* of any one, Acts vii. 6. 2 Pet. ii. 19. Sept. and Class. Metaph. *δεδούλωμαι*, *to be held bound*, or subject, 1 Cor. vii. 15; absol. *to be in bondage*, Gal. iv. 3, *δ. ὑπὸ τὰ στοιχία τοῦ κόσμου*.—II. FIG. of voluntary service, *to make devoted* to any one, and pass. *to become devoted*. 1) act. said of *persons*, 1 Cor. ix. 19, *πᾶσιν ἑμαυτὸν ἐδούλωσα*, 'I have devoted myself to the service of all.' Rom. vi. 22, *δ. τῷ Θεῷ*. 2) pass. of *things*, as *δ. τῇ δικαιοσύνῃ*, Rom. vi. 18. οἶνε πολλῷ, Tit. ii. 3. So *δουλεύω οἶνε*, Liban. Ep. 319.

*Δοχῆ*, *ης*, *ἡ*, (*δέχομαι*,) prop. *reception* or *entertainment* of guests. Hence, *a banquet* or *feast*, Lu. v. 29. xiv. 13. Sept. and later Class.

*Δράκων*, *οντος*, *ὁ*, (*ἔδρακον*, 2 aor. *ἔδρακω*, with allusion to its piercing sight,) *a dragon*, or larger kind of serpent, Sept. and Class. In N. T. put symbol. for *ἡ Σατανᾶς*, Rev. xii. 3—17. xiii. 2, 4, 11. xvi. 13. xx. 2. Comp. Gen. iii. 1, sq.

*Δράσσω*, *φ. ξω*, prop. *to grasp with the hand*, *take fast hold of*. Hence, *to seize*, *catch*, any person or thing. In N. T. fig.

1 Cor. iii. 19, δ. τοὺς σοφοὺς, taken from Job i. 13, where Sept. has καταλαμβάνων.

Δραχμή, ἡς, ἡ, (δράσσομαι,) an Attic silver coin, = 6 oboli, 63d.

Δρέμω, see Τρέχω.

Δρέπανον, ου, τὸ, (δρέπω, to pluck off,) a sickle, or crooked knife, for reaping corn, or gathering grapes, Mk. iv. 29. Sept. and later Class.

Δρόμος, ου, ὁ, (δρέμω, to run,) prop. a running; also, the race run; and sometimes the race-course. In N. T. fig. course of life or action, Acts xiii. 25, πληροῦν τὸν δ. xx. 24, τελειῶσαι δ. 2 Tim. iv. 7, τελεῖν δρ.

Δύναμαι, f. ἴσσομαι, depon. to be able, both in a physical and a moral sense, and as depending either on the disposition or faculties of mind, the degree of strength or skill, the nature and circumstances of the case, &c. Always foll. by an infin. expr. or impl., belonging to the same subject. I. foll. by an infin. expressed, either of the pres. as denoting continued action, Matt. vi. 24, οὐ δύνασθε δουλεύειν Θεῷ. vii. 18. Mk. ii. 7, et al.; or more commonly of the aorist, implying transient or momentary action, either past or present, Mk. i. 45. Lu. viii. 19, οὐκ ἔδυνάτο συντυχεῖν αὐτῷ. Matt. iii. 9. Mk. vi. 5. Lu. v. 12, et al.; or of the perf. to express completed action in reference to the present time, Acts xxvi. 32, ἀπολαύσθαι ἔδυνάτο ὁ ἄνθρωπος, et al. — II. with an infin. implied, suggested by the context, Matt. xvi. 3, οὐ δύνασθε sc. διακρίνειν. Mk. vi. 19. Lu. ix. 40, et al. Constr. with acc. τί depending on ποιεῖν impl., or as acc. of manner, Mk. ix. 22, εἰ τι δύνασαι. 2 Cor. xiii. 8, and Class.

Δύναμις, εως, ἡ, (δύναμαι,) prop. the being able, ability, power, corporeal & mental. I. said of INTRINSIC power, whether physical or moral, and 1) of the body, Heb. xi. 11, δύναμιν εἰς καταβολὴν σπέρματος ἔλαβη. 1 Cor. xv. 43, τὸ σῶμα ἡγειρεται ἐν δυνάμει, for δυνατόν. 2) gener. Matt. xxv. 15, ἐκάστω κατὰ τὴν ἰδίαν δ. Acts vi. 8. 1 Cor. xv. 56. 2 Tim. i. 7, πνεῦμα ὑμῶν, vigour, courage, opp. to πνεῦμα δειλίας. Heb. i. 3, τὸ ῥῆμα τῆς δυν. αὐτοῦ, 'his powerful word.' vii. 16. xi. 34. Rev. i. 16. Sept. & Class. So in such phrases as κατὰ δύναμιν, 'according to one's power,' 2 Cor. viii. 3, and Class. ὑπὲρ δ. 'beyond one's power,' 2 Cor. i. 8, & Class. ἐν δυνάμει, with power, i. e. adv. mightily, Col. i. 11, 29. 2 Th. i. 11; and without ἐν, Acts iv. 33. Eph. iii. 16. 3) said of God, Christ, or the Holy Spirit, e. gr. ἡ δύναμις τοῦ Θεοῦ, meaning his Almighty energy, &c. gener. Matt. xxii. 29. Mk. xii. 24, et al. sepe; joined with δόξα, it implies the majesty of God, Rev. xv. 8; and

hence, abstr. for concr. ἡ δύναμις, the 'omnipotence,' the Omnipotent, the Almighty, Matt. xxvi. 64. Mk. xiv. 62. Lu. xxii. 69, ἐκ δεξιῶν τῆς δυν. τοῦ Θεοῦ. Meton. said of a person or thing wherein the power of God is manifested, viz. the manifestation of the power of God, Acts viii. 10, οὗτός ἐστιν ἡ δύναμις τοῦ Θεοῦ. Rom. i. 16. 1 Cor. i. 18, 24. Elsewhere the gen. Θεοῦ expresses the source, i. e. power imparted by God, 1 Cor. ii. 5. 2 Cor. vi. 7. xii. 9, ἡ δύναμις τοῦ Χριστοῦ: in the sense of omnipotent majesty, Matt. xxiv. 30. Lu. xxi. 27, μετὰ δυνάμεως καὶ δόξης. Mk. ix. 1. xiii. 26. 2 Th. i. 7, μετ' ἀγγέλων δυνάμεως αὐτοῦ. Also said of the Holy Spirit, ἡ δύναμις τοῦ Πνεύματος, the power imparted by the Spirit, Lu. iv. 14. Rom. xv. 13, 19; also of prophets and apostles, as inspired by the Holy Spirit, Lu. i. 17. xxiv. 49. Acts i. 8. 4) said of miraculous power, δύναμις σημείων καὶ τεράτων, the power of working miracles, imparted by the Holy Spirit, Rom. xv. 19. Acts x. 38. 1 Cor. ii. 4. 2 Th. ii. 9. By meton. of effect for cause, plur. δυνάμεις is put for miracles, Matt. vii. 22. xi. 20, and oft. and Sept. Hence, as abstr. for concr. a worker of miracles, 1 Cor. xii. 28, sq. δυνάμεις. 5) said of the essential power, true nature, efficacy, or reality of any thing, Phil. iii. 10, γινῶναι τὴν δύναμιν τῆς ἀναστ. αὐτοῦ. 2 Tim. iii. 5. So, as opp. to λόγος, speech merely, 1 Cor. iv. 19, sq. Metaph. said of language, the force, i. e. the meaning, of a word, 1 Cor. xiv. 11, τὴν δύναμιν τῆς φωνῆς. Dio Cass. lv. 3, δ. τοῦ ὀνόματος. So Latin potestas. — II. said of power as resulting from EXTRINSIC sources, viz. 1) power, authority, Lu. iv. 36. ix. 1. Acts iii. 12. 2 Pet. ii. 11. Rev. xiii. 2. xvii. 13, and Class. Said of omnipotent sovereignty, as due to God; e. gr. in ascriptions, Matt. vi. 13. Rev. iv. 11. v. 12. vii. 12. xi. 17. xii. 10. xix. 1. Meton. abstr. for concr. put for δ ἐν δυνάμει ὢν, Eph. i. 21. 1 Cor. xv. 24; plur. in Rom. viii. 38. 1 Pet. iii. 22. So Lat. potestates, and Eng. authorities. 2) in the sense of number, or quantity, Rev. iii. 8, μικρὰν ἔχειν δύναμιν: also by impl. a great quantity, abundance, Rev. xviii. 3, ἐκ τῆς δυνάμεως τοῦ στρήνου αὐτῆς. 3) of war-like power, like the Eng. force or forces, host, or army, Lu. x. 19, ἐπὶ πᾶσαν τὴν δύναμιν αὐτοῦ. Sept. and lat. Class. By Heb. αὐτὰ δυνάμεις τῶν οὐρανῶν, 'the hosts of heaven,' i. e. the sun, moon, and stars, Matt. xxiv. 29. Mk. xiii. 25. Lu. xxi. 26. Sept.

Δυναμῶω, f. ὥσω, (δύναμις,) to strengthen, pass. Col. i. 11, ἐν πάσῃ δυνάμει δυναμούμενοι. Sept. and lat. Class.

Δυναστῆς, ου, ὁ, (δύναμαι,) one in great power, or influence. 1) a potentate,

*prince*, Lu. i. 52. 1 Tim. vi. 15; of God, the supreme Potentate, ὁ μόνος δυνάστης, called in 2 Macc. iii. 24, ὁ πάσης ἐξουσίας δ. 2) one invested with political power, espec. under a prince, a minister of court, Acts viii. 27, δ. Κανδάκης. Gen. i. 4, οἱ δυνάσται Φαραῶ, and Class.

Δυνατέω, f. ἤσω, (δυνατός,) prop. *to be able*, intrans. Rom. xiv. 4, in some MSS. Hence *to show oneself able*, 2 Cor. xiii. 3, δὲ οὐκ ἀσθενεῖ, ἀλλὰ δυνατεῖ ἐν ὑμῖν.

Δυνατός, ἡ, ὄν, adj. (δύναμαι,) prop. *able to do any thing*. Hence, *strong, powerful* I. GENER. and 1) of things, 2 Cor. x. 4, ὅπλα—δυνατὰ τῷ Θεῷ πρὸς, &c. So Xen. (Ec. vii. 20, σῶμα δ. πρὸς τι. 2) of persons, ὁ δυνατός, the mighty; and, said of God, Lu. i. 49, the Almighty, Ps. xxiv. 8. Hence, δυνατός εἰμι, equiv. to δύναμαι, foll. by infin. both pres. Tit. i. 9. Heb. xi. 19; and aor. Lu. xiv. 31. Rom. iv. 21, et al. Metaph. δυνατός, *strong*, Rom. xv. 1, οἱ δυνατοί, scil. ἐν πίστει. So δυνατός εἶναι, without infin. 2 Cor. xii. 10. xiii. 9.—II. SPEC. in phrases, as δυνατός ἐν τινι, *able*, i. e. eminent in any thing, Lu. xxiv. 19, δ. ἐν ἔργῳ καὶ λόγῳ. Acts vii. 22, δ. ἐν λόγοις καὶ ἐργοῖς. Comp. Thuc. i. 139, λέγειν τι καὶ πράσσειν δ. Acts xviii. 24, δ. ἐν ταῖς γραφαῖς, 'eminent in Scrip. learning.'—III. οἱ δυνατοί, *the powerful, the great*, said of persons in authority, 1 Cor. i. 26. Rev. vi. 15; of the Sanhedrim, Acts xxv. 5, and Class. espec. Thuc.—IV. neut. δυνατόν, *possible*, (lit. *able to be done*), in the phrase εἰ δυνατόν, absol. or with ἔστι, 'if possible,' Matt. xxiv. 24. xxvi. 39, et al. and Class. Foll. by dat. of pers. 'possible for, or with, any one,' Mk. ix. 23. xiv. 36. Acts xx. 16, et al. and Class. Hence τὸ δυνατόν as subst. equiv. to δύναμις, Rom. ix. 22.

Δύνω, aor. 2. ἔδυν, (δύω, δύμι, to immerse,) *to go down, sink*; said of the sun, Mk. i. 32. Lu. iv. 40. Sept. and Class.

Δύο, οἱ, αἱ, τὰ, *two*, indecl. in Attic writ. and N. T. except that the irregular and later dual occ. in Matt. vi. 24. xxii. 40. Lu. xii. 52, et al. Note—the phrases δύο ἢ τρεῖς, *some, a few*, Matt. xviii. 20. 1 Cor. xiv. 29. ἀνὰ δύο, κατὰ δύο, *in two (parts), two by two*, and *two and two*.

Δυσ-, an inseparable partic. importing, like the English *un-, in-, mis-*, 1) contrariety, or adversity of any kind; 2) difficulty, pain, &c.

Δυσβάστακτος, ον, ὁ, ἡ, adj. (δύς, difficult, and βαστάζω,) *hard to be borne*, φορτία δ. Matt. xxiii. 4. Lu. xi. 46. Sept. and Class.

Δυσευτερία, ας, ἡ, (δύς, bad, and

ἐνταρον, intestine,) *dysentery*, plur. Ac. xxviii. 8, and Class.

Δυσερμηνεύτος, ον, ὁ, ἡ, adj. (δύς and ἐρμηνεύω,) prop. *difficult of explanation*, and by impl. *hard to be understood* Heb. v. 11, and lat. Class.

Δύσκολος, ον, ὁ, ἡ, adj. (δύς, κόλο food,) prop. 'difficult about one's food' Hence, gener. of persons, *hard to please*, peevish; and of things, *hard to be pleased with, disagreeable*, Xen. Mem. ii. 2. In N. T. *hard to be accomplished, difficult* Mk. x. 24. Joseph. and Class.

Δυσκόλως, adv. (δύσκολος,) *with difficulty, hardly*, Matt. xix. 23. Mk. x. 24. Lu. xviii. 24, and Class.

Δυσμή, ἡς, ἡ, (δύνω,) but more usually plur. δυσμαί, the going down of the sun In N. T. by impl. *the West*, Matt. vii. 11, et al. Sept. and Class.

Δυσνόητος, ον, ὁ, ἡ, adj. (δύς, νοῦς, *thought*), *hard to be understood*, 2 Pet. iii. 16 ἵστι δυσνόητά τινα. Diog. Laërt. ix. 13 δ. τα καὶ δυσεξήγητον.

Δυσφημῶ, f. ἤσω, (δύς, φήμι, prop. *to utter words of ill omen* against any one, Eurip. Hec. 183; and by impl. *maledicere*. In N. T. *to revile, defame* 1 Cor. iv. 13, in some Edd. Sept. & Class.

Δυσφημία, ας, ἡ, (δυσφημῶ,) prop. *ill-omened language*; also, *injurious language, malediction*; further, by impl. *reproach, calumny*, 2 Cor. vi. 8, and Class.

Δώδεκα, οἱ, αἱ, τὰ, indecl. *twelve*, Matt. ix. 20, et al. saepe. So οἱ δώδεκα, *the Twelve*, i. e. apostles, Matt. xxvi. 14, 20, et al.

Δωδέκατος, η, ον, adj. *the twelfth*, Rev. xxi. 20.

Δωδεκάφυλον, ον, τὸ, (δώδεκα, φῦλ,) a subst. formed, by ellipse of ἔθνος, from the adj. δωδεκάφυλος, 'consisting of twelve tribes,' found in Orac. Sibyll. iii. p. 365, Gall. and also Acts xxvi. 7, denoting, like τὸ Ἑλληνικὸν in Thuc. the whole Jewish nation.

Δῶμα, ατος, τὸ, (δέμω,) prop. a building, house, as often in Homer; but gener. a chamber or room, Hom. Il. i. 600. In N. T. only in phr. ἐπὶ τοῦ δώματος, 'upon the house,' i. e. the house-top, which in the East is flat, Matt. xxiv. 17. Mk. xiii. 15. Lu. v. 19; or ἐπὶ τὸ δῶμα, Lu. xii. 31. Acts x. 9. So Hdiian vii. 12, 11, ἐπὶ τὸ δῶμα. Matt. x. 27. Lu. xii. 3, ἐπὶ τῶν δωματίων, i. e. by impl. *publicly* Comp. 2 Sam. xvi. 22.

Δωρεὰ, ας, ἡ, (δίδωμι,) a gift, Job iv. 10. Acts viii. 20. xi. 17. Rom. vi. 23. 2 Cor. ix. 15. Heb. vi. 4. Eph. iv. 7. Foll. by gen. of that in which the gift consists, Acts ii. 38. x. 45, ἡ δ. τοῦ

Πνεύματος. Rom. v. 17, τῆς δικαιοσύνης. Eph. iii. 7, τῆς χαρίτος τοῦ Θεοῦ. Sept. and Class.

Δωρεάν, adv. formed from accus. of δωρεά, by ellip. of κατὰ, *gratuitously*. In N. T. it denotes, 1) *freely, gratis*, without requital, Matt. x. 8. Rom. iii. 24. 2 Cor. xi. 7. 2 Th. iii. 8, et al. Sept. and Class. 2) *groundlessly, causelessly*, John xv. 25, ἐμίσησάν με δ. Gal. ii. 21, ἄρα Χρ. δ. ἀπίθανε. Sept. in Ps. xxxv. 7. See Jos. Ant. xvi. 4, 2.

Δωρεῶν, or more usually Δωρέομαι, f. ἔσονται, depon. mid. (δωρεά,) to make a present of any thing, trans. Mk. xv. 45, ἰδωρήσατο τὸ σῶμα τῷ 'Ι. 2 Pet. i. 3, πάντα διδωρημένῃς, and 4, τὰ μέγιστα ἐπαγγέλματα διδωρήται.

Δώρημα, ατος, τὸ, (δωρεῶν,) lit. 'something given to any one, a gift, Rom. v. 16. Ja. i. 17.

Δῶρον, ου, τὸ, a gift, Matt. ii. 11. Eph. ii. 8. Rev. xi. 10. Sept. and Class. Said of gifts dedicated to God, an offering, sacrifice, Matt. v. 23, sq. viii. 4. xxiii. 18, sq. Heb. v. 1. viii. 3, 4. ix. 9. xi. 4. See my Note on Heb. v. 1. In Matt. xv. 5. Mk. vii. 11, δῶρον, scil. ἐστὶ, the sense is, 'it is a gift to,' i. e. consecrated to, God. So also of money contributed to sacred uses in the Temple, Lu. xxi. 1, 4, ἔβαλον εἰς τὰ δῶρα τοῦ Θεοῦ. Sept. and Class.

## E.

Ἐα, an interj. expressive of wonder or complaint, Mk. i. 24. Lu. iv. 34. Sept. & Class.

Ἐάν, conjunct. (for εἰ ἂν,) *if*, contr. also into ἂν. It differs from εἰ, inasmuch as εἰ expresses a condition merely hypothetical, i. e. a *subjective* possibility; while ἔάν implies a condition which experience must determine, i. e. an *objective* possibility, and accordingly always refers to something future. Ἐάν is usually construed with the subjunct. in later writers; also with the indic. and very rarely in Class. with the optat. It is used in two ways: 1) alone; 2) in connexion with other particles. I. USED ALONE, and 1. with the *subjunct.* and implying uncertainty, with the prospect of decision; 1) with the subj. *pres.* and in the apodosis foll. by indic. fut. Matt. vi. 22, sq. Lu. x. 6, et al. Sept. and Class. The future of the apodosis, or the whole of the apod. is sometimes to be supplied, John vi. 62, ἔάν οὖν θεωρῇτε, &c. i. e. 'how much more will this offend you?' Acts xxvi. 5. 1 Cor. iv. 15. Instead of the fut. indic. is put the aor. subj. after οὐ μὴ, Acts xiii. 41,

ἔργον ᾧ οὐ μὴ πιστεύσητε, ἐάν τις ἐκδιηγῇται ὑμῖν. 2) foll. by imper. *pres.* John vii. 37. Rom. xii. 20, or aor. Matt. x. 13. Mk. ix. 43. 3) foll. by indic. *pres.* John viii. 16, et al. *sæpe*. 4) with the subj. aor. and in the apod. Also foll. by indic. fut. Matt. iv. 9, et al. *sæpe*. Sept. & Class. With the apodosis or the fut. implied, Mk. xi. 32, ἀλλ' ἐάν εἴπωμεν, Ἐξ ἀνθρώπων, i. e. 'ye know what will follow.' Fut. for imper. Matt. xxi. 3. 1 John v. 16; foll. by imper. *pres.* Matt. xviii. 17, or aor. Matt. xviii. 15, 17; foll. by indic. *pres.* Matt. xviii. 13, et al.; by aor. subj. 1 Cor. vii. 28. Ja. iv. 15. Sometimes with both subj. *pres.* and aor. in the same clause, 1 Cor. xiv. 23, 24. Ja. ii. 15. 1 John i. 6.—II. with the *indic.* but only in later Gr. writers. 1 John v. 15, ἐάν οἶδαμεν—οἶδαμεν ὅτι, &c.—III. used in respect to things certain as if they were uncertain, and hence equiv. to ὅταν with subj. John xii. 32, ἐάν ὑψωθῶ ἐκ τῆς γῆς. xiv. 3. 1 John iii. 2, and Sept.—IV. used instead of ἂν, in the N. T. and later Gr. writers, found in relative clauses and with rel. words, whereby they become more general, implying mere possibility, and so equiv. to our *ever, soever*, Lat. *cunque*, taking the subj. only; e. gr. ὅς ἐάν, *who-soever, whatsoever*, Matt. v. 19. vii. 9, et al. *sæpe*. ὅστις ἐάν, Col. iii. 23. ὅσος ἐάν, *whosoever, as many as*, Matt. xviii. 18. ὅπου ἐάν, *wheresoever*, Matt. viii. 19. οὗ ἐάν, *wheresoever*; ὡς ἐάν, *as if, as when*, Mk. iv. 26, et al. καθὼς ἐάν, *according to, whatsoever*.—II. IN CONNEXION WITH OTHER PARTICLES and with subj. only; where however, each usually retains its own power, e. gr. ἐάν δὲ καὶ, *but if also*, Matt. xviii. 17. 1 Cor. vii. 11, 28. 2 Tim. ii. 5. ἐάν μὴ, *if not, i. e. unless, except*, Matt. v. 20. xxvi. 42. Mk. iv. 22. x. 30. ἐάνπερ, *if indeed, if now*, Heb. iii. 6, 14. vi. 3, and Class. ἐάν τε, *if it be, be it that*, 2 Cor. x. 8. Rom. xiv. 8. Sept. and Class.

Ἐαυτοῦ, τῆς, τοῦ, refl. pron. third pers. of *oneself, of itself*, contr. αὐτοῦ, τῆς, τοῦ, 1. prop. of the third pers. sing. and plur. Matt. viii. 22, et al. *sæpius*.—II. as a *general reflexive* pron. standing also for the first and second persons, Rom. viii. 23. 1 Cor. xi. 31, et al. *sæpe*, and Class.—III. plur. in a *reciprocal sense*, for ἀλλήλων, e. gr. λέγοντες πρὸς ἑαυτοὺς, for ἀλλ. Mk. x. 26. John xii. 19, and Class.—IV. with prepositions, as ἀφ' ἑαυτοῦ, δι' ἑαυτοῦ, *by itself, in its own nature*, Rom. xiv. 14. ἐν ἑαυτῷ, *in himself*, Matt. xiii. 21. Mk. v. 30, et al. Sept. In the phrase γίνεσθαι or ἔρχεσθαι ἐν ἑαυτῷ, *to come to oneself, recover one's senses*, Acts xii. 11. ἐξ ἑαυτοῦ, *of or by oneself, alone*, 2 Cor. iii. 5. καθ' ἑαυτὸν, *by himself*,

Acts xxviii. 16. Ja. ii. 17. *μὲθ' ἑαυτοῦ*, along with, Matt. xii. 45. *παρ' ἑαυτοῦ*, by himself, 1 Cor. xvi. 2. *πρὸς ἑαυτὸν*, to one's house, home, Jo. xx. 10, and perhaps Lu. xxiv. 12.

*Ἐάω*, f. *άσω*, gener. to let, either to let happen, i. e. to suffer, or to let be, let alone. In N. T. I. prop. to let happen, permit, foll. by acc. and infin. Matt. xxiv. 43. Lu. iv. 41. Acts xiv. 16. xxvii. 32. xxviii. 4. 1 Cor. x. 13, et al. and Class.—II. to let be, or alone, foll. by acc. of pers. Acts v. 38, *ἔατε αὐτοὺς*. Sept. in Job vii. 19, and Class. as Thuc. vii. 63, 4; said of things, to let alone, and absol. to desist, Lu. xxii. 51, *ἔατε ἕως τούτου*.—III. to leave to, commit to, 1) of pers. to leave in charge, Acts xxiii. 32, *ἔσταντες τοὺς ἱππεῖς πορεύεσθαι*. So Jos. Ant. ii. 9, 4, *ἔλασαν ἐπὶ τῷ Θεῷ σωτηρίαν αὐτοῦ*, or leave behind, suffer to remain, as Soph. Trach. 329. 2) of things, to let go, Acts xxv. 40, *ἔλυν εἰς τὴν θάλασσαν*.

*Ἐβδομήκοντα*, ol, al, τὰ, indecl. seventy, Acts vii. 14. xxiii. 23. xxvii. 37. Lu. x. 1. 17, ol *ἑβδ.* the Seventy disciples, sent out by Christ as teachers.

*Ἐβδομηκοντάκις*, adv. seventy-times, Matt. xviii. 22, *ἑβδ. ἑπτά*, a high certain, for an uncertain and unlimited number, as Gen. iv. 24.

*Ἐβδομος*, η, ου, ord. adj. seventh, John iv. 52. Heb. iv. 4, et al.

*Ἐγγίζω*, f. *ίσω*, (*ἔγγυς*), prop. act. to bring near, cause to approach to, Gen. xlviii. 10. Polyb. viii. 6, 7, *ἔγγ. τῇ γῇ τὰς ναῦς*, but gener. in neut. sense (like *βαδίζω* and *ἐλπίζω*), to draw near, approach to, foll. by dat. and sometimes eis or ἐπὶ, said both of persons, Matt. xxvi. 46. Mk. xiv. 42, et saepe al. or foll. by acc. with eis or πρὸς; and of things, Matt. iii. 2, *ἤγγικεν ἡ βασιλεία τῶν οὐρανῶν*. iv. 17, et al. Also *ἔγγιζεν τῷ Θεῷ* in Sept. to offer sacrifice; but in N. T. to approach to God, in acts of worship, Heb. vii. 19. Ja. iv. 8. And, on the other hand, God is said *ἔγγιζειν τοῖς ἀνθρώποις*, to draw near to believers by the aids of the Holy Spirit, and grace given from on high.

*Ἐγγράφω*, (iv, γράφω), prop. *insculpere*, to engrave, Hdot. iv. 19; also, with allusion to the waxed writing-tablets of the ancients, to write any thing in a letter, or to inscribe it in a list or written document. In N. T. metaph. to infix in the heart, 2 Cor. iii. 2, 3, *ἐπιστολὴ ἔγγεγραμμένη ἐν ταῖς καρδίαις ἡμῶν*. Jos. and Class.

*Ἐγγυος*, ου, ό, ή, prop. adj. (from *ἔγγυς*, bail,) yielding a pledge, 2 Macc. x. 28. In N. T. subst. masc. ό *ἔγγυος*, a surety, metaph. Heb. vii. 22.

*Ἐγγύς*, adv. near, said both of place and time; but gener. the latter. In N. T. I. of place absol. John xix. 42; foll. by gen. John iii. 23. vi. 19, et al. Sept. and Class.; foll. by dat. Acts ix. 38. xxvii. 8. Fig. near for aid, Phil. iv. 5, ό *Κύριος ἔγγυς*; foll. by gen. Heb. vi. 8. viii. 13. Rom. x. 8. So ol *ἔγγυς*, scil. *ἑστέ*, those who are near, i. e. the Jews as having the knowledge and worship of the true God, opp. to ol *μακρὰν*, the Gentiles, Eph. ii. 17. Is. lviii. 19. So *ἔγγυς γίνεσθαι*, to become near to God, i. e. by embracing the Gospel, Eph. ii. 13.—II. of time, *ἔγγυς τῷ θέῳ*, Matt. xxiv. 32. Mk. xiii. 28. Lu. xxi. 30, et al. & Class.

*Ἐγγύτερον*, adv. compar. of *ἔγγυς*, nearer, said of time, Rom. xiii. 11.

*Ἐγείρω*, f. *εἰρῶ*, to wake up, cause to arise, arouse, I. prop. TO ROUSE from sleep, with allusion to its recumbent posture, Matt. viii. 25. Acts xii. 7. Mk. iv. 27. Sept. and Class. Fig. to rouse from sluggishness, Rom. xiii. 11. So metaph. from death, of which sleep is the emblem. Thus *ἐγείρειν τοὺς νεκροὺς*, to raise the dead, Matt. x. 8. John v. 21. Acts xxvi. 8. 1 Cor. xv. 15. 2 Cor. i. 9. Also *εγ. ἐκ νεκρῶν*, John xii. 1, et al.—II. the idea of sleep being dropped, TO CAUSE TO RISE UP, and mid. to raise oneself up, rise up, 1) prop. of persons, as sitting, Acts iii. 7, reclining at table, John xiii. 4, &c. and so of sick persons, Matt. viii. 15. Mk. i. 31. Also, with the notion of convalescence, to set up again, to heal, Ja. v. 15. 2) by an Oriental pleonasm, prefixed to verbs of going, or going about any thing, Matt. ii. 13, sq. *ἐγερθεὶς παράλαβε τὸ παιδίον*, ii. 20. John xi. 29, et al. 3) fig. of persons, mid. to rise up against as an adversary, Matt. xxiv. 7. Mk. xiii. 8. Lu. xxi. 10. Sept. Jos. Ant. viii. 7, 6; of things, to raise up, as out of a pit, Matt. xii. 11; also to build, lit. raise a building, John ii. 19, 20. Jos. Ant. iv. 6, 5. Hdtan. viii. 1, 12, and ii. 12.—III. metaph. to raise up, cause to arise or exist, and mid. to arise, appear, Lu. i. 69. Acts xiii. 22. Matt. xi. 11, et al. to cause to be born, Matt. iii. 9. Lu. iii. 8.—IV. intrans. with *ἑαυτὸν*, &c. implied, to awake, arise, either prop. or fig. Eph. v. 14. (where see my note,) also to rise from a recumbent posture, Mk. ii. 9, 11. iii. 3. v. 41, et al.

*Ἐγερσις*, αὐτ, ή, (*ἐγείρω*), prop. a waking up from sleep, but in N. T. from the dead, a resurrection, Matt. xxvii. 53.

*Ἐγκάθετος*, ου, ό, ή, prop. an adjunct (from *ἐγκάθημαι*, to sit in ambush,) sitting in ambush, lying in wait, Polyb. v. 78. Sept. Job xix. 12. xxxi. 9, but gener. as a subst. And so in N. T. Lu. xx. 20,

ἐπίτιυλαν ἐγκαθίτους, 'suborned emissaries,' or spies. So Jos. Bell. ii. 5, and vi. 2. Demosth. 1483, 2. Polyb. xiii. 5, 1.

Ἐγκαίνια, ἰών, τὰ, (ἐν, καινός,) prop. an *imitation* or handselling of any thing new. Sept. In N. T. the feast at the consecration of something new; and gener. the *festival of dedication*, John x. 22, ἔγινετο τὰ ἐγκαίνια.

Ἐγκαινίζω, f. ἴσω, (ἐν, καινίζω,) prop. to *renew*, 2 Chron. xv. 8, or *initiate*, Deut. xx. 5. In N. T. fig. to *initiate*, Heb. x. 20, ἐνεκαίνισεν ὁδόν, i. e. καινήν ἱκοίσε, for κατεσκεύασε, and ix. 18, to *consecrate*, and by impl. to *sanction*, ἐγκεκαίνισται, 'was consecrated or sanctioned' (of the first covenant). So 1 Sam. xi. 14, ἐγκαινίζουσιν τὴν βασιλείαν.

Ἐγκαλῶ, f. ἴσω, (ἐν, καλέω,) prop. to *call in or into*, a forensic term, to *call a person into a court of justice*, to *call upon him to answer to a charge*. Hence, to *accuse*, or *bring a charge against*, foll. either by dat. of pers. Acts xix. 38. Jos. & Class. or by acc. of pers. or in pass. with gen. of thing, Acts xix. 40. xxiii. 29. xxvi. 7, or by κατὰ with gen. of pers. Rom. viii. 33.

Ἐγκαταλείπω, f. ψω, (ἐν, καταλείπω,) to *leave behind in any place or state*, or gener. to *leave*. In N. T. 1) prop. Acts ii. 27, οὐκ ἐγκ. τὴν ψυχὴν μου εἰς ᾧδου. Demosth. 1326, 25. 2) spec. in the sense to *leave remaining*, Rom. ix. 29, εἰ μὴ—ἐγκατέλιπε, and Class. 3) by impl. to *leave uncouredd, forsake, abandon*, with acc. of pers. Matt. xxvii. 46. Mk. xv. 34. 2 Cor. iv. 9. 2 Tim. iv. 10, 16. Heb. x. 25. xiii. 5. Sept. and Class.

Ἐγκατοικέω, f. ἴσω, (ἐν, κατοικέω,) to *dwell*, or *reside among*, 2 Pet. ii. 8. Sept. and Class.

Ἐγκεντρίζω, f. ἴσω, (ἐν, κεντρ.) to *put in*, i. e. put spurs into. Also to *insert*, by making a puncture, (the notch made into the stick in grafting,) to *engraft*, as trees, Theophr. H. Pl. ii. 3. Marc. Ant. xi. 8. Geopon. x. 76. Athen. 653.

Ἐγκλημα, ατος, τό, (ἐγκαλέω,) an *accusation*, Acts xxiii. 29. xxv. 16, & Class.

Ἐγκομβόμαι, f. ὥσομαι, (ἐν, κόμβος, a string, loop, &c. to tie up a garment; hence ἐγκόμβωμα, a kind of apron fastened with strings, Pollux iv. 119,) mid. to *clothe oneself* with an ἐγκόμβωμα. In N. T. gener. to *put on, clothe oneself in*; foll. by acc. of thing, metaph. 1 Pet. v. 5, τὴν ταπεινοφροσύνην ἐγκομβώσασθε.

Ἐγκοπή, ἡς, ἡ, (ἐγκόπτω,) an *obstacle, hindrance*, by which the means for effecting any thing are *cut off*, 1 Cor. ix. 12. Diod. Sic. i. 32.

Ἐγκόπτω, f. ψω, (ἐν, κόπτω,) prop. to *cut in, indent*. Hence, to *cut a ditch*,

and, by impl. to *separate* one plot of ground from another, and also to *cut off any one's course*, by digging trenches in his way: and metaph. to *impede, hinder any one in what he is about*, Rom. xv. 22, διὸ καὶ ἐνεκοπτόμην. Gal. v. 7, τίς ὑμᾶς ἐνέκοψε; 1 Thess. ii. 18, ἐνέκοψεν ἡμᾶς ὁ Σ. Farther, in the sense to *retard*, Acts xxiv. 4, μὴ ἐπὶ πλείον σε ἐγκόπτω.

Ἐγκράτεια, ας, ἡ, (ἐγκρατής,) self-controll, *temperance*, Acts xxiv. 25. Gal. v. 23. 2 Pet. i. 6, and Class.

Ἐγκρατεύομαι, f. εὔσομαι, dep. mid. lit. to *be ἐγκρατής*, i. e. ἐν κράτει, 'in the possession of power of any kind,' espec. self-controll. Hence, to *be continent, abstinent*, 1 Cor. vii. 9. ix. 25. Gen. xliii. 31. Not found in Class.

Ἐγκρατής, ἑός, ὁ, ἡ, adj. (for phrase ὁ ἐν κράτει τινός ὢν or ἔχων,) prop. *one in possession of power over any thing*, also *having mastery over*, foll. by gen. Class. oft. Hence, as in N. T., metaph. *possessing self-command, having mastery over the passions and appetites, temperate, continent, abstinent*, Tit. i. 8, σώφρονα, δίκαιον, ὅσιον, ἐγκρατῆ, a sense freq. in Class. but almost always foll. by gen. of thing or ἑαυτοῦ. This absol. use is very rare, but occ. in Xenoph. Mem. iv. 8, 11, where it is distinguished from εὐσεβῆς and δίκαιος, also from σώφρων, iii. 9, 4. So also, but of continency of tongue, in Ecclus. xxvi. 15, where γυνὴ ἀσυνωτιτῆρά is opp. to ἐγκρατῆς ψυχῆ, as in Xen. Symp. viii. 27, it is opp. to αἰδοῦμενος.

Ἐγκρίνω, f. ἰνῶ, (ἐν, κρίνω,) the opp. to ἐκκρίνω, lit. 'so to *discriminate*, as to *admit in*' or into a certain number. Hence, to *reckon among*, foll. by dat. 2 Cor. x. 12, οὐ γὰρ τολμῶμεν ἐγκρίναι ἡ συγκρίναι ἑαυτοὺς τισι τῶν ἑαυτοῦς συνιστανόντων: and so oft. in Class.

Ἐγκρύπτω, f. ὑψω, (ἐν, κρύπτω,) to *hide any person in any place*, or to *hide any thing in another thing*; as Diod. Sic. iii. 62. Hom. Od. v. 488. Hence, to *mix one substance in another*, to *mix in, knead in*, as leaven with flour, Matt. xiii. 33. Lu. xiii. 21, ἢν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία. So Sept. in Ezek. iv. 12, ἐγκρυφίαν κρίθινον φάγεσαι αὐτὰ, ἐν βολβίτοις κόπρου ἀνθρωπίνης ἐγκρύψει αὐτὰ.

Ἐγκυος, ου, ἡ, adj. equiv. to ἐγκύμων, *pregnant*, Lu. ii. 5. Sept. and Class.

Ἐγχεῖω, f. ἴσω, (ἐν, χρίω,) to *rub in*, as Tob. xi. 8, τὴν χολὴν εἰς τοὺς ὀφθαλμοὺς ἐγχ. Jer. iv. 30, ἐὰν ἐγχρίσῃ στίβι τοὺς ὀφθαλμούς σου. So Rev. iii. 18, κολλούριον ἐγχρίσαι τοὺς ὀφθαλμούς: with ὀφθ. Philo, 589.

Ἐγὼ, pron. of first pers. I, plur. ἡμεῖς.

Sometimes used with emphasis, Matt. iii. 11, 14. v. 22. John iv. 26, et al. *sæpe*. Occasionally employed by St. Paul, when the speaker puts himself as the representative of all, or vice versa, e. gr. *ἐγὼ* for *ἡμεῖς*, Rom. vii. 9—20, 24, 25. 1 Cor. x. 30. *ἡμεῖς* for *ἐγὼ*, 1 Cor. i. 2, 3. ii. 10. The genit. *μου* and *ἡμῶν* are often used instead of the possess. *ἑμός*, &c.

\**Ἐδαφίζω*, f. *ίσω*, (*ἔδαφος*,) *to level with the ground, destroy*, trans. Lu. xix. 44, *ἔδαφιούσι σε* (of Jerusalem). Sept. and Class.

\**Ἐδαφος*, εος, τό, (*ἔδος*, seat,) *the base, or bottom of any thing, on which it rests*; e. gr. of a *ship*, Hom. Od. v. 249; of a room, the *floor*, Sept. In N. T. *the ground*, Acts xxii. 7, *ἔπασον εἰς τὸ ἔ*. Sept. and Class.

\**Ἐδραῖος*, αῖα, αῖον, adj. (*ἔδρα*, seat, for *ἔδος*,) prop. *seated, sedentary*, Xen. Lac. i. 3, but gener. metaph. *stable, immovable*, as said of things. In N. T. of persons, *fixed, firm, steadfast*, in mind and purpose, as a column on its base, 1 Cor. vii. 37, *ἵστηκεν ἑδραῖος ἐν τῇ καρδίᾳ*. xv. 58, *ἑδραῖοι γίνεσθε*. Col. i. 23, *ταθεμελιωμένοι καὶ ἑδραῖοι τῇ πίστει*. Epist. to Ephes. § 10, *ἑδραῖον τῇ πίστει*. Plato, p. 98, and so *ἑδραῖως*, Hdian. iii. 14, 10.

\**Ἐδραῖωμα*, ατος, τό, (*ἑδραῖω*, from *ἑδραῖος*,) *foundation*, 1 Tim. iii. 15.

\**Ἐθελοθησκεία*, ας, ἡ, (*ἑθέλω*, *θησκεία*,) *voluntary, or supererogatory worship*, beyond what God requires, an *affected worship*, Col. ii. 23, *ἐν ἑθ. καὶ ταπεινοφροσύνῃ*. Comp. *ἑθελοδικαιοσύνη*.

\**Ἐθέλω*, see *Θέλω*.

\**Ἐθίζω*, f. *ίσω*, (*ἔθος*,) of persons, *to accustom*, and pass. *to be accustomed*; of things, *to be customary*, Xen. Eq. vii. 7. Mem. iii. 14, 6. In N. T. *τὸ εἰθισμένον*, *what is customary*, a custom or rite, Lu. ii. 27.

\**Ἐθνάρχης*, ου, ὁ, (*ἔθνος*, *ἄρχω*,) *a ruler of a people, a prefect*, 2 Cor. xi. 32. Jos. and lat. Gr. writ.

\**Ἐθνικός*, ἡ, ὄν, adj. (*ἔθνος*,) in Class. prop. *national, popular*. In N. T. in the Jewish sense, *gentile, heathen*, not Jewish, Matt. vi. 7. xviii. 17.

\**Ἐθνικῶς*, adv. (*ἔθνικός*,) *in the manner of Gentiles*, Gal. ii. 14.

\**Ἐθνος*, εος, τό, (contr. fr. *ἔθνος*, fr. *ἔθος*, *mos*,) gener. *a multitude*, or *people*, implying *intercommunity*, or the being *wanted* to each other. In N. T. it is used, I. gener. for the *people or inhabitants* of a country, Acts viii. 9, *τὸ ἔ. τῆς Σαμ.* and xvii. 26, *πᾶν ἔ. ἀνθρώπων*. 1 Pet. ii. 9, al.—II. in the sense *nation*, as distinct from others, Matt. xx. 25. Mk. x. 42, et al.

—III. in the Jewish sense, *τὰ ἔθνη*, *the Gentile nations, the Gentiles*, i. e. non-Jews, Matt. iv. 15. x. 5. Mk. x. 33, et *sæpe*.

\**Ἐθος*, εος, τό, (*ἔθω*,) *a custom, usage*, whether by law, or otherwise, Lu. i. 9. ii. 42. xxii. 39, et al. Apocr. and Class.

\**Ἐθω*, occ. only in perf. 2. *ἐλώθα*, with pres. signif. *to be accustomed*. Hence, pluperf. *ἐλώθειν*, as imperf. Matt. xxvii. 15. Mk. x. 1, and Class. Partic. *ἐλωθός*, Lu. iv. 16. Acts xvii. 2, *κατὰ τὸ ἐλωθὸς αὐτῷ*. So in Numb. xxiv. 1.

EI, a conditional conjunction, *if*, expressing a condition merely hypothetical, and separate from all experience; i. e. a mere *subjective possibility*, and accordingly differing from *ἐάν*. It is sometimes construed with the opt., but more usually with the subjunct. It has two leading uses, 1) as a conditional particle; 2) as an interrogative particle. I. as a CONDIT. PARTIC. used ALONE, without other particles, i. with the opt. implying that the thing in question is possible, but uncertain, though assumed as probable. In N. T. it is foll. only by the indic. in the apodosis, affirming something definite; e. gr. foll. by pres. 1 Pet. iii. 14, *εἰ καὶ πάσχοιτε*, 'even if, as it is probable, ye should suffer;' by perf. Acts xxiv. 19, *οὐς ἔδει ἐπὶ σοῦ παρῆναι, καὶ κατηγορεῖν, εἰ τι ἔχοιεν πρὸς με*, 'if they had had any thing to urge against me.' Elsewhere in parenth. Acts xxvii. 39, *εἰ δύναιτο*. 1 Pet. iii. 17, *εἰ θέλοι. εἰ τύχοι*, *it may be, perhaps*, 1 Cor. xiv. 10.

—II. with the indic. implying possibility without the expression of uncertainty, a condition, or contingency, as to which there is no doubt, 1) with the indic. pres. and in the apod. foll. by pres. Matt. x. 10, *εἰ οὕτως ἰστέν ἡ αἰτία—οὐ συμφέρει*, &c. Acts v. 39. Rom. viii. 25. 1 Cor. ix. 17; by imper. Matt. iv. 3, *εἰ υἱὸς εἶ τοῦ Θεοῦ, εἰπὲ*, &c. xix. 17. xxvii. 42. John vii. 4. 1 Cor. vii. 9. Class.; by indic. fut. Mk. xi. 26, *εἰ δὲ ὑμεῖς οὐκ ἀφίετε, οὐδὲ ὁ Πατὴρ ὑμῶν ἀφήσει*. Acts xix. 39. Rom. viii. 11. Heb. ix. 13, and Class.; by indic. aor. Matt. xii. 26, 28. Gal. ii. 21; by perf. 1 Cor. xv. 13, 16, *εἰ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται*. Rom. iv. 14. 1 Cor. xi. 17. Class. 2) with the indic. fut. and in the apodosis foll. either by pres. 1 Pet. ii. 21, or perf. as pres. Ja. ii. 11, or by fut. Matt. xxvi. 35. 3) with the indic. perfect, and in the apodosis by pres. Acts xxv. 11. 1 Cor. xv. 14, 17, 19. 2 Cor. v. 16, and Class.; or by imper. Acts xvi. 15; by fut. John xi. 12. Rom. vi. 5; by perf. 2 Cor. ii. 5. 4) with the indic. aorist, and in the apod. foll. by pres. Rom. iv. 2, *εἰ Ἀ. ἐξ ἔργων ἐδικαίωθη, ἔχει καύχημα*. xv. 27. 1 John iv.

ll; by imper. John xviii. 23; by fut. John xiii. 32; by aor. Rom. v. 10. 5) with the indic. of the *historic tenses*, and in the apod. a similar tense with *ἀν*, expressing a previous condition on which depended a certain result, but implying that neither has taken place. Foll. by imperf. in the sense *would be, would do, &c.* after imperf. with *εἰ*, Lu. vii. 39, οὗτος *εἰ ἦν* ποφ. ἐγίνωσκεν *ἀν*. John v. 46. ix. xl. xv. 19. 1 Cor. xi. 31; after aor. with *εἰ*, Heb. iv. 8. Gal. iii. 21; by aor. in the sense *would have been, would have done, &c.* after imperf. with *εἰ*, John xiv. 28, *εἰ ἡγαγέμε μὲ, ἐχάρηται ἀν*. xviii. 30. Acts xviii. 14; by pluperf. in the sense *could have been, &c.* after imperf. with *εἰ*, John xi. 21, *εἰ ἦς ὧδε, ὁ ἀδελφός μου οὐκ ἔν ἐπιθνήκει*. 1 John ii. 19, and Class. 3) with the indic. sometimes where the opt. would rather be expected, viz. where a thing is uncertain, though assumed as probable, Acts xx. 16, *ἔσπευδε γὰρ, εἰ δυνατόν ἦν αὐτῷ, γινέσθαι, &c.* and Class. And even where there is no probability nor even assumed possibility, Mk. xiv. 35, *εἰ δυνατόν ἐστι*. Mk. xiv. 35, *εἰ δυνατόν ἐστι, παρέλθῃ ἡ ὥρα*. Matt. xxiv. 24. Mk. xiii. 22. 7) in the urbanity of Greek discourse, *εἰ* with the indic. is said of things not merely probable, but certain, and dependent on no condition. Thus after *θανυμάζω* and other similar verbs; where it is equiv. to *ὅτι*, Mk. xv. 44, *ἰθαύμασεν εἰ ἤδη τέθνηκε*. 1 John iii. 13, and Class. Acts xxvi. 8, *τί πιστοὺν κρίνεται εἰ, &c.* 2 Cor. xi. 15. Also as equiv. to *ἐπει, since, inasmuch as*, both with indic. pres. Matt. vi. 30. John vii. 23, and aor. John xiii. 14, 32. Also in *εἰ τις, εἰ τι, if any one, &c.* used emphat. for *ὅστις*, and either with indic. pres. Lu. xiv. 26. Mk. ix. 35, &c. or indic. fut. 1 Cor. iii. 14, 15, or perf. 2 Cor. vii. 14. x. 7.—III. with the *subj.* rarely both in N. T. and early Greek writers, and only where an action, &c. depends upon something future, *if, if so be*, and with a neg. *unless, except*, Lu. ix. 13, *εἰ μήτι πορ. ἡμεῖς ἀγοράσωμεν*. 1 Cor. xiv. 5, *ἐκτός εἰ μὴ διερχομένης*. Phil. iii. 12. Rev. xi. 5.—II. as an INTERROGATIVE PARTICLE, *whether, Lat. an*, 1) prop. in an *indirect* question, after verbs implying question, doubt, &c. with the opt. and indic. With the opt. Acts xvii. 11, *ἀνακρίνοντες τὰς γραφὰς, εἰ ἔχοι ταῦτα οὕτως*. xxv. 20; also *εἰ ἀρεῖς*, Acts xvii. 27. With the indic. both pres. & fut. and aorist often. 2) in a *direct* question, *num, ne*; where it implies some doubt or uncertainty, though not to be expressed in Engl. Lu. xiii. 23, *εἰπέ δὲ τις αὐτῷ Κύρις, εἰ ὅλῃοι οἱ σωζ.*; Lu. xxii. 49, *εἰ πατάσμεν*. Acts i. 6. So

Matt. xii. 10. xix. 3. Lu. xiv. 3. Acts vii. 1. xxi. 37. xxii. 25, and often in Sept. but not in Class. Greek.—III. IN CONNECTION WITH OTHER PARTICLES, where, however, each usually retains its power, as in *εἰ ἀρα, εἰ γε, εἰ δὲ*, Matt. xii. 7, & oft. *εἰ δὲ μὴ, but if not*, always standing elliptically, prop. only after an *affirmative* clause, of which it then expresses the contrary, John xiv. 2, 11. Rev. ii. 5, 16. Sept. and Class.; sometimes also after a *negative* clause, of which it then expresses the contrary, *if otherwise, else*, Mk. ii. 21, οὐδεὶς ἐπιβλήμα ἐπιρράπτει ἐπὶ ἱματίῳ παλαιῷ· *εἰ δὲ μὴ, αἰρεῖ, &c.* And so in Class. *Εἰ καί*, where *καί* either refers to the subsequent clause, *if also*, or to the condition expressed by *εἰ, if even*, i. e. *though, although*. So oft. in N. T. *Εἰ μὴ, if not*, i. e. unless, except; expressing a negative condition, supposition, &c. in which the *μὴ* refers to the whole clause; thus differing from *εἰ οὐ*, where the *οὐ* refers only to some particular word with which it expresses one idea, 1) before finite verbs with the indic. Matt. xxiv. 22, *εἰ μὴ ἐκολοβώθησαν αἱ ἡμέραι*. Mk. xiii. 20. John ix. 33, et al. 2) gener. and without a following finite verb, Matt. xi. 27, et al. sæpe. So *ἐκτός εἰ μὴ, unless, except*, 1 Cor. xiv. 5. xv. 2. 1 Tim. v. 19, *εἰ μήτι, unless, perhaps*, Lu. ix. 13. 1 Cor. vii. 5. 2 Cor. xiii. 5. *Εἰ περ, if indeed, if so be*, assuming the proposition as true, whether justly or not, Rom. viii. 9, *εἰπερ Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν*. 1 Cor. xv. 15. 1 Pet. ii. 3, and Class. *Εἰ πως, if by any means, if possibly*, with the opt. Acts xxvii. 12, or ind. fut. Rom. i. 10. xi. 14. Phil. iii. 11. *εἴτε—εἴτε, whether—or*, as including several particulars, either foll. by a verb, 1 Cor. xii. 26. 2 Cor. i. 6, and Class.; or without a verb, Rom. xii. 6—8. 1 Cor. iii. 22, et al.

*Εἶδος, s. o. v. s. τὸ, (obsol. εἶδω,)* prop. *any thing seen*, but gener. *external appearance*. In N. T. 1) prop. *the form, figure, or appearance* of any thing, Lu. iii. 22, *σωματικῷ εἶδει*. ix. 29. John v. 37. 2 Cor. v. 7. Sept. and Class. 2) *fig. manner, kind, species*, 1 Th. v. 22, *ἀπὸ παντὸς εἶδους πονηροῦ*. Jer. xv. 3. Eccus. xxv. 2. Jos. Ant. x. 3, 1, *πάν εἶδος πονηρίας*, and Class.

*Εἶδω, to see*, obsol. in pres. act. for which *ὁράω* was used. The tenses from *εἶδω* form two classes, one having the signification *to see*, the other *to know*. I. TO SEE, viz. aor. 2. *εἶδον*, opt. *ἴδοιμι*, subj. *ἴδω*, infin. *ἴδειν*, part. *ἴδων*, *I saw*, implying not the mere act of seeing, but the perception of some object, 1) prop. foll. by acc. of person or thing, Matt. ii. 2, *εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα*. v. 1.



xxi. 19. Mk. ix. 9. xi. 13, 20. John i. 48, et al. *sæpe*. Sept. and Class. Foll. by acc. with partic. Matt. iii. 7, *ιδὼν δὲ πολλοὺς ἐρχομένους*. viii. 24. xxiv. 15. Mk. vi. 33. By Hebr. with partic. of the same verb, by way of emphasis, *ιδὼν εἶδον*, Acts vii. 34; also in various modifications of sense, as *to look upon*, *contemplate*, Matt. ix. 36. xxviii. 6, et al. *sæpe*; 'to see in order to know,' *to look at or into*, *to examine*, Mk. v. 14. vi. 38. xii. 15. Lu. viii. 35; *to see face to face*, *talk with*, Lu. viii. 20. ix. 9. John xiii. 21. Acts xvi. 40. Rom. i. 11. 1 Cor. xvi. 7, al.; *to see*, i. e. spy out, *watch to see*, *observe*, Matt. xxvi. 58. xxvii. 49. Mk. xv. 36, and Class.; *to see*, *to live to see*, *witness*, Matt. xiii. 17. xxiv. 33. Mk. iii. 12. Lu. xvii. 22. 2) *fig.* said of the mind, *to perceive*, Matt. ix. 2, *ιδὼν τὴν πίστιν αὐτῶν*. Lu. xvii. 15. John vii. 52. Rom. xi. 22, and often foll. by *ἐτι*. And so Sept. oft. 3) *by Hebr.* to see, i. e. *to experience*, viz. either good, *to enjoy*, or evil, *to suffer*, Lu. ii. 26, *ιδ. θάνατον*. Heb. xi. 5. Acts ii. 27, 31, *διαφθοράν*. Rev. xviii. 7, *πένθος*. 1 Pet. iii. 16, *ἡμέρας ἀγ.* John iii. 3, *τὴν βασιλ. τοῦ Θεοῦ*, 'to enjoy the privileges of the divine kingdom.'—II. to KNOW, perf. 2. *οἶδα*, subj. *εἰδῶ*, infin. *εἰδέναι*, partic. *εἰδώς*, pluperf. *ἤδην*. *Οἶδα* is strictly 'I have seen or perceived;' hence it takes the present signif. *to know*, and the pluperf. becomes an imperf. 1) prop. and gener. *to be acquainted with*, foll. by acc. both of thing, as Matt. xxv. 13, & oft.; and of person, Matt. xxv. 12. Mk. i. 34. John vi. 42. Acts vii. 18, et al. 2) in the sense *to perceive*, *understand*, foll. by acc. of thing, Matt. xii. 25, *τὰς ἐνθυμήσεις*. Mk. xii. 15, *ὕποκρισιν αὐτῶν*. Lu. xi. 17, *διανοήματα*, et al. 3) *to know how* to do a thing, and by impl. *to be able to do it*, and *to do it*, Matt. vii. 12. Lu. xii. 56. Phil. iv. 12. 1 Th. iv. 4. 1 Tim. iii. 5. Ja. iv. 17. 2 Pet. ii. 9. 4) by Hebraism, 'to know and approve,' *to love*. Hence, as said of men, *to care for*, 1 Thess. v. 12, *εἰδέναι τοὺς κοπιῶντας ἐν ὑμῖν*, as said of God, *to acknowledge and adore*. Gal. iv. 8. 1 Th. iv. 5. 2 Th. i. 8. Tit. i. 16. Heb. viii. 11, and Sept.

*Εἰδωλεῖον*, ου, τὸ, (*εἰδωλον*,) an idol-temple, 1 Cor. viii. 10. 1 Macc. i. 47. x. 83; of the same form with *Ποσειδωνεῖον*, *ταμειεῖον*, and many other substantives in *εῖον*, which are properly adjectives neuter with an ellip. of some subst. suitable to the occasion, as here *ιερόν*.

*Εἰδωλόθυτον*, ου, τὸ, (*εἰδωλον*, *θύω*,) idol-service, 'any thing sacrificed to idols,' i. e. in the N. T. *the flesh of victims offered to idols*, which remained over, and was eaten or sold, Acts xv. 29. xxi. 25.

1 Cor. viii. 1, *sqq.* where see my note x. 19, 28. Rev. ii. 14, 20.

*Εἰδωλολατρεία*, ας, ἡ, (*εἰδωλον*, *λατρεία*,) idol-worship, idolatry, 1) prop. and gener. as said of eating meats offered to idols, and other actions approaching idolatry, Gal. v. 20. 1 Cor. x. 14. So 1 Pet. iv. 3, it is said of the vices usual connected with idolatry, *κατορευμένη ἐν ἀθεμίτοις εἰδωλολατρείαις*. 2) *fig.* covetousness, Col. iii. 5.

*Εἰδωλολάτρης*, ου, ὁ, (*εἰδωλον*, *λάτρης*,) lit. an idol-worshipper, 1) prop. and gener. 1 Cor. v. 10. vi. 9. Rev. xxi. 8. xxii. 15; also said of one who partakes of meats offered to idols, 1 Cor. v. 11. 2) *fig.* of a covetous person, Eph. v. 5.

*Εἰδωλον*, ου, τὸ, (*εἶδος*,) prop. an image, in figure or representation, whether corporeal or mental, of some other thing, esp. the statues of men, particularly of the dead, Hom. Od. xi. 476, *βροτῶν εἰδωλα καμόντων*. Xen. Mem. i. 4, 4. In N. T. an idol, i. e. 1) an idol-IMAGE, Acts vi. 41, *ἑστῶτα τῷ εἰδώλῳ*. 1 Cor. xii. 2, *πρὸς τὰ εἶδ. τὰ ἀφωνα*. Rev. ix. 20. Sept. and later Class. 2) by meton. an idol-GOD, a heathen deity, 1 Cor. viii. 4, 7. x. 19, Sept. By impl. in plur. *idols*, for idol-worship, Rom. ii. 22. 2 Cor. vi. 16. 1 Th. i. 9. 1 John v. 21. Spec. things offered to idols, Acts xv. 20.

*Εἰκῇ*, adv. (*εἰκαῖος*, without order,) prop. disorderly, confusedly. Hence 1) by impl. inconsiderately, rashly, carelessly, Matt. v. 22, *ὀργιζ. τινι εἰκῇ*. Col. ii. 12, *εἰκῇ φυσιοῦμενος*. So Class. 2) in vain, to no purpose, Rom. xiii. 4, *οὐ γὰρ εἰ τῷ μάχαίρᾳ φορεῖ*. 1 Cor. xv. 2, *ἐκτὸς εἰ μὴ εἰ. ἐπιστεύσατε*. Gal. iii. 4, *ἐπ' αὐτῇ*. iv. 11, *μήπως εἰ. κακοπίακα*, and Class.

*Εἴκοσι*, οί, αἱ, τὰ, indecl. twenty, Lu. xiv. 31, et al.

*Εἴκω*, f. *ἔω*, to give way, to yield, foll. by dat. of pers. Gal. ii. 5, *οἷς οὐδὲ πρὸς ὤραν εἴξαμεν*. Sept. & Class.

*Εἴκω*, obsol. form, whence perf. 2 *ἔοικα*, with pres. signif. *to be like*, foll. by dat. of pers. or thing, Ja. i. 6, *ἔοικε κλέδωνι Σαλάσσης*, and 23, *εἰ. ἀνδρὶ, &c.* Sept., Jos., and Class.

*Εἰκὼν*, ὄνος, ἡ, (*εἴκω*,) I. GENER. a likeness of any person or thing, and spec. an image or effigy of a man, &c. as a statue, picture, or coin, Matt. xxii. 20. Mk. xii. 16. Lu. xx. 24. Rom. i. 23. Said of an idol-image (of some heathen deity) Rev. xiii. 14, *sqq.* xiv. 9, 11. xv. 2. xvi. 2. xix. 20. xx. 40. Sept. and Class. In the sense representation or copy, 1 Cor. xi. 7. 2 Cor. iv. 4. Col. i. 15. So Heb. x. 1, *αὐτὴ ἡ εἰκὼν τῶν πραγμάτων*, meaning 'the full and complete image of a thing.'

as *opp.* to *σκιά*, a shadowy and imperfect one. *Wisd.* ii. 23. vii. 26. *Luc. Imag.* 28. —II. *ABSTR.* *likeness* to any one, *resemblance*, *Rom.* viii. 29. 1 *Cor.* xv. 49. 2 *Cor.* ii. 18. *Col.* iii. 10. *Sept.*

*Εἰλικρίνεια*, ας, ἡ, (*εἰλικρινής*,) 1) *prop.* *clearness*, 'such a whiteness and purity as will bear the closest examination,' like that of an article inspected in the full light of the sun. 2) *metaph.* *purity*, *sincerity*. 1 *Cor.* v. 8, *ἐν ἀζύμοις*. 2 *Cor.* i. 12, *εἰλικρινείᾳ Θεοῦ*. ii. 17, *ὡς ἐξ εἰλικρινείας*.

*Εἰλικρινής*, εὖος, ὁ, ἡ, *adj.* (*εἰλη*, the sunshine, and *κρίνω*, to examine, 'judge,') *lit.* 'found pure and white when examined in sunshine;' and hence by *impl. metaph.* *pure*, *sincere*, *Phil.* i. 10, *ἵνα ᾗτε εἰλικρινεῖτε*. 2 *Pet.* iii. 1, *εἰλ. διάνοιαν*.

*Εἰλίσις*, ε, ἡ, (*for* the *Attic* *εἰλίσις*,) *to roll up*, as a scroll, *Rev.* vi. 14, and *Class. Poet.*

*Εἶμι*, *f. ἔσομαι*, has two uses: 1) as the usual verb of existence, *to be*; 2) as the logical copula, connecting the subject and the predicate. I. as *verb of existence*, *to be*, *exist*, *to have existence*, 1) *prop.* and *gener.* in the metaphysical sense. *John* i. 1, *ἐν ἀρχῇ ἦν ὁ Λόγος*. viii. 50, 58. *Mk.* xii. 52, et al.; of things, *John* xvii. 5. 2 *Pet.* iii. 5. *Rev.* iv. 11, and *Class.* *Said of life*, *to exist alive*, *Matt.* ii. 18. *xxiii.* 30. *Jos.* and *Class.*; *to exist*, *be found*, *both of persons*, *Lu.* iv. 25, *πολλοὶ χηραὶ ἦσαν*. *Matt.* xii. 11. *John* iii. 1, and *Class.* and things, *to exist*, *Matt.* vi. 30. *xxii.* 23, et al. *sæpe*. *Said of time gener.* *Lu.* xxiii. 44, *ἦν δὲ ὥστε ἔρα ἔκτε*. *John* i. 40. *Acts* ii. 15. 2 *Tim.* iv. 3. *Mk.* xi. 13, and *Class.*; of festivals, *Mk.* xv. 42. *Acts* xii. 3, and *Class.* 2) by *impl.* and *from the adjuncts*, *to come to be*, *come to pass*: *Matt.* xxvii. 7, & oft. 3) *ἐστὶ* *fol.* by *infin.* *it is proper*, *licet*, *Heb.* ix. 5, *καὶ ἂν οὐκ ἔστι νῦν λέγειν*, & *Class.* 4) *partic.* *ὦν*, *οὔσα*, *δν*, joined with noun or pron. it is used in short parenthetical clauses, to indicate an existent state or condition, character, &c. in the sense *being*, as, *Matt.* vii. 11, *εἰ οὖν ὑμεῖς, ποιῆτε δυνάμεις, &c.* *John* iii. 4. iv. 9. ix. 25. *Acts* xvi. 21, et *sæpe* al. With the article *ὦν*, *τὰ ὄντα*, it denotes real and true existence, as in the phrase *ὁ ὦν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος*, *prop.* name of God, *Rev.* i. 4. xi. 17. xvi. 5. *Comp. Wisd.* xiii. 1, *οὐκ ἔγνωσαν εἰδέναι τὸν δυνάτα*. So *τὰ δυνάτα* & *τὰ μὴ δυνάτα*, *prop.* *Rom.* iv. 17. *metaph.* 1 *Cor.* i. 28, and *Class.* —II. as *LOGICAL COPULA* connecting the subject and predicate. *το ας*, where the pred. specifies who or what a person or thing is, in respect to nature, origin, office, condition, circumstances, &c. while the copula merely connects the pred. with the subject. The pred. may be made

by various parts of speech. 1) with an *adj.* *Matt.* ii. 6. xviii. 8, and *Mk.* i. 7, et al. *sæpe*. 2) with a *substant.* as pred. in the same case with the subject, both *prop.* *Matt.* iii. 4, 17. xv. 14. *Mk.* ii. 28, et al. *sæpe*; and *fig.* and *meton.* when the *subst.* of the pred. expresses not what the subj. is, but what it is like, or is accounted to be, or signifies; viz. by comparison, substitution, &c. or as cause and effect; so that *εἶμι* may be rendered *to be accounted*, *to be like*, or *to signify*, *Matt.* v. 13, sq. xii. 50, et al. *sæpius*. 3) with a *pron.* as pred. in the same case with the subj. viz. *οὗτος*, *Matt.* x. 2, *τὰ ὀνόματά ἐστι ταῦτα*. *John* i. 19. xv. 12. xvii. 3, et al. So also *τις*, *τι* *indef.* or *interrog.* *ποῖος, ποταπός, ὅστις, ἑμὸς, σός*. *Fig.* as with nouns, the pred. often expresses not what the subj. is, but what it is accounted to be, or signifies, *Matt.* ix. 13. *Mk.* ix. 10, & oft. 4) with a *genit.* of a noun or pron. as pred. said of quality and character, *Lu.* ix. 55, et al.; of age, *Mk.* v. 42, et al.; of a whole, whereof the subject is part, *Acts* xxiii. 6; of possession, property, *Matt.* v. 3, and oft. Also *metaph.* of persons or things to whom the subject belongs, or on whom it is dependent, 2 *Cor.* iv. 7. 1 *Cor.* iii. 22, sq. et al. *sæpe*. 5) with the *dat.* of a noun or pron. as pred. *to be to any one*, implying possession or property, *John* xvii. 9, *δοτε σοὶ εἰς*. *Lu.* xii. 20, et al. 6) with a *partic.* of another verb as pred. either with or without the article; and then *εἶμι* often forms a periphrasis for a finite tense of the same verb, expressing, however, a continuance in or duration of the action, *Lu.* v. 1, *καὶ αὐτὸς ἦν ἰσθῶς*. *Matt.* xxiv. 9. *Mk.* ii. 6, et *sæpe* al.; also with the art. when the *partic.* may be regarded as equiv. to a noun, *Matt.* iii. 3, *οὗτος γὰρ ἐστὶν ὁ ῥηθῆς ὑπὸ 'Ησαίου*. *xxiii.* 19. *Mk.* vii. 15. *John* iv. 10. *Acts* ii. 16. *Rom.* iii. 11, et al. *sæpe*. 7) with an *adv.* as pred. e. g. of quality or character, as *οὕτως*, *John* iii. 8, et al. *ταῦτα*, *Lu.* xi. 30, et al. *ὥς*, *Rev.* xxii. 12. *ἥσπερ*, *Matt.* vi. 5. *χωρὶς*, *Heb.* xii. 8. *ἕγγυς*, *Rom.* x. 8. *ἐκαί*, *Matt.* xviii. 20. *μακράν*, *Matt.* xii. 34. *ποῦ*, *Matt.* ii. 2. *ᾧδε*, *Matt.* xii. 6. *πῶθεν*, *Matt.* xxi. 25. 8) with a *preposition* and its case as predicate, as *ἀπὸ*, *John* i. 45; *εἰς*, denoting direction, object, end, *Lu.* v. 17; *ἐκ*, with genitive implying origin, *John* i. 47, et al. Hence *metaph.* of a person on whom any thing is dependent, to whom he is devoted as a follower, *John* viii. 47, *ἐκ τοῦ Θεοῦ οὐκ ἐστὶ*. 1 *John* iii. 10. iv. 6. vi. 19. So of things, as *ἐκ τῆς ἀληθείας*, *John* xviii. 37. *ἐξ ἔργων*, *Gal.* iii. 10, and *ἐκ πίστεως*, ver. 12. Of a whole in relation to a part, 1 *Cor.* xii. 15, sq. et al. of the material, *Rev.* xxi. 21. *Ἐν* with

dat. implying a being in a place, thing, or person. Ἐπὶ foll. by gen. of place, upon, Lu. xvii. 31. John xx. 7. foll. by dat. of place, upon, in, at. Κατὰ foll. by gen. εἶναι κατὰ τινα, 'to be against any one,' Matt. xii. 30. Gal. v. 23. Μετὰ foll. by gen. εἶναι μετὰ τινα, 'to be present with, in company with any one,' Matt. xvii. 17, et al. or 'on the side of any one,' Matt. xii. 30, et al. Παρὰ foll. by gen. εἶναι παρὰ τινα, 'to be from any one,' i. e. 'sent by any one,' John vi. 46. vii. 29. Πρὸ foll. by gen. of place, to be before, Acts xiv. 13. metaph. of dignity, Col. i. 17. Πρὸς foll. by acc. of place, &c. εἶναι πρὸς τι, 'to be near to,' Lu. xxiv. 29. Mk. iv. 1. Σύν foll. by dat. εἶναι σύν τινι, to be in company with any one, Lu. xxiv. 44. Phil. i. 23. Col. ii. 5, et al. Ὑπὲρ foll. by gen. εἶναι ὑπὲρ τινα, to be for any one, on his side, Mk. ix. 40. ὑπὲρ τινα, above any one, fig. Lu. vi. 40. Ὑπὸ with acc. to be under, said of place, John i. 49. 1 Cor. x. 1; of person or thing, to be subject to, Rom. iii. 9. Gal. iii. 10. 1 Tim. vi. 1.

Εἴνακα, see Ἐνακα.

Εἶπον, inf. εἰπεῖν, I. GENER. to say or speak, with an acc. of the thing said, Matt. xxvi. 44, τὸν αὐτὸν λόγον εἰπεῖν, Lu. xii. 3. John ii. 22. Acts i. 9, et al. Along with the accus. expr. or implied, are further constructions of the pers. to whom, the manner by which, &c. 1) foll. by dat. of pers. John xvi. 4. Lu. vii. 22. 2) by sis and acc. of pers. 'to speak against,' Lu. xii. 10. 3) by κατὰ and gen. of pers. Matt. v. 11. 4) by περὶ with gen. of pers. or thing, 'to speak of,' John vii. 39. x. 41. xi. 13. 5) by πρὸς and acc. of pers. or thing, 'to say to,' Lu. xi. 1, or with reference to, Mk. xii. 12. 6) by adv. or a prep. with its noun, implying manner, e. gr. ὁμοίως, Matt. xxvi. 35, et al. Metaph. by Hebr. εἰπεῖν ἐν καρδίᾳ, to cogitate, think, Matt. xxiv. 48. Lu. xii. 55. Rom. x. 6, and Sept. 7) by infin. with acc. Rom. iv. 6, or with εἶναι impl. John x. 35. 8) by ὅτι, Matt. v. 31, et al.—II. as modified by the context, where the sense often lies chiefly in the adjuncts, e. gr. 1) said before interrog. to ask, inquire, Matt. ix. 4. xi. 3, et al. 2) before replies, to answer to a question, whether direct, or indirect, Matt. xv. 34, et al. 3) of narration, teaching, &c. to tell, declare, Matt. viii. 4. xvi. 20, et al. sæpe. 4) of predictions, to foretel, Matt. xxviii. 6. Mk. xiv. 16, et al. espec. in the pass. 5) of what is said with authority, to direct, command, Matt. viii. 8. Mk. v. 43, et al. sæpe. Sept. Ex. xxxv. 1. Lev. ix. 6. Xen. Eph. ii. 5.

Εἰρηνεύω, f. εἰσσω, (εἰρήνη,) prop. to be at peace, as opp. to war; but in N. T.

metaph. to live in peace and harmony, as opp. to discord, &c. absol. 2 Cor. xiii. 11, εἰρηνεύετε. 1 Th. v. 13, εἰρηνεύετε ἐν ἑαυτοῖς. Mk. ix. 50, εἰρηνεύετε ἐν ἀλλήλοις. Rom. xii. 18, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. Apocr. and Class.

Εἰρήνη, ης, ἡ, (εἰρω, jungo. See Eph. ii. 14—17, and so Liv. i. 1, 'Latinum pacem cum Ænea—junxisse,') 1) prop. in a civil or political sense, as the opposite to war or intestine broils, Lu. xiv. 32. Acts xii. 20. Rev. vi. 4, al. and Class. 2) in a private sense, as regards individuals, peace and concord, Matt. x. 34. Lu. xii. 51. Acts vii. 26. Rom. xiv. 19. Col. iii. 15. Heb. vii. 2. 3) fig. peace of mind, spiritual peace with God and our own conscience through Christ, arising from reconciliation with God, and a sense of the Divine favour, Rom. ii. 10. v. 1. xv. 13. John xiv. 27. Phil. iv. 7. Comp. Is. liii. 5. 4) by impl. a state of peace, quietness, and security, Lu. xi. 21, ἐν εἰρήνῃ ἐστὶ τὰ ὑπάρχοντα αὐτοῦ. ii. 29. John xvi. 33. Acts ix. 31. xxiv. 3. 1 Cor. xiv. 33. 1 Th. v. 3, and Sept. 5) by Hebr. well-being or external prosperity of every kind, Lu. i. 79, ὁδὸς εἰρήνης. ii. 14. xix. 42. Rom. ii. 10. Ja. iii. 18, et al. Hence it is used as a wish of welfare in salutations, either at meeting or parting; at meeting, Lu. xxiv. 36. John xx. 19. Lu. x. 5, εἰρήνη τῷ οἴκῳ τούτῳ: also in letters, Rom. i. 7. ii. 10, et al. εἰρήνη ὑμῖν: at parting, ὕπαγε εἰς εἰρήνην, Mk. v. 34, or πορεύου εἰς εἰρήνην or ἐν εἰρήνῃ, Lu. vii. 50, et al. So in the phrases μετ' εἰρήνης, Acts xv. 33. Heb. xi. 13, & ἐν εἰρήνῃ, 1 Cor. xvi. 11. See my note on Heb. xi. 31. There are, however, some passages where it is difficult to say whether the temporal or the spiritual sense of the word has place; and others where, though expositors adopt one or the other, both may have place. So Eph. vi. 15, τὸ εὐαγγέλιον τῆς εἰρήνης. 2 Thess. iii. 16, Κύριος τῆς εἰρήνης. So also the phrase Θεὸς τῆς εἰρήνης, Rom. xv. 33. xvi. 20. Phil. iv. 9. 1 Th. v. 23. Heb. xiii. 20. Comp. Is. ix. 6, ἀρχὼν εἰρήνης: also ἀρχὴ τῆς εἰρήνης, Xen. Eph. p. 92. At Eph. ii. 14, αὐτὸς γάρ ἐστιν ἡ εἰρήνη ἡμῶν, the sense is, 'he is the author of reconciliation of differences.' So Col. i. 20, εἰρηνοποιήσας πάντα εἰς αὐτὸν διὰ τοῦ αἵματος τοῦ σταυροῦ αὐτοῦ, (as in the phrase εἰρήνην ποιῆσθαι: and so εἰρήνην διδόναι, John xiv. 27,) there is an allusion to the title of Christ, Is. ix. 6, 'Prince of peace,' i. e. the great Author of reconciliation with God, and thereby the Giver of peace of conscience, the Author of, and enjoiner to peace, 1 Cor. xiv. 33; the Author to believers of all peace both from

without and within, God being considered as in 'Christ reconciling the world unto himself,' and thereby becoming their Peace.

Ειρηνικός, ἡ, ὄν, adj. (εἰρήνη,) *peaceable, peaceful*, prop. relating to political peace, as opp. to war, Xen. Œcon. i. 17, εἰρηνικαὶ ἐπιστημαί. In N. T. 1) *peaceful*, i. e. disposed to peace, Ja. iii. 17, and Sept. and Plato often. 2) from the Hebr. *salutary*, productive of happiness, Heb. xii. 11, καρπὸς εἰρ. at least according to the general interpretation. See, however, my note there, where I have shown that the sense is prob. *peace-bearing*; of course including the other sense.

Εἰρηνοποιέω, f. ἤσω, *to make peace*, equiv. to εἰρήνην ποιεῖν, Col. i. 20. Prov. x. 10. Stob. Phys. 984.

Εἰρηνοποιός, οὗ, ὁ, prop. *a pacificator*, one sent to treat of peace. In N. T. one who studies to preserve or promote peace among others, and consequently with others, Matt. v. 9.

Εἰς, a prep. governing the accus. with the primary idea of motion *into* any place or thing, and then of motion or direction *to, towards, unto, upon* any place, thing, or pers. 1. of PLACE, *into, to, 1)* after verbs implying motion of any kind *into*, or also *to, towards, upon* any place or object; e. gr. verbs of coming or going, leading or following, sending, throwing, delivering over, &c. Matt. ii. 12, ἀνεχώρησαν εἰς τὴν χώραν αὐτῶν. iv. 8. v. 1. vi. 6, et æsop. But a few peculiar usages may be noted. With an acc. of pers. but referring to the place where the person dwells or is, and implying *to, among*, &c. Lu. x. 36, ἐκπορεύσθαι εἰς τοὺς ληστές. Acts xx. 29, ἀπελεύσονται λυκοὶ εἰς ὑμᾶς, and xxii. 21, et al. Said also of persons into whom demons have entered, Mk. ix. 25. Lu. viii. 30. 2) after verbs implying direction *upon or towards* any place or object, e. gr. verbs of hearing, calling, announcing, showing, &c. Matt. x. 27. Acts xi. 22, ἐκπορεύειν εἰς τὰ ἔθνη. Lu. vii. 1. Matt. xxii. 3. Mk. v. 14. xi. 8, et al.; espec. after verbs of *looking*, Acts i. 10, ἀτενίσαντες εἰς τὸν οὐρανόν. iii. 4. 3) metaph. of a state or condition into which any one comes, after verbs of motion or direction, Matt. xxv. 46, ἀπελεύσονται εἰς κόλασιν αἰώνιον. Mk. v. 26, εἰς τὸ χεῖρον ἐλθεῖν, et al. sæpe. So ὑπάγει or πορεύεται εἰς εἰρήνην. So in the construct. *præpositum* βαπτίζειν εἰς τινα, or εἰς τὸ ὄνομα τούτου, 'to baptize into, or unto, the obligation incumbent on any one's disciple,' Matt. xxviii. 19. Acts viii. 16. Rom. vi. 3. 4. al.—II. of TIME, viz. 1) time when, implying a term or limit, *to, up to, until*, Acts iv. 3, εἰς τὴν αὔριον, *till the morrow*,

Matt. x. 22, εἰς τέλος. Phil. i. 10, εἰς ἡμέραν Χριστοῦ, 'against the day of Christ;' and ii. 16. 2) Pet. iii. 7. Acts xiii. 42. 1 Thess. iv. 15. 2 Thess. ii. 6. 2 Pet. ii. 4, al. 2) of time *how long*, marking duration, *for*, &c. Matt. xxi. 19, εἰς τὸν αἰῶνα, *for ever*. Mk. iii. 29. John viii. 35. Lu. i. 50, εἰς γενεάς γενεῶν. xii. 19, εἰς ἔτη πολλά, et al.—III. TROPICALLY, as marking the object or point to or towards which any thing tends, aims, &c.: said 1) of a *result*, or effect, marking that to which any person or thing tends to, or becomes, Matt. xiii. 30, θήσαστε αὐτοὺς εἰς δέσμας. xxvii. 51, ἐσχίσθη εἰς δύο, sc. μέρη. John xvii. 23. Acts ii. 20. Rev. xi. 6, et al. sæpe. Thus λογίζομαι (τινὰ, τί) εἰς τι, *to reckon or count for, or as any thing*, Acts xix. 27. Rom. ii. 26. ix. 8. Also, λογίζομαι τινι εἰς τι, *to reckon or impute to any one FOR, or as*, Rom. iv. 3, εἰς δικαιοσύνην. v. 5, 9, 22. Gal. iii. 6, al. So after verbs of *constituting, making, becoming*, &c. Acts xiii. 22, ἡγείρεν αὐτοῖς τὸν Δαυὶδ εἰς βασιλείαν, and v. 27. With εἶναι or γίνεσθαι, *to be one*, Matt. xix. 5. Mk. x. 8. Lu. xiii. 19, and oft. 2) of *measure, degree, extent*, chiefly by periph. for an adv. Lu. xiii. 11, εἰς τὸ παντάλως, *entirely*. 2 Cor. i. 17, εἰς ὑπερβολήν. 2 Cor. x. 13, εἰς τὰ ἄμειν, and xiii. 2, εἰς τὸ πάλιν, and vi. 1, εἰς κενόν. 3) of a *direction of mind*, as marking an object of desire, *towards, for, in behalf of*, Rom. i. 27. x. 1. Ju. 21, et al. sæpe; including the construction of ἐλπίζω and πιστεύω with εἰς implying *confidence in*; or of *aversion against*, as Matt. xviii. 6. 1 Cor. vi. 18, ἀμαρτάνειν εἰς. Lu. xii. 10, ἐρεῖ λόγον εἰς τινα. Mk. iii. 29, et al. and Class. 4) of an *intention, purpose, aim, end*, viz. εἰς final, either in the sense of *unto, or in order to, or for*, i. e. 'for the purpose or sake of,' Matt. viii. 4, et al. sæpe; or in the sense *to or for*, implying use, advantage, &c. and equiv. to the *dativus commodi et incommodi*, but more emphatic, Matt. x. 10. Mk. viii. 19, sq. Lu. ix. 13, et æsop. 5) gener. as marking the *object* of any reference, relation, or allusion, *into, unto, towards*, either prop. in the sense *conformably to, in accordance with*, Matt. x. 41, sq. xii. 41. Lu. xi. 32. Acts vii. 53, or gener. in the sense *as to, in respect to, as concerning*, Acts ii. 25. Lu. xii. 21. Rom. iv. 20. xiii. 14. xvi. 5. Heb. vii. 14, et al. sæpe. Note—In composition εἰς denotes, 1) motion *into*, as εἰσδέχομαι, εἰσάγω, εἰσέρχομαι, εἰσφέρω, &c. 2) motion or direction *to, towards*, as εἰσακούω.

Εἷς, μία, ἓν, gen. ἑνός, μιᾶς, ἑνός, the first cardinal numeral, *one*, 1) *prop.* and

*gener.* c. gr. with a subst. Lu. xviii. 19, *οὐδεὶς ἀγαθός, εἰ μὴ εἰς, ὁ Θεός*, 1 Cor. ix. 24. Gal. iii. 20, al.; with a subst. Matt. vi. 27. John xi. 50; with a negat. equiv. to *not one, none*, Matt. v. 18. Rom. iii. 12. So *οὐδὲ εἰς*, more emphatic than *οὐδείς*, Matt. xxvii. 14. John i. 3. Acts iv. 32. Rom. iii. 10. 1 Cor. vi. 5, al. 2) *used distributively*, viz. *εἰς — εἰς, one — the other*, Matt. xx. 21. xxiv. 41, et al. *εἰς ἕκαστος, each, every one*, Acts ii. 6. xx. 31. Col. iv. 6, al. *καθ' ἓνα, one by one, singly*, for *εἰς καθ' ἓνα*. So *ἐν καθ' ἓν, one by one*, Rev. iv. 8. Hence the anomalous form *εἰς καθ' εἰς, one by one*, Mk. xiv. 19. John viii. 9, and *ὁ δὲ καθ' εἰς*, Rom. xii. 5. 3) *emphatic, one, i. e. one only, or even one*, Matt. v. 36. xxi. 24, et al. or 'one and the same', Rom. iii. 30. 1 Cor. iii. 8. Gal. iii. 28. Phil. ii. 2. Heb. ii. 11. Rev. xvii. 13. 4) *indefinite, some or any one, a certain*, equiv. to *τις*, Matt. viii. 19. xix. 16. Mk. xii. 42, *μία χεῖρα*. John vi. 9. Rom. ix. 10, et al. 5) from the Hebr. as an ordinal, *the first*, espec. of the first day of the week, Matt. xxviii. 1. Mk. xvi. 2, et al.

*Εἰσάγω*, f. *ἄγω*, to *lead or bring in* or *into*, trans. and foll. by *εἰς* with acc. of place. I. of *person*, Lu. xxii. 54, *ε. αὐτὸν εἰς τὸν οἶκον τοῦ ἀρχιερέως*, and ii. 27. Acts ix. 8. xxi. 28, 29, 37. Also *εἰσάγειν τινὰ εἰς τὴν οἰκουμένην*, 'to introduce into the world,' implying the formal introduction of one vested with ample authority, to those whom he is to govern, Heb. i. 6. foll. by *ὡς*, Lu. xiv. 21. Sept. and Class.—II. of *things*, Acts vii. 45, *ἡν (σκηνὴν τοῦ μαρτυρίου) εἰσήγαγον οἱ πατέρες ἡμῶν*. And so in the Class. espec. of the introduction of merchandise, as often in Plato, Xen., and Thuc.

*Εἰσακούω*, f. *οὔσμαι*, 1) to *perceive by the ear, to hear*, as Hom. II. viii. 97. Thuc. iv. 34. v. 45. Soph. Trach. 351. 2) *to give ear to, hearken*, Thuc. v. 17; and by impl. *to give heed to, to hear favourably*, as petitions or prayers, Matt. vi. 7. Lu. i. 13. Acts x. 31. Heb. v. 7. Sept. but not Class. 3) *to give heed to, obey*, foll. by gen. of person, 1 Cor. xiv. 21, *οὐδ' οὕτως εἰσακούσονται μου*. Sept. Ecclus. iii. 6. Thuc. i. 126. v. 45, and often in Class.

*Εἰσδέχομαι*, f. *ξομαι*, depon. mid. *to receive into*, i. e. into one's house, city, or country, or *unto oneself*, namely, in hospitality, or kindness and favour. The word often occurs in Sept., where God is said 'to gather and collect the exiles of Israel into their own land.' Hence in N. T. 2 Cor. vi. 17, we have, *κἀγὼ εἰσδέξομαι ὑμᾶς*, where a reception into communion is meant. See v. 16, and

Zech. x. 8. Hos. viii. 10; q. d. 'I will receive you into my especial communion and favour.'

*Εἰσείμι*, imperf. *εἰσέιμι*, to *go into, enter*, foll. by *εἰς* with acc. 1) of *place*, Acts iii. 3. xxi. 26. Heb. ix. 6. 2) by *πρὸς* with acc. of *pers.* Acts xxi. 18. Sept. and Class.

*Εἰσέρχομαι*, f. *ελεύσομαι*, to *go or come in, enter*; said I. of *PERSONS*, and 1) prop. foll. by *εἰς* with acc. of *place*, Matt. vi. 6. xxiv. 38, et al. *εἰσε; by εἰς* with acc. of *pers.* Acts xvi. 40, *εἰς τὴν Λυδίαν*, and xix. 30. xx. 29. Mk. ix. 28. Lu. viii. 30, et al.; also foll. by *παρὰ* with dat. of *pers.* Lu. xix. 7, and *πρὸς* with acc. of *pers.* Mk. xv. 43. Acts x. 3. xvii. 2. Rev. iii. 20; foll. by *ὑπὸ* with acc. of *place*, Matt. viii. 8. Hither may be referred the idiom, formed from the Hebrew, *εἰσέρχομαι καὶ ἐξέρχομαι*, to *go in and out*, to perform one's daily duties, Acts i. 21. Fig. John x. 9. *Ὁ εἰσπορ. καὶ ἐκπορ.* Acts ix. 28, and Sept. 2) metaphorically, followed by *εἰς* with acc. of *state or condition*, Matt. xviii. 8, *εἰς τὴν ζωὴν*. Mk. ix. 47, *εἰς τὴν βασιλείαν τοῦ Θεοῦ*, et al.—II. of *THINGS*, to *enter in or into*, equiv. to *εἰσφέρειμαι*, espec. *food*, *εἰς τὸ στόμα*, Matt. xv. 11. Acts xi. 8; also metaph. Lu. ix. 46, *εἰσῆλθε διαλογισμοὶ ἐν αὐτοῖς*. Ja. v. 4. Heb. vi. 19.

*Εἰσκαλέω*, f. *έσω*, to *call in, invite into* a house, or to *hospitality*, Xen. Cyr. viii. 3, and oft. in Class. In N. T. mid. *εἰσκαλέομαι*, to *invite into one's own house*, Acts x. 23.

*Εἰσοδος*, ου, ἡ, (*εἰς, ὁδός*), prop. *a way into any place, an entrance*, Hom. Od. x. 90, and in Thuc. ii. 9, *the act of entering*; but in N. T. *entrance*, i. e. the power of entering, *admission*. Foll. by *εἰς* with acc. of *place*, 2 Pet. i. 11, ἡ *ε. εἰς τὴν αἰώνιον βασιλείαν τοῦ Κυρίου*; by gen. Heb. x. 19, *τὴν ε. τῶν ἀγίων*; by *πρὸς* with acc. of *pers.* 1 Thess. i. 9, *coming in, approach, ὅποιαν ε. ἔσχομεν πρὸς ὑμᾶς*, and ii. 1, *τὴν ε. ἡμῶν εἰς ὑμᾶς*. Absol. Acts xiii. 24.

*Εἰσπνῆδάω*, f. *ήσω*, to *leap or rush into* a place, or *upon* a person. In N. T. *ε. εἰς τὸν ὄχλον*, 'to rush in among the people,' Acts xiv. 14, and absol. xvi. 29.

*Εἰσπορεύομαι*, f. *εύσομαι*, depon. to *go into, enter*, I. of *PERSONS*, foll. by *εἰς* with acc. of *place*, Mk. i. 21. vi. 56. xi. 2. Acts iii. 2; with *εἰς* underst. Lu. viii. 16. xi. 33. xix. 30, or *πρὸς* with acc. of *pers.* to *enter into* any one, i. e. into his house, xxviii. 30.—II. of *THINGS*, to *enter in or into*, as food, foll. by *εἰς*, Matt. xv. 17. Mk. vii. 15. Metaph. *to arise, enter into*

the mind, Mk. iv. 19.—III. from the Heb. *עַל* καὶ *ἐκπορ.* to go in and out, i. e. to perform the daily duties of life, Acts ix. 28.

*Ειστρέχω*, f. *θρέξω*, a. 2. *εἰσέδραμον*, to run into any place, as a house, Acts xii. 14, absol. but with *εἰς οἰκίαν* impl. in cont.

*Εισφέρειν*, (f. *ἐξοίσω*, aor. 2. *εἰσήνεγκον*, aor. 1. *εἰσήνεγκα*,) to bear, or bring into, trans. and foll. by *εἰς* with acc. of place, 1 Tim. vi. 7, οὐδὲν εἰσηνέγκαμεν εἰς τὸν κόσμον. Heb. xiii. 11; with *εἰς τὸν οἶκον* underst. Lu. v. 19, sq. Sept. and Class. Said of persons, foll. by *εἰς* with acc. of state or condition, to lead into, Matt. vi. 13, sq. Lu. xi. 4, a. *εἰς πειρασμόν*. Those passages, indeed, are usually rendered, 'Suffer us not to be led;' but, as Mr. Rose remarks, 'the arguments for that version are' rather of a metaphysical, than a philological nature.' Fig. *εἰσφέρειν τι εἰς τὰς ἀκοὰς τινος*, 'to bring unto the ears of any one,' i. e. to announce to him, Acts xvii. 20. So Eur. *Dun.* 55, *εἰς ὧτα φέρειν*, and elsewhere in Class.

*Ἐἵτα*, an adverb, 1) of TIME, after that, then, Mk. viii. 25. Lu. viii. 12. John xiii. 5. xix. 27. xx. 27. Ja. i. 15, and Class. 2) of ORDER and succession, as *πρῶτον*, *ἔἵτα*, 1 Tim. ii. 13. iii. 10. Mk. iv. 28. 1 Cor. xii. 28, and Class. 3) as a PARTIC. of continuation, then, so then, consequently, Heb. xii. 9, and Class.

*Ἐκ*, (before a vowel *Ἐξ*.) a prep. governing the genit. with the prim. signification out of, from, of, used of such objects as were before as another, but are now separated from it, either in respect of place, time, source, origin. I. of PLACE, which is the prim. and most frequent use, out of, from, 1) after verbs implying motion of any kind out of or from any place or object, e. gr. verbs of coming or going, sending, throwing, falling, gathering, or separating, removing, and such like, Mk. v. 2. vii. 5. John ii. 15. Lu. ii. 4, et al. *σάπες*. With a gen. of pers. out of, i. e. from whose presence, number, &c. any person or thing proceeds, John viii. 42. Acts iii. 22, sq. xx. 20. 1 Cor. v. 13. Heb. v. 1. 1 John ii. 19, al. 2) after verbs implying direction, out of, or from any place, &c.; thus marking the terminus *de quo*, the point from which the direction issues or tends, Lu. v. 3, *ἐδίδασκεν ἐκ τοῦ πλοίου*. John xix. 23, *ἐκ τῶν ἀνδρῶν ὀφραγτός*. Mk. xi. 20, *συκὴν ἔφαμμένην ἐκ ῥιζῶν*. Acts xxviii. 4, *ἀρραμμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ*, and Class. So, by Hebr. in the constr. *pragmatis*, Rev. xvii. 20. xix. 2, *ἔξιδλκῃς τὸ αἷμα τῶν δούλων αὐτοῦ ἐκ*

*χειρὸς αὐτῆς*, 'God hath avenged, or taken vengeance, of or from her.' So in the constr. *prag.* of a different sense, Rev. xv. 2, *τοὺς νικῶντας ἐκ τοῦ θηρίου*, &c.—As implying the direction in which any one is placed from or in respect to a person or thing, as *καθίσαι*, *ιστάναί*, or *εἶναι*, *ἐκ δεξιᾶς*, *ἐκ δεξιῶν*, *ἐξ εὐωνόμου*, Matt. xx. 21. xxii. 44. xxv. 33. xxvi. 64, et al. Sept. and Class. 3) metaph. of a state, condition, &c. out of which any one comes or tends, after verbs of motion, direction, &c. John x. 39, *ἐξῆλθεν ἐκ τῆς χειρὸς αὐτῶν*. Rom. xiii. 11. *ἠγέρθη ἐκ νεκρῶν*. vi. 4. Acts xvii. 3, *ἀναστῆναι ἐκ νεκρῶν*. Rom. vi. 13, *ζῶντας ἐκ νεκρῶν*. Col. i. 18, *πρωτότοκος ἐκ νεκρῶν*, et al. *σάπες*.—II. of TIME, viz. as said of the beginning of a period of time, a point from which onward any thing takes place. So *ἐκ κοιλίας μητρός*, Matt. xix. 12. Lu. i. 15, al. et Sept. *ἐκ νεότητος*, Matt. xix. 20. *ἐκ χρόνων ἱκανῶν*, Lu. viii. 27. *ἐξ ἀρχῆς*, John vi. 64. *ἐκ γυνεῖς*, ix. 1. *ἐκ τοῦ αἵματος*, ix. 32, and Class. Hence it may sometimes be rendered after, as Rom. i. 4, *ἐξ ἀναστάσεως νεκρῶν*. Rev. xvii. 11, *ἐκ τῶν ἐπτά ἐστί*, 'is after the seven,' i. e. as their successor. So, by Hebr., 2 Pet. ii. 8, *ἡμέραν ἐξ ἡμέρας*, lit. *day from day*, i. e. 'day after day.' With an adj. or pron. it sometimes forms an adv. of time, e. gr. *ἐξ αὐτῆς* scil. *ώρας*, from this time, immediately, Mk. vi. 25, *ἐξ ἱκανοῦ*, of a long time, of old, Lu. xxiii. 8, *ἐκ τούτου* scil. *χρόνου*.—III. of the ORIGIN and source of any thing, i. e. the primary, direct, immediate source; in distinction from *ἀπὸ*, which represents the secondary, indirect, mediate origin. It is said, 1) of persons, viz. of the place, stock, family, condition, &c. out of which one is derived, or to which he belongs; place, Lu. viii. 27, *ἀνὴρ τις ἐκ τῆς πόλεως*. xxiii. 7. John i. 47, al.; family, Lu. i. 5, *ἱερεύς τις ἐξ ἐφημερίας* *Ἀβιά*. ii. 4. Acts iv. 6. xiii. 21, et *σάπες*; condition or state, John viii. 41, *ἡμεῖς ἐκ πορνείας οὐ γεγεννημέθα*. Acts x. 45, et al. *οἱ ἐκ περιτομῆς*. 2) of the source, whether pers. or thing, out of or from which any thing proceeds, is derived, or to which it pertains, and that both gener. Mk. xi. 30, *ἐξ οὐρανοῦ*. Matt. xxi. 19, *μηκῆτι ἐκ σοῦ καρπὸς γίνηται*. Lu. i. 78, *ἀνατολὴ ἐξ ὕψους*, and oft.; and spec. as marking not only the source and origin, but also the character of any person or thing, as derived from that source, implying connexion, dependence, adherence, devotedness, likeness, &c. John vii. 17, *ἐκ τοῦ Θεοῦ*. viii. 47, et al. *σάπες*; also fig. of the source of character, quality, &c. implying adherence to, connexion with, &c. John xviii. 37,

πᾶς ὁ ὢν ἐκ τῆς ἀληθείας. 1 John ii. 21. iii. 9, et al. Hence ἐκ with gen. forms a periphr. for an adv. or partic. as ὁ ἐκ πίστεως, Rom. iv. 16. Gal. iii. 7, 9. ὁ ἐκ νόμου, Rom. iv. 14. οἱ ἐξ ἐριθείας, ii. 8. ἡ ἐκ φύσεως ἀκροβυστία, 27. 3) of the *motive, ground, or occasion* whence any thing proceeds, the incidental cause of it, *from, out of*, i. e. by reason of, in consequence of, &c. John iv. 6, κεκοπιακῶς ἐκ τῆς ὁδοπορίας. Ja. iv. 1. Rev. viii. 11. 2 Cor. xiii. 4. 1 Tim. vi. 4. Heb. vii. 12, et al. So δικαιοῦν or δικαιωθῆναι ἐκ πίστεως, *out of, from, by, on account of, faith, and δικ. ἐκ τῶν ἔργων*. 4) of the *efficient* cause, agent, &c. that from which any action or thing is produced or effected, *from, by*, Rom. ix. 11. Gal. v. 8, ἐκ τοῦ καλοῦντος. 1 Cor. viii. 6. 2 Cor. i. 11. John xii. 49, and oft. 5) of the *manner or mode* in which any thing is done, Mk. xii. 30, ἀγαπᾷν ἐξ ὅλης τῆς καρδίας. So ἐκ ψυχῆς, &c. 6) of the *means, instrument, instrumental cause, from*, i. e. by means of, by, through, with, &c. Lu. xvi. 9, ποιῆσατε ἑαυτοῖς φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, 'by means of.' John iii. 5, ἐξ ὕδατος. 1 Cor. ix. 14, ἐκ τοῦ εὐαγγελίου, and oft. Hence with verbs of filling, Matt. xxiii. 25. John xii. 3, and also of the *price* paid down, as a means of acquiring any thing, Matt. xx. 2, ἐκ δηναρίου. 7) of the *material, viz. of, out of, from*, Matt. xxvii. 29, στέφανον ἐξ ἀκανθῶν. John ii. 15, φρ. ἐκ σχοινίων. Rom. ix. 21. 1 Cor. xi. 8. Eph. v. 30. Heb. xi. 30. 8) of a *whole* in relation to a part, a whole from which a part is spoken of, i. e. *partitively*, 1 Cor. xii. 15, οὐκ ἔστιν ἐκ τοῦ σώματος. So after verbs of eating or drinking, 1 Cor. ix. 7. xi. 28. Lu. xxii. 16. John vi. 26, et al. Said of a class or number *out of* which any one is separated, *of which* he forms a part, &c. John i. 24, οἱ ἀπεσταλμένοι ἦσαν ἐκ τῶν Φαρ. Mk. xiv. 69. Lu. xxii. 3. Acts xxi. 8. 2 Tim. iii. 6. Phil. iv. 22, οἱ ἐκ τῆς Καίσαρος οἰκίας. Finally, after a numeral or pron. as εἰς, Matt. x. 29. Mk. ix. 17, et al. sæpe.—N. B. in composition ἐκ implies, 1) *removal, out, from, off, away*, as ἐκβαίνω, ἐκβάλλω, ἐκφέρω. 2) *continuance*, as ἐκτείνω, ἐκτρέφω. 3) *completion*, as ἐκδανᾶω. 4) *intensity*, as ἐκδηλος, ἐξαπατάω, ἐκδανᾶω.

Ἐκαστος, η, ον, adj. (superl. from ἐκάς, separate,) *each, every one*, i. e. of any number separately. 1) *gener.* Matt. xvi. 27, ἀποδώσει ἐκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ. Lu. vi. 44. John vii. 53, et al. This idea of separation, or *singling out*, is expressed yet more strongly by εἰς ἕκαστος, Acts xx. 31, μουθετῶν ἕνα ἕκαστον. Eph. iv. 16. Rev. xxi. 21, al. 2) *distributively*, in constr. with plural

verbs, where it is in apposition with a plur. noun implied, Matt. xviii. 35, ἐάν μὴ ἀφήτε ἕκαστος τῷ ἀδελφῷ, &c. John xvi. 32. Heb. viii. 11, al. So εἰς ἕκαστος, Acts ii. 6. In apposition with a plur. noun or pron. expressed, Lu. ii. 3, ἐπορεύοντο πάντες, ἕκαστος εἰς τὴν, &c. Acts ii. 8. Eph. v. 33.

Ἐκάστοτε, adv. (ἕκαστος,) *each time, always, continually*, 2 Pet. i. 15, and Class.

Ἐκατόν, οί, αἱ, τὰ, num. adj. a *hundred*, Matt. xviii. 12. John xix. 39, al. Adverb. a *hundred-fold*, Matt. xiii. 8. Mk. iv. 8, al.

Ἐκατονταετής, ου, ὁ, ἡ, adj. a *hundred years old*, Rom. iv. 19.

Ἐκατονταπλασίον, ονος, ὁ, ἡ, adj. a *hundred-fold*, Lu. viii. 8, καρπὸν ἰ. Matt. xix. 29. Mk. x. 30. Sept. & Class.

Ἐκατοντάρχης, ου, & —ος, ου, ὁ, (ἐκατόν, ἀρχω,) a *centurion*, Matt. viii. 5, and oft. Sept. & Class.

Ἐκβάλλω, f. βαλῶ, to *throw from* or *out of, to cast out*. I. *GENRR.* and with the idea of *force* employed, Matt. xv. 17, εἰς ἀφιδρώνα ἐκβάλλεται. Acts xxvii. 38. Matt. viii. 12. xxv. 30. Foll. by ἔξω with gen. of place, Matt. xxi. 39; sometimes *implied*, Lu. xx. 12. John ix. 34. xii. 31. In the sense of *to force, thrust out, Mk. ix. 47, ἰ. τὸν ὀφθαλμόν. to urge or drive out, Mk. i. 12, τὸ Πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. John x. 4, πρόβατα ἐκβάλῃ. Foll. by ἐκ with gen. of place, either expr. John ii. 15. 3 John 10. Lu. iv. 29. or impl. Ln. viii. 54. John vi. 37. xii. 31. Said of demons, to cast out, expel, Matt. vii. 22. Mk. vii. 26. xvi. 9, et al. Metaph. in the sense *to cast out, i. e. with scorn and reproach, reject as vile, Lu. vi. 22, δταν ἐκβάλωσι τὸ ὄν. ὑμῶν ὡς κτηνὸν. Thus it is used by Ælian and Demosth. of rejected actors, and so ἐκβλητός, vile.*—II. *SPHC.* the idea of *force* being dropped, *to remove, draw forth, Matt. vii. 4, ἐκβ. τὸ κάρφος ἀπὸ τοῦ ὀφθ. In Matt. xii. 35, ἐκβάλλει τὰ ἀγαθὰ, and Lu. x. 35, ἐκβαλὼν δύο δηνάρια, there is a signif. prægnans, i. e. two senses are blended in the compound verb; one suggested by the prep. the other expressed by the verb. In the former case the full sense is, 'draws forth and utters'; (so Pindar, Pyth. ii. 148, ἔπος ἐκβαλεῖν,) in the latter, 'having drawn forth and put down,' as we should say *disburied*. On the sense in Matt. xii. 20, see my note there. In Rev. xi. 2, τὴν αὐλὴν—ἐκβαλεῖ ἔξω, 'put it out of your measurement,' do not include it in your measuring.**

Ἐκβασίς, ως, ἡ, (ἐκβαίνω,) prop. a *going out, egress*, Hom. Od. v. 410. In

N. T. fig. of egress from life, *exit*, *end*, Heb. xiii. 7, *ἐ. τῆς ἀναστροφῆς*. Wisd. ii. 17. Also metaph. *the issue* of any thing, i. e. *the result, event*, 1 Cor. x. 13, *ποιήσει, σὺν τῷ πειρασμῷ, καὶ τὴν ἐκβασιν*, 'will guide the issue or result,' as Wisd. viii. 8, *ἐκβάσεις καιρῶν*, or 'will cause or bring about a way out of the temptation.'

'Εκβολή, ἡς, ἡ, (*ἐκβάλλω*), *a casting out*, as of the lading of a ship, to lighten her, Acts xxvii. 18, *ἐ. ἱποιοῦντο*, and Class.

'Εγαμίζω, f. *ίσω*, lit. *to marry out*, i. e. to give in marriage, 1 Cor. vii. 38. Pass. Matt. xxii. 30. xxiv. 38. Lu. xvii. 27, *to become a wife*. The word only occurs elsewhere in the Greek Pandects.

'Εγαμίσκω, same as *ἐγαμίζω*, pass. in Lu. xx. 34, sq. Aristot. Polit. p. 22.

'Εγγονος, ου, ὁ, ἡ, adj. (*ἐγγίγονα*, 2 perf. of *ἐκγίνομαι*), prop. adj. *sprung from, born of*, as often in Plato. Hence subst. *a descendant* of any kind, whether son or grandson. In N. T. in neut. *τὰ ἔγωνα*, *descendants*, espec. *grandchildren*, 1 Tim. v. 4, *τέκνα ἢ ἔγωνα*. And so in Sept. and occas. Class.

'Εδαπανάω, f. *ήσω*, *to expend*, (lit. *spend out*), *utterly consume*, and pass. *to be quite spent, utterly exhausted*, as said of the vital powers, 2 Cor. xii. 15, *ἐδαπανηθήσομαι ὑπὲρ*, &c. Polyb. xxv. 8, 4. xxi. 8, 9. xvii. 11, 10. phys. as said of pecuniary resources.

'Εδέχομαι, f. *ξομαι*, prop. *to receive any thing from any person*. In N. T. inchoatively, *to be ready to receive* from any quarter, to receive by anticipation, *wait for*, expect, John v. 3, *ἐκδ. τὴν τοῦ ὕδατος κίνησιν*. Acts xvii. 16. 1 Cor. xi. 33. xvi. 11. Heb. xi. 10. Ja. v. 7. absol. Heb. x. 13. 1 Pet. iii. 20, and Class.

'Εδηλος, ου, ὁ, ἡ, adj. (*ἐκ, δηλος*), *quite plain, conspicuous*, 2 Tim. iii. 9. 3 Macc. vi. 5. Hom. II. v. 2. Pol. iii. 2, 6.

'Εδημείω, f. *ήσω*, (*ἐκδημος*), prop. and in Class. *to be absent from one's people or country*, by travelling abroad. In N. T. gener. *to be absent from any place or person*, 2 Cor. v. 6, 8, *ἐκδ. ἐκ τοῦ σώμ.*

'Εκδίδωμι, f. *ἐκδώσω*, prop. *to give out any thing, or to give up any person*, espec. *to place out in marriage*, to give in marriage; also *to give out or let out any property*, Ælian V. H. xiv. 15. In N. T. mid. *ἐκδίδομαι*, *to let out for one's own benefit*, as *ἀμπελώνας*, Matt. xxi. 33, 41. Mk. xii. 1. Lu. xx. 9.

'Εκδιηγέομαι, f. *ήσομαι*, *to tell out, relate at large any narration*, Acts xiii. 41. xv. 3. Sept. Jos. Ant. xiii. 5, 7. Ecclus. xxxiii. 8.

'Εκδικέω, f. *ήσω*, (*ἐκδικος*), gener. 'to execute right and justice.' 1) *to do justice to any one*, by maintaining his right, Lu. xviii. 3, 5. Sept. in Ps. xxxvii. 28. 1 Macc. vi. 22. xiii. 6. 2) *to avenge*, i. e. to take personal satisfaction, Rom. xii. 19, *μὴ ἑαυτοὺς ἐκδ.* So to take vengeance on, to *punish*, as *τὸ αἷμα*, i. e. crime of bloodshed, *ἀπὸ τίνος*, Rev. vi. 10. xix. 2. So 2 Cor. x. 6, *ἐκδ. πᾶσαν παρακοήν*. So Sept. and later Class. and sometimes Engl. *avenge*.

'Εκδίκησις, εως, ἡ, (*ἐκδικέω*), gener. *the execution of right and justice*, viz. I. *avengement*, in the sense of maintaining any one's right. So *ποιεῖν ἐκδ.* equiv. to *ἐκδικεῖν*, *to maintain one's right, defend one's cause*, foll. by gen. of pers. for whom, Lu. xviii. 7, 8; by dat. of pers. against whom, Acts vii. 24, and Sept.—II. *vengeance, penal retribution*, Rom. xii. 19. Heb. x. 30, and Sept. In the sense of *vindictive justice, punishment*, Lu. xxi. 22, *ἡμεῖραι ἐκδικήσεως*. 2 Cor. vii. 11. 2 Th. i. 8. 1 Pet. ii. 14, and Sept.

'Εκδικος, ου, ὁ, ἡ, (*ἐκ, δίκη*), prop. adj. *executing right and justice*, Soph. Œd. Col. 920; in N. T. a subst. *retributor, avenger, punisher*, Rom. xiii. 4. 1 Th. iv. 6. Sept. and later Class.

'Εκδιώκω, f. *ξω*, (*ἐκ & διώκω*), *to drive out from a place, to chase off*, to cause to flee away, Sept. and Class. Hence in N. T. by impl. *to pursue with malignity, to persecute*, Lu. xi. 49. 1 Th. ii. 15; in the latter of which passages the simple idea of *persecution* is intended; in the former, as appears from a comparison with Matt. xxiii. 34, sq. the various forms thereof, both active and passive, espec. the being chased from place to place by acts of persevering enmity, are intimated.

'Εκδοτος, ου, ὁ, ἡ, adj. (*ἐκδίδωμι*), *delivered up*, Acts ii. 23, *τοῦτον ἔ. λαβόντες*. So Jos. Ant. vi. 13, 9, *ἐκδοτον λαβών*. In the later Class. *ἐκδοτον δοῦναι* or *λαμβ.* signifies *to give up*, or to receive, any one to be treated at discretion. The earlier writers have *ἐκδοτον ποιεῖν*.

'Εκδοχή, ἡς, ἡ, (*ἐκδέχομαι*), *a waiting for, expectation*, Heb. x. 27.

'Εκδύω, f. *ῦσω*, prim. intrans. *to go or come out of*, Hom. Od. xxii. 334, *ἐκδύς μεγάρου*. Eur. Iph. Taur. 602, *ἐκδ. κακῶν*. Hence trans. *to cause to come out of*, as in the putting off of armour or clothes, *to undress*, Matt. xxvii. 31, and Mk. xv. 20, *ἐξέδυσαν αὐτὸν τὴν πορφύραν*, 'stripped him as to his clothes.' Hom. Od. xiv. 341. Æschyl. Ag. 1342. With the acc. of person only, Matt. xxvii. 28. Lu. x. 30, and Sept. Mid. *ἐκδύομαι*, *to put off one's clothes*, 2 Cor. v. 4, *οὐ διδύ-*



μεν ἐκδύσασθαι, scil. τὸ σκῆνος, meaning the mortal body. So serpents are said ἐκδύειν τὸ γῆρας, when they have cast off their old skin. See Virg. *Æn.* ii. 473.

Ἐκεῖ, adv. of place. 1) of place where, *there, in that place*, Matt. ii. 13. v. 24. vi. 21. xii. 45, et al. By Hebr. joined with ὅπου, αὐτοῦ ἐκεῖ, *where*, Mk. vi. 55. Rev. i. 8, 14, and Sept. 2) by attraction, of place whither, *thither, to that place*, after verbs of motion, instead of ἐκεῖσιν, Matt. ii. 22. Mk. vi. 33, et al. Sept. and Class.

Ἐκεῖθεν, adv. *thence, from that place*, Matt. iv. 21, προβάς ἐκεῖθεν, and v. 26. ix. 9, et al. So οἱ ἐκεῖθεν, *those from thence*, 'those who belong there,' as Eurip. *Hec.* 719. Sept. and Class.

Ἐκεῖνος, η, ο, pron. demonstr. (ἐκεῖ, lit. 'that one there,' plur. 'those there,') equiv. to our emphatic *he, she, or it*. When put in antithesis, it usually refers to the person or thing more remote or absent, or otherwise to the next preceding, which it thus renders more definite and emphatic. I. *in antithesis*, and referring to the more remote subject, e. gr. with οὗτος, Lu. xviii. 14. Ja. iv. 15; or gener. Matt. xiii. 11. Mk. xvi. 20, et al. sæpe, and Class.—II. *without antithesis*, referring to the pers. or thing immediately preceding, or just mentioned, 1) gener. Matt. xvii. 27. Acts iii. 13. Mk. iii. 21, and oft. and Class. 2) *emphatic*, like the Engl. *that*, Mk. vii. 15. John i. 18. v. 11. ix. 37. x. 1. xii. 48, et al. and in the case of persons well known or celebrated.

Ἐκεῖσιν, adv. (ἐκεῖ,) prop. *thither, to that place*. In N. T. by attraction, for ἐκεῖ, *there*, Acts xxi. 3. xxii. 5. Sept. & later writers.

Ἐκζητέω, f. ἥσω, prop. *to seek out*, in order to find, any thing or person lost. Sept. and Class. In N. T. 1) *to inquire diligently, scrutinize*, 1 Pet. i. 10, ἐκζ. περί τινος, parallel with ἐξερυνάω, Sept. 2) *to seek after* any thing, i. e. *endeavour to gain*, Heb. xii. 17, μετὰ δακρύων ἐ. αὐτήν, and Sept. By Hebr. *to require, demand*, e. gr. ἐκζ. τὸ αἷμα τινος ἀπὸ τινος, *to avenge or punish the crime of any one's blood*, Lu. xi. 50, sq.; and Sept. in Ezek. iii. 18, 20. 2 Sam. iv. 11. Gen. ix. 5. 3) from the Hebr. ἐκζητῆν τὸν Θεόν, *to seek out God*, i. e. *'to seek to know his will, with a full determination to follow and obey it,'* Acts xv. 17. Rom. iii. 11. Heb. xi. 6, and Sept. often.

Ἐκθαμβέω, f. ἥσω, (ἐκθαμβος,) gener. *to utterly amaze, quite astonish*, Job xxxiii. 7, Aq. *Eclus.* xxx. 9. In N. T. pass. *to be greatly astonished*, whether from admiration, Mk. ix. 15, or terror,

Mk. xvi. 5, sq. or perturbation, Mk. xiv. 33.

Ἐκθαμβος, ον, ὁ, ἡ, adj. (ἐκ, θάμβος,) *quite astonished*, Acts iii. 11. Polyb. xx. 10, 9, and Sept.

Ἐκθετός, ον, ὁ, ἡ, adj. (ἐκτίθημι,) prop. *put away, cast aside*; but used espec. of an infant, in the sense *exposed* or *abandoned*. So Acts vii. 19, ποιεῖν ἔκθετα τὰ βρέφη. The verb ἐκτίθημι is freq. in the Class. in this sense.

Ἐκκαθαίρω, f. ἀρῶ, *to purge out, cleanse thoroughly*, prop. as furniture or utensils, Xen. *Anab.* i. 2, 16. Deut. xxvi. 13. In N. T. metaph. with acc. of pers. ἐκκ. ἑαυτὸν ἀπὸ τινος, 2 Tim. ii. 21. Plato *Euth.* p. 3, ἡμᾶς ἐκκαθαίρει τοὺς τῶν νέων τὰς βλάστας διαφθειρόντας. Xen. *Conv.* 1, 4, ἀνδράσιν ἐκκαθααρμένοις τὰς ψυχὰς. With acc. of thing, *to cleanse out*, i. e. *put away*, 1 Cor. v. 7, ἐ. τὴν παλαιὰν ζύμην. *Dinarch.* c. *Aristog.* p. 67, ἐκκ. τὴν ὁροδοκίαν.

Ἐκκαίω, f. καύσω, *to cause to burn, or flame out, to kindle*, Hdot. iv. 134, and Sept. In N. T. pass. or mid. *to burn* or *flame out*, metaph. ἐν ὀρέξει, Rom. i. 27; of passion oft. in Sept. and Class.

Ἐκκακίω, f. ἥσω, (ἐκ, κακός,) prop. *to give way, despond, lose courage under danger*, as a soldier who abandons his post: but in N. T. gener. *to despond, lose courage under trials and difficulties*, Eph. iii. 13, αἰτοῦμαι μὴ ἐκκακίω ἐν ταῖς θλίψεσι μου ὑπὲρ ὑμῶν. 2 Cor. iv. 1, 16, and also *to give way under labours*, and gener. *to be remiss or careless in the discharge of any duty*, Lu. xviii. 1, πάντοτε προσεύχεσθαι, καὶ μὴ ἐκκακίω. Gal. vi. 9, τὸ δὲ καλὸν ποιοῦντες μὴ ἐκκακώμεν. 2 Thess. iii. 13. Polyb. iv. 19, 10.

Ἐκκεντέω, f. ἥσω, (ἐκ intens. & κεντέω,) prop. *to quite pierce the surface of any body, to transfix*, John xix. 37, δύνονται εἰς ὃν ἐξεκέντησαν. Rev. i. 7, and Sept. and later Gr. writers. The earlier writers use the simple κεντέω.

Ἐκκλάω, f. ἄσω, *to break off, as a branch*, Rom. xi. 17, 19, 20, ἐξεκλάσθησαν. Lev. i. 17. Plato *Pol.* x. 611, D.

Ἐκκλείω, f. εἰσω, prop. *to shut any one out*, as of a house, or a city. In N. T. fig. *to exclude from intercourse with any one*; foll. by acc. Gal. iv. 17, ἐκκλείωμι ὑμᾶς θείλουσι. Pass. *to be excluded, have no place*, Rom. iii. 27, ἐξεκλείσθη ἡ κατήχησις.

Ἐκκλησίαι, as, ἡ, (ἐκκλητος, fr. ἐκκαλέω,) *a convocation*. This word is used in N. T. in two ways: I. *IN THE CLASSICAL SENSE*, and 1) *of an assembly of the people*, either lawfully called out by the civil magistrate, Acts xix. 39, & Class. writers, or of a

multitudo assembly, not legal, Acts xix. 34. 2) in the Jewish sense, a congregation, or assembly of the people, as often in Sept.; espec. for public worship in a synagogue, Matt. xviii. 17, or gener. of the whole people, Acts vii. 38, γενόμενος ἐν τῇ ἐκκλησίᾳ ἐν τῇ ἱερῇ. Heb. ii. 12. 1 Macc. ii. 56. iv. 59. Eccles. xiii. 20.—

II. IN THE CHRISTIAN SENSE, an assembly or society of faithful Christian persons, called out of the world at large by the word of God, and given, out of the world, by God unto Christ, (see John xvii. 6 & 14.) that they may be sanctified through the truth of God, 'whose word is truth,' John xvii. 17.—I. the universal and visible Church, militant here on earth, i. e. the whole society of Christians dispersed throughout the world, Matt. xvi. 18. 1 Cor. vi. 4. x. 32. xi. 22. xii. 28. Col. i. 18, 24. Eph. i. 22. v. 23, 25, 27.—II. the universal Church triumphant and glorified, Eph. v. 27. Comp. Heb. xii. 23.—III. a particular Church, though composed of several congregations, as the Church in Jerusalem, Antioch, Corinth, Galatia, Thessalonica, &c. Acts viii. 1. xi. 22. 1 Cor. i. 2. Col. iv. 16. Rev. i. 4, 11, 20. ii. 1, 18, et al.—IV. a particular or single congregation of Christians, or those believers who were wont to assemble in any particular house for Divine worship, Rom. xvi. 5. 1 Cor. xvi. 19. Col. iv. 15. Philom. 2, and in the plur. Acts xiv. 23. xvi. 5. 1 Cor. xi. 16. xiv. 34. xv. 9. xvi. 1, 19. 1 Th. ii. 14. Gal. i. 2.—V. the place where such congregation is assembled, Acts xi. 26. 1 Cor. xi. 18, 22.

Ἐκκλῖνω, f. ἰνῶ, prop. to bend any thing out of the straight course, trans. and also to bend from any course, Mal. ii. 8, ἐξελκνῶτε ἐκ τῆς ὁδοῦ. In N. T. metaph. of turning aside and swerving from the straight road of piety and virtue, Rom. iii. 12, πάντες ἐξέκλιναν. So Sept. Numb. xxii. 23. Job xxiv. 27. Also of turning aside from by avoiding any person or thing, to shun, Rom. xvi. 17, ἐκκλ. ἀπ' αὐτῶν. 1 Pet. iii. 11, ἐκκλινάτω ἀπὸ κακοῦ. So Ps. xxxvii. 27, ἐκκλινον ἀπὸ κακοῦ, and Prov. iii. 7.

Ἐκκολυμβάω, f. ἦσω, to swim out or off, as from a sinking vessel to land, Acts xxvii. 42. Dion. Hal. iv. 24, ἐκκ. εἰς τὴν γῆν. Thuc. iv. 25, ἀποκολ. absol. as here.

Ἐκκομίζω, f. ἴσω, to carry out or forth, as a dead body for burial, Lu. vii. 12, and oft. in Class.

Ἐκκόπτω, f. ψω, 1) prop. to cut off, as a branch, Rom. xi. 24, et al., or a limb, Matt. v. 30, τὴν δεξιάν. xviii. 8. Also, to cut down, as said of a tree, Matt. iii. 10. vñ. 19, Lu. iii. 9. xiii. 7, 9, and Class.

2) metaph. to cut off an occasion, by removing it, 2 Cor. xi. 12. So Hierocl. i. ἀφορμὰς: also to hinder, render ineffectual, 1 Pet. iii. 7, εἰς τὸ μὴ ἐκκόπτεσθαι τὰς προσευχὰς ὑμῶν.

Ἐκκρέμαμαι, mid. form intrans. of ἐκκρεμαννύμι, prop. to hang from, by clinging hold of any thing, (as Lucian, t. ii. 513, ἐκκρεμαννύμενοι τῶν πηδαλίων,) or person, as Thuc. vii. 75, τῶν ξυσκήνων, ἐκκρεμαννύμενοι. But it is often used fig. of that on which we depend, as hope, &c. Also said of those who listen attentively to a person speaking, and are said to hang on him, i. e. on his lips. (So Pope, 'And wond'ring senates hung on all he spoke,') and Virg. Æn. iv. 79, pendetque iterum narrantis ab ore. So Lu. xix. 48, ὁ λαὸς ἐξεκρέματο αὐτοῦ ἀκούων.

Ἐκλάλω, f. ἦσω, to speak out, disclose, trans. with dat. of pers. Acts xxiii. 22, μηδὲν ἐκλαλῆσαι, and Class.

Ἐκλάμπω, f. ψω, to shine out or forth, to be resplendent, Matt. xiii. 43, ἐκλάμπουσιν ὡς ὁ ἥλιος, in allusion to Dan. xii. 3. The word occurs in the Class.

Ἐκλανθάνω, f. λήσω, to make to quite forget, Hom. II. ii. 600. In N. T. mid. ἐκλανθάνομαι, lit. to lose out of (ἐκ) mind, to forget, Heb. xii. 5, ἐκλήθησθε, 'have forgotten.' Jos. and Class.

Ἐκλέγω, f. λίξω, prop. to lay out, i. e. put aside certain persons or things out of a larger number proposed or offered, to choose out, whether for others or oneself, Joseph. Bell. ii. 8, 6. Xen. Hist. i. 6, 13. Plato 536, C. 458, C. et al. In N. T. only mid. ἐκλέγομαι, to choose out FOR ONESELF, and gener. to choose or select any thing or person, I. GENER. and 1) of things, Lu. x. 42, τὴν ἀγαθὴν μερίδα ἐξελέξατο. xiv. 7. 1 Cor. i. 27, sq. Sept. and Class. 2) of persons, foll. by acc. simply, John vi. 70. xv. 16. Acts i. 2, 24. vi. 5. xv. 22, 25, et al. Ja. ii. 5. Sept. and Class. Foll. by ἐκ with gen. John xv. 19, or ἀπὸ with gen. Lu. vi. 13.—II. SPEC. and by impl. to choose out for special privileges, &c. with the accessory idea of favour or love, Mk. xiii. 20. John xiii. 18. Acts xiii. 17. Eph. i. 4, and Sept.

Ἐκλείπω, f. ψω, prop. & in Class. to leave out or omit any person or thing from any number; also to leave off any action or practice; but in N. T. and sometimes in Class. intrans. to leave off, cease, or fail, as said of any commenced action, or course of action, Lu. xxii. 32, ἡ πίστις, 'to fail.' Heb. i. 12, ἐτη, 'to fail.' Sept. & Class. By impl. 'to cease to live,' i. e. to die, Lu. xvi. 9. Joseph. Bell. iv. 1, 9. Apollod. iii. 4, 3, and Sept. In the Class. βίον or τὸ ζῆν is generally added; yet in Plato it often occurs without addition.

'Εκλεκτός, ἡ, ὄν, adj. (ἐκλέγεσθαι,) *chosen, elect*; 1) of things, *select, choice, excellent*, 1 Pet. ii. 4, 6, λίθος ἱ. 2) of persons, *chosen, distinguished*, 1 Pet. ii. 9, γένος ἱ. 1 Tim. v. 21, τῶν ἱ. ἀγγέλων. See my note. 3) by impl. *chosen*, with the accessory idea of favour, love, &c. *beloved*, Lu. xxiii. 35, ὁ Χριστὸς ὁ τοῦ Θεοῦ ἱ. Rom. xvi. 13. Sept. in Is. xlii. 1. Ps. cv. 6. 1 Chron. xvi. 13. Hence the expression οἱ ἐκλεκτοί, *the elect*, 'those chosen by God unto salvation, or to peculiar privileges and blessings, as members of the kingdom of heaven; and accordingly those enjoying his favour, and leading a holy life in communion with Him'; 'true and faithful Christians.' Comp. Rev. xvii. 14, οἱ κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοὶ, where there is an allusion to *chosen men* picked out for soldiers, as oft. in Sept.; e. gr. Judg. xx. 16, 34. 1 Sam. xxiv. 3. xxvi. 2, et al. So Clemens, 1 Cor. § 2, 'Ye contended day and night for the whole brotherhood,' εἰς τὸ σώζεσθαι μετ' ἐλέους καὶ συνειδήσεως τὸν ἀριθμὸν τῶν ἐκλεκτῶν αὐτοῦ. And in the Martyrdom of Polycarp, § 16, we have τῶν ἐκλεκτῶν opp. to τῶν ἀπίστων, 'the unbelieving heathen.' In this sense οἱ ἐκλεκτοὶ τοῦ Θεοῦ occurs in Matt. xxiv. 31. Mk. xiii. 27. Lu. xviii. 7. Rom. viii. 33. Col. iii. 12. Tit. i. 1, and without Θεοῦ, Matt. xx. 16. xxii. 14. xxiv. 22, 24. Mk. xiii. 20, 22. 2 Tim. ii. 10.

'Εκλογή, ἡ, ἡ, (ἐκλέγω,) *election, selection*, I. gener. Acts ix. 15, σκεῦος ἐκλογῆς, i. e. a chosen vessel, Class.—II. spec. in the sense election, i. e. the benevolent purpose of God, whereby any are chosen unto salvation, so that they are led to embrace and persevere in the Gospel, to the enjoyments of its privileges and blessings both here and hereafter, Rom. xi. 5, κατ' ἐκλογὴν χάριτος, (where see my note,) 1 Thess. i. 4. 2 Pet. i. 10. By meton. of abstract for concrete, equiv. to οἱ ἐκλεκτοί, Rom. xi. 7.—III. by impl. *free choice, free will*, Rom. ix. 11, ἡ κατ' ἐκλογὴν πρόθεσις, i. e. 'the free spontaneous purpose of God,' uninfluenced by external motives, Joseph. Bell. ii. 8, 14, ἐπ' ἀνθρώπων ἐκλογὴ τό τε καλὸν καὶ τὸ κακὸν προκρίνεται. Psalt. Salom. ix. 7, τὰ ἔργα ἡμῶν ἐν ἐκλογῇ καὶ ἐξουσίᾳ τῆς ψυχῆς ἡμῶν.

'Εκλύω, f. ὑσω, prop. and trans. to *loosen* or *disengage* from any thing which binds or holds fast, either *animals* (as horses, Hom. Od. iv. 35,) or *men*, as Xenoph.; also metaph. to *set free* from any thing that shackles the mind, as *captivity*, or *adversity*, (see Gray's Ode to Adversity,) also to quite *loosen* the strength, (lit. that which stringeth up a man,) xvi. 6, 12. Dioc. Sic. xlii. 77, et al.

See Foësi Econ. Hippocr. In N. T. pass. ἐκλύομαι, to be wearied out, utterly exhausted, as said of the body, Matt. ix. 36; to be weary, Gal. vi. 9, μὴ ἐκλυόμενοι, with allusion to reapers, *tired out*, and so Sept. Also as said of the mind, to faint, despond, Heb. xii. 3, ψυχᾷς ὑμῶν ἐκλυόμενοι, and Class.

'Εκμάσσω, f. ξω, to wipe out, or off, wipe dry, Lu. vii. 38, 44. John xi. 2. xii. 3. xiii. 5, and later Class. The earlier ones have ἐξομόργυνμι.

'Εκμυκτηρίζω, f. ἰσω, (ἐκ, μυκτηρ,) lit. to turn up the nose at, to utterly deride, scoff at, Lu. xvi. 14. xxiii. 35. Sept.

'Εκνεύω, f. εὔσω, to bend the head aside (ἐκ) or away, to avoid a blow. Hence, to turn aside out of the way. So Plut. t. ii. p. 577, B, ἐκνεύσας τῆς ὁδοῦ. Hence in N. T. to turn aside or away, John v. 13, ἐξένευσεν, ὄχλου ὄντος ἐν τῷ τόπῳ, at least, as most Expositors understand; but the best interpreters are, with reason, agreed that the word is to be derived from ἐκνέω, to swim off or away, as in Thuc. ii. 90, though that term also, like the Latin *enatare*, signifies fig. to glide off unobservedly, a sense far more agreeable to the context.

'Εκνήφω, f. ψω, prop. to become sober from (ἐκ) being drunken, as often in later Class. In N. T. metaph. to awaken or rouse up, i. e. from a state of ignorance and mental delusion, by returning, through sincere repentance, to a right mind, 1 Cor. xv. 34, ἐκνήψατε δικαίως. So also, in the same spiritual sense, Joel i. 5, ἐκνήψατε οἱ μεθύοντες, and Ps. lxxviii. 65. Sept.

'Εκούσιος, ου, ὁ, ἡ, adj. (ἐκών,) *willing, voluntary*, Philem. 14, κατὰ ἐκούσιον, adv. phrase for the adv. ἐκούσιως, Nehem. xv. 3. Xen. Mem. ii. 1, 18.

'Εκουσίως, adv. (ἐκούσιος,) *willingly, voluntarily*, Heb. x. 26. 1 Pet. v. 2. Sept. and Class.

'Εκπαλαι, adv. of old, long since, 2 Pet. ii. 3. iii. 5, and later Class.

'Εκπειράζω, f. άσω, lit. to try out, put to the utmost test by temptation, Matt. iv. 7. Lu. iv. 12. x. 25. 1 Cor. x. 9. Sept.

'Εκπέμπω, f. ψω, to send out or forth, Acts xiii. 4. xvii. 10. Sept. & Class.

'Εκπετάννυμι, f. άσω, to spread out, stretch forth the hands, as in supplication, Rom. x. 21. Sept. and later Class.

'Εκπηδάω, f. ήσω, to leap, rush forth, intrans. Acts xiv. 14, ἐκπήδησαν εἰς τὸν ὄχλον, in many MSS., Versions, and later Edd. for text. recept. εἰσῆπ. See my note there.

'Εκπίπτω, f. πεσοῦμαι, to fall from,

i. e. out of or off, intrans. I. PROP. as said of things which *fall from* or *out of* their place, as the stars from heaven, Mk. xiii. 25, and Class.; chains from off a prisoner, Acts xii. 7; or as said of a boat *falling from* a ship down into the sea, Acts xxvii. 32; of flowers *falling away*, Ja. i. 11. I Pet. i. 24; said of a ship, to fall (i. e. be driven) out of its course; usually foll. by εἰς with acc. of place, to be driven upon, Acts xxvii. 17, φοβ. μὴ εἰς τὴν Σύρτιν ἐκπίσωσι. So Diod. Sic. ii. 60, τὸ πλοῖαριον—ἐκπίσειν εἰς ἄμυνον, and elsewhere in Class. Also fig. foll. by gen. to *fall from* any state or condition, by abandoning one's part or interest in it, Gal. v. 4, ἐκπ. τῆς χάριτος, *fall away from*, namely, by apostasy. See Lu. viii. 13. And so 2 Pet. iii. 17, ἐκπ. τοῦ ἰδίου σταθμοῦ. Rev. ii. 5, πόθεν ἐκπέπτωκε.—II. ΜΕΤΑΡΗ. to *fall to the ground*, *fail*, become ineffectual, Rom. ix. 6, ὁ λόγος τοῦ Θεοῦ. And so Pind. Pyth. vi. 37, χαμαιπετὲς ἵππος, and Plut. vi. 140, λόγος ὑπνέμιος ἐκπίπτων. Plato p. 13, D, ὁ λόγος ἡμῖν ἐκπίσων οὐχ ἡσέσται.

Ἐκπλέω, f. εὔσομαι, to *sail from* or *out of* a port, foll. by εἰς with acc. of place, Acts xv. 39. xviii. 18; by ἀπὸ with gen. of place, xx. 6. Class.

Ἐκπληρόω, f. ὠσω, prop. to *fill out* or *up*, i. e. fully complete any number or measure. In N. T. metaph. to *fulfil*, as a promise, Acts xiii. 32. Polyb. i. 67, 1.

Ἐκπλήρωσις, εως, ἡ, prop. as in Class. a *fulfilling* or *completing* of any thing. In N. T. said of time, *fulfilment*, Acts xxi. 26, διαγγέλλων τὴν ἐκπ. τῶν ἡμερῶν τ. ε. 'announcing the fulfilment, or full observance, of the days of purification,' i. e. that he was about to fully keep them. So ἐκπληρώω in Diod. Sic. ii. 57.

Ἐκπλήσσω, f. ξω, prop. to *strike off*, i. e. to strike off any one by a blow, as in Theophr. ap. Steph. Thes.; but elsewhere only in a fig. sense, to *strike* any one out of his self-possession, by exciting terror, astonishment, admiration. So Thuc. ii. 87, φόβος γὰρ μνήμην ἐκπλήσσει. The word sometimes occurs in the act. but gener. in the pass. to be, as we say *struck* with astonishment and admiration. And so often in N. T. either absol. or foll. by ἐν with dat. Matt. xix. 25. Mk. x. 26, and oft.

Ἐκπνέω, f. εὔσω, prop. to *breathe out* or *forth*, emit the breath, ψυχὴν being understood, which is expressed in Eurip. Orest. 1163; but it gener. signifies to *breathe out* the last breath, to *expire*, Mk. xv. 37, 39. Lu. xxiii. 46, and often in Class.

Ἐκπορεύομαι, f. εὔσομαι, to *go out*

of, to *go* or *come forth*, and used in N. T. I. of PERSONS, foll. by ἐκ or ἀπὸ with gen. of place whence, Mk. x. 46. xiii. 1, or παρὰ with gen. of pers. from whom, John xv. 26; also foll. by εἰς, ἐν, or πρὸς with acc. of place whither, Mk. x. 17. John v. 29, et al. and Class. So in the phrase εἰσπορεύομαι καὶ ἐκπορ. meaning 'to perform one's daily duty.'—II. of THINGS, to *go forth*, *proceed out of*, foll. by ἐκ or ἀπὸ with gen. of pers. or thing, as Matt. xv. 11, 18. Mk. vii. 20, sq. et al.; by εἰς with acc. of place whither, Lu. iv. 37. Mk. vii. 19.

Ἐκπορνέω, f. εὔσω, to *practise fornication*, be given up to lewdness, Jude 7. Sept.

Ἐκπτύω, f. ὕσω, prop. to *spit out* of the mouth, as Hom. Od. v. 322, στόματος δ' ἐξέπτυσεν ἀλμὴν Πικρὴν: but in N. T. metaph. to *reject with disgust* or *scorn*, *respuere*, Gal. iv. 14, τὸν πειρασμὸν μου τὸν ἐν τῇ σαρκί μου οὐκ ἐξεπτύσατε.

Ἐκριζώω, f. ὠσω, to *uproot*, as trees, Lu. xvii. 6. Jude 12, or plants, Matt. xiii. 29. xv. 13, and Sept.

Ἐκστασις, εως, ἡ, (ἐξίστημι,) prop. a *removal* of any thing out of any former place or situation to another, (so Plut. ix. 727, 728,) but in N. T. (and almost always in Class.) it is used I. metaph. of *mental state*, *removal*, i. e. from an ordinary to an extraordinary one, prop. the *ecstasy* of mental alienation, as in Hippocr., Plut. vi. 136, and Artemid. ii. 37, but gener. in a milder sense of the excited state of mind arising from any strong emotion, whether wonder, Mk. v. 42. Lu. v. 26. Acts iii. 10, or terror, Mk. xvi. 8. Sept. & Class.—II. A TRANCE, or a state in which the soul is unconscious of present objects, being carried out of itself, and rapt into visions of distant or future things; a state wherein is revealed something in a peculiar manner, as to the prophets or apostles, Acts x. 10. xi. 5. xxi. 17. Comp. 2 Cor. xii. 2, sq. Ez. i. 1.

Ἐκστρέφω, f. ψω, prop. to *turn any thing inside out*, as an old garment. See Aristoph. Plut. 721. Also metaph. to *totally change any thing*, as one's conduct, and gener. by impl. for the better; (so Aristoph. Nub. 88, ἐκστρέψον τοὺς σάυτοῦ τρόπον,) but sometimes for the worse. Hence to *utterly pervert*, and in pass. Tit. iii. 11, εἰδὼς ὅτι ἐξέστραπται, to be utterly perverted or turned out of the right course, Deut. xxxii. 20. So adv. ἐξέστραμμένος, 'more eorum quam ἐξέστραπται, inversa sunt,' H. Steph. and ἐκτροφὴ τοῦ λόγου, 'the destruction of reason,' Plut. x. 422, 5.

Ἐκταράσσω, f. ξω, 1) prop. to *stir up any liquid from the bottom*, as water in a pool. See John v. 4, 7. 2) fig. to *per-*

*turb, greatly agitate*, as said of persons, Acts vi. 20, *ἐ. τὴν πόλιν*. So Andoc. de Myst. τὴν πόλιν ὀλὴν ἐκταράσας. Plut. Coriol. τὸν δῆμον ἐκταράσσειν τοῖς δημαγωγοῖς.

Ἑκταίνω, *f. ενῶ, to stretch out*, as any member of the body, espec. the hand. So often in N. T. both gener. and partic. for healing or aiding, and sometimes simply in the way of entreaty, John xxi. 18; or to point out any object, Matt. xii. 49. In Lu. xxi. 53, οὐκ ἐξετείνατε τὰς χεῖρας ἐπ' ἐμὲ, it signif. *to lay hands upon*, for apprehension, as sometimes in Sept., and so in 1 Macc. xii. 39, 42. It is equiv. to ἐπιβάλλειν τὰς χεῖρας at Acts xii. 1. Also of an anchor, *to let go, to stretch out*, Acts xxvii. 30.

Ἑκτελέω, *f. έσω, to finish off, complete*, Lu. xiv. 29, sq. μὴ λσχύνοντες ἐκτελέσαι, scil. τὸν πύργον.

Ἑκτελεία, *as, ἦ, (έκτείνω.)* 1) prop. *extension*, Hdian. vii. 2, 8. 2) fig. *intensity, assiduity*, Acts xxvi. 7, ἐν ἐκτ. which is adv. phrase for adv. ἐκτενῶς, *intently, assiduously*, 2 Macc. xiv. 38. Phal. Ep. 68.

Ἑκτενής, *έος, ό, ἦ, adj. (έκτείνω.)* 1) prop. of things *stretched out, extended*, as a rope at full tension; or gener. *lengthened*. 2) fig. of persons, *intent upon, attentive to*, diligent in. So Anom. ap. Suid. συναγωνιστής *έ*. and later Gr. writers, as Polyb. and Hdian. In N. T. as said of things, actions and dispositions, *persevering, earnest, fervent*, Acts xii. 5, προσευχή ἐκτ. 1 Pet. iv. 8, άγ. *έ*. Lu. xx. 44, ἐκτενέστερον, said of prayer.

Ἑκτενῶς, *adv. (έκτενής,) assidue, perseveringly, earnestly*, 1 Pet. i. 22, άγαπήσατε *έ*. Sept. and later Gr. writers.

Ἑκτίθηναι, *f. έκθήσω, I. act. exponere, to place out, or put forth*, 1) as said of an infant, *to expose*, that it may perish, Acts vii. 21, ἐκτεθέντα δέ αὐτὸν, and so later Class.—II. mid. ἐκτίθεμαι, *to set forth, declare*, Acts xi. 4, *expound, instruct in*, Acts xviii. 26, *έ. τὴν τοῦ Θεοῦ ὁδόν*. Sept. Jos. Ant. ii. 13, 2. i. 12, 7, πάντα τὸν λόγον ἐκθήσομαι, and later Class.

Ἑκτινάσσω, *f. ξω, to shake out or off* of any thing, as dust from one's shoes, Matt. x. 14. Acts xiii. 51, or one's clothes, Mk. vi. 11. Acts xviii. 6.

Ἑκτος, *η, ου, ordin. numer. (έξ,) the sixth*, as said of the sixth hour of the day, i. e. according to the Jewish reckoning, noon, Matt. xx. 5, and oft. also Sept. and Class.

Ἑκτός, *adv. (έκ,) out of, without*, as opposed to *within*, Hom. Od. xv. 11. Eurip. Iph. Aul. 1117, χάρις *έ*. In N. T. it is used, I. PROP. of place, with the art.

τὸ ἐκτός, *the outside of any thing*, Matt. xxiii. 26, τὸ *έ*. αὐτῶν. So τὰ ἐκτός occurs in the Class.; but not τὸ ἐκτός. As a prep. with gen. *out of*, 2 Cor. xii. 2, 3, *έ. τοῦ σώματος*, and metaph. 1 Cor. vi. 18, πᾶν ἁμαρτήμα ἐκτός τοῦ σώματος ἔστιν, i. e. 'does as it were not pertain to the body, is, strictly speaking, not physical.'—II. FIG. *without*, i. e. except, besides, as prep. with gen. Acts xxvi. 22, οὐδὲν ἐκτός λέγων *έν, &c.* 1 Cor. xv. 27. Sept. and Class. By pleonasm prefixed to *εἰ μή*, as ἐκτός *εἰ μή, without, unless, except*, 1 Cor. xiv. 5, ἐκτός *εἰ μή διαρρηνέη*. xv. 2. 1 Tim. v. 19, and sometimes in Lucian and Plutarch.

Ἑκτρέπω, *f. ψω, to turn any thing or person out of a course, &c.* So Thuc. v. 65, τὸ ὕδωρ ἐξέτρπε: also in mid. ἐκτρέπομαι, *to turn oneself away from any way or course, to turn aside from it*, gener. foll. by τῆς ὁδοῦ, or ἔξω τῆς ὁδοῦ, but sometimes absol., as in Xen. Anab. iv. 5, 15. Hence in N. T. mid. metaph. *to turn away from*, I. from the right course, as said of those who *abandon truth and virtue*, and embrace error and vice, 1 Tim. i. 6, ἐξετράπησαν εἰς ματαιολογίαν. So Polyb. vi. 4, 9, ἐκτρέπασθαι εἰς ὀλιγαρχίαν. Foll. by ἐπι, 2 Tim. iv. 4, *έ. ἐπὶ τοῖς μύθοις*: 'by *όπισω*, 1 Tim. v. 14. Absol. in Heb. xii. 13, ἵνα μή τὸ χαλὸν ἐκτραπή, where see my note.—II. foll. by acc. of pers. or thing, *to turn away from, avoid*, 1 Tim. vi. 20, *έ. τὰς βεβήλους κεινοφωνίας*, and Class.

Ἑκτρέφω, *f. ἐκτρέψω, to nourish from infancy to maturity, bring up to maturity*; prop. said of the nurture of children, as in Class. and Sept.; but also including the *educating* of them, espec. by instruction in letters, Eph. vi. 4, ἐκτρέφετε αὐτὰ ἐν παιδείᾳ, &c. Pol. i. 65, 7, *έ. ἐν παιδείαις καὶ νόμοις*. In Eph. v. 29, ἐκτ. καὶ θάλπει τὴν ἑαυτοῦ σάρκα, it denotes gener. *nourishing and cherishing*. Comp. Ja. ii. 16. So also, but fig. Plut. vi. 116, 12, ἐκτρέφειν καὶ αὔξειν.

Ἑκτρωμα, *ατος, τό, (έκτινάζω, to cause or to suffer abortion; lit. to exceedingly pierce or wound; with allusion to the physical effect of abortion.) prop. an abortion, a child born prematurely*. Occ. only in the later writers and the Sept. The Attic writers use ἀμβλωμα. Occ. in N. T. fig. 1 Cor. xv. 8. And so in Ignat. Epist. ad Rom. and Simoon Styl. Ep. ad Basil.

Ἑκφέρω, *f. έξείσω, aor. I. έξήνεκα, to bear or carry out, to bring forth*. 1) prop. *to bring out of a place*, Lu. xv. 22, *έ. τὴν στολήν*. Acts v. 15, *έ. τοῖς ἀσθενεῖς*, 'the sick out of their houses.' 1 Tim. vi. 7, οὐδὲ ἐξενεγκεῖν τι δυνά-

μεθε, 'take away out of it.' Sept. and Class.; to carry forth, as a dead body for burial, Acts v. 6, 9, 10, and Class. 2) and of the earth, to bring forth, yield, Heb. vi. 8, ἡ ἀκάνθας. Sept. and Class., and so Latin *efferre*.

Ἐκφεύγω, f. *φομαι*, to flee out of a place, 1) intrans. Acts xix. 16, ἡ ἐκ τοῦ οἴκου. absol. xvi. 27. 2) trans. to flee from, escape; foll. by acc. of thing, Lu. xxi. 36, ἡ τὰ πάντα, 'all these evils.' Rom. xi. 33, ἡ τὸ κρίμα τοῦ Θεοῦ. 2 Macc. vii. 36, κρίνω: with acc. impl. 1 Thess. v. 3, οὐ μὴ ἐκφύγωσιν. Heb. ii. 3, πῶς ἡμεῖς ἐκφευξόμεθα; Sept. and Class. In 2 Cor. xi. 33, ἡ τὰς χεῖρας τινος, the sense is, to escape out of any one's power, as Susann. 22. 2 Macc. vi. 26. It is, however, not Hellenistic, since it occurs in Hom. II. vi. 57, μή τις ὑπεκφύγοι αἰπὺν δαῖτρον, χεῖρας δ' ἡμετέρας.

Ἐκφοβίω, f. *ήσω*, to frighten any one out of his senses, i. e. to exceedingly terrify, 2 Cor. x. 9. Sept. and Class.

Ἐκφοβος, ου, ὁ, ἡ, adj. frightened out of his senses, greatly terrified, Mk. ix. 6. Heb. xii. 21. Deut. ix. 19.

Ἐκφύω, f. *ύσω*, prop. to engender, generate, produce; also to put forth, as a branch does leaves, Matt. xxiv. 32. Mk. xiii. 28, ὅταν ὁ κλάδος—τὰ φύλλα ἐκφύῃ, subj. pres. others read ἐκφυῇ, subj. of ἐκφύην, a later form of aor. 2. for ἐξέφυν. Jos. Ant. ii. 3, 5, στάχυας ἐκφύιντας.

Ἐκχίω and Ἐκχύνω, f. *ἐκχεύσω*, to pour out, I. PROP. Matt. ix. 17. Mk. ii. 22, ὁ οἶνος ἐκχέται, 'is spilled,' Lu. v. 37. John ii. 15, ἐξέχευ τὸ κέρμα, 'scattered upon the ground.' So of ashes and dust, Lev. iv. 12, xiv. 41. Acts i. 18, ἐξεχύθη τὰ σπλάγχνα αὐτοῦ. Comp. 2 Sam. xx. 10, ἐξεχύθη ἡ κοιλία αὐτοῦ. Note the phrase αἷμα ἐκχίω, to shed blood, to kill, Acts xii. 20. Rom. iii. 15. Rev. xvi. 6, et al. and often in Sept. By meton. of the container for the contents, ἐκχ. τὰς φιάλας, Rev. xvi. 1, seqq.—II. ΜΕΤΑΦ. to pour out, give largely, foll. by ἐν, Rom. v. 5, ἡ ἐλπίς τοῦ Θεοῦ ἐκκέχυνται ἐν ταῖς καρδίαις ὡμῶν: by ἐπὶ with acc. of pers., as Πνεῦμα, Acts ii. 17, 18. x. 45. Tit. iii. 6, and Sept.—III. FIG. in pass. or mid. to be poured out, as in Engl. to pour forth, i. e. to rush tumultuously, Hom. Od. viii. 515. Plut. iii. 761, ἡ εἰς τὴν οἶδον. In N. T. and later writers, it is used metaph. of an impulse or passion for any thing, to rush into, give oneself up to, Jude II, ἡ τῇ πλάνῃ τοῦ Β. So Test. xii. Patr. p. 520, τορεῖα, ἐν ᾗ ἐξεχύθη ἐγὼ, where the dat. is for accus. and eis, Plut. Anton. 21, ἐκ ἀκολαστον βίον ἐκκεχυνμένος.

Ἐκχωρίω, f. *ήσω*, to depart out of a place, flee away, Lu. xxi. 21. Sept. and Class.

Ἐκψύχω, f. *ξω*, prop. to breathe out, and gener. the breath of life, to expire, Acts v. 5, 10. xii. 23, for Classic. ἀποψύχω.

Ἐκών, οὔσα, ὄν, adj. primarily a partic. of the old verb ἔκω, (whence the later one ἤκω, to come,) as our now obsolete adj., but formerly a particip. coming, i. e. forward, ready to come, willing, voluntary, Rom. viii. 20. 1 Cor. ix. 17. Sept. and Class.

Ἐλαία, as, ἡ, an olive-tree, as often in N. T. in the expression τὸ ὄρος τῶν ἐλαιῶν, Matt. xxi. 1, and oft. In Rom. xi. 17, 24. Rev. xi. 4, it is used symbol. and in Ja. iii. 12, it stands for the fruit, an olive, and so occurs in Class.

Ἐλαϊον, ου, τὸ, (ἐλαία,) olive-oil. In Judaea it was of various qualities, and put to various uses, as for lamps, Matt. xxv. 3, 4, 8; for embrocating wounds, or anointing the sick, Mk. vi. 13. Lu. x. 34. Ja. v. 14; also mixed with spices, for anointing the head or body, Lu. vii. 46. In Heb. i. 9, ἐλαϊον ἀγαλλιᾶσαι denotes the unction of the Spirit, anciently typified by oil; by which unction Jesus was appointed to the offices of prophet, priest, and king, 2 Kings ix. 6. 1 Sam. x. 1. See Glass, Phil. Sacr. p. 416 and 1109.

Ἐλαϊών, ὠνος, ὁ, prop. an olive-yard, but in Acts i. 12, the name of the Mount of Olives.

Ἐλάσσων, ονος, ὁ, ἡ, adj. prop. a compar. of ἐλαχὺς, 'little,' but, in use, a compar. of μικρός, in the sense less, both prop. smaller, and fig. i. e. worse in quality, as wine, John ii. 10, or inferior in age, younger, Rom. ix. 12, (as Gen. xxv. 23,) or dignity, Heb. vii. 7. Hdtian. v. 1, 14. Neut. adv. less than, 1 Tim. v. 9. Diod. Sic. i. 32.

Ἐλαττονέω, f. *ήσω*, (ἐλάττων,) prop. to make less, diminish, trans. as in Sept. and later Gr. writers. In N. T. intrans. to be less, in respect of quantity, i. e. to fall short, 2 Cor. viii. 15, ὁ τὸ ὀλίγον, οὐκ ἤλαττονῆσε.

Ἐλαττώω, f. *ώσω*, (ἐλάττων,) to lessen, or diminish, prop. in size, and fig. in dignity; to make lower than, Heb. ii. 7, 9. Sept. and later Gr. writers. Pass. or mid. to become less, or lower in dignity, John iii. 30. Sept. and Class.

Ἐλαύνω, f. ἐλάσω, perf. ἐλήλακα, to impel, urge forward. In N. T. used, 1) prop. of ships impelled by oars, to row, Mk. vi. 48. John vi. 19. Sept. and Class. or clouds driven about by winds, Ja. iii. 4.

2 Pet. ii. 17. Jos. Ant. v. 5, 3, τὸν ὑετὸν ἡλαυνεν ἀνεμος. 2) *metaph.* of a person urged forward or impelled by resistless force, as demoniacal influence, Lu. viii. 29, ἡλαυνετο ὑπὸ τοῦ δαίμονος. The nearest approach to which is that Class. idiom by which persons under the influence of maniacal feelings, or unbridled passions, are said ἐλαύνεσθαι τὴν ψυχὴν, or τὴν γνώμην.

Ἐλαφρία, ας, ἡ, (ἐλαφρός,) *prop.* *lightness* as to weight. In N. T. *metaph.* of mind, *levity*, *inconstancy*, 2 Cor. i. 17, and later Gr. writers, as Plut. vi. 239, 14, where the flatterer is called ἐλαφρός, as compared with a true friend.

Ἐλαφρός, ὁ, ον, *adj.* 1) *prop.* *light*, *easy to bear*, Matt. xi. 30, φορτίον ἐλαφρόν, and Class. 2) *metaph.* *easy to be endured*, 2 Cor. iv. 17, τὸ ἐλαφρόν τῆς θλίψεως ἡμῶν, 'our light affliction.' So Plato, 934, Α. δίκην ἐλαφροτέραν.

Ἐλάχιστος, η, ον, *adj.* (*prop.* *superl.* of the old word ἐλαχός, 'little,' but used as *superl.* of μικρός), *least*, whether in magnitude, Ja. iii. 4; number and quantity, Lu. xvi. 10. xix. 17; rank or dignity, Matt. ii. 6. v. 19. xxv. 40, 45. 1 Cor. xv. 9; or importance, Matt. v. 19, ἐντολαὶ ἐλ. Lu. xii. 26. 1 Cor. iv. 3. vi. 2. Sept. and Class.

Ἐλαχιστότερος, η, ον, *adj.* (*comp.* from ἐλάχιστος,) *far less*, *far inferior*, Eph. iii. 8. Such double comparatives occur only in lat. Gr.

Ἐλεγξις, εως, ἡ, (ἐλέγχω,) *conviction*, 2 Pet. ii. 16, ἐλεγχῖν ἔχειν, *equiv.* to ἐλέγχεσθαι.

Ἐλεγχος, ου, ὁ, (ἐλέγχω,) *prop.* *convincing argument*, *proof*. In N. T. *conviction*, meaning a certain persuasion of any thing, Heb. xi. 1. Also *refutation*, or *confutation*, as of gainsayers, 2 Tim. iii. 16. Sept. Longin. frag. iii. 11, and often in Plato.

Ἐλέγχω, f. ξω, originally *to put to shame*, *to disgrace*; but afterwards, and in N. T., *to convict* any one of error, prove him to be wrong, and thus put him to shame, I. *PROP.* *to convict*, *show to be wrong*, John viii. 9, ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι: foll. by περὶ, John viii. 46. xvi. 8. 1 Cor. xiv. 24. Ja. ii. 9. Sept. and later Class. Hence, *to convince of error*, *confute*, Tit. i. 9, 13. ii. 15. Sept. and Class.—II. *BY IMPLIC.* *to reprove*, *admonish*, Lu. iii. 19, ἐλεγχόμενος ὑπ' αὐτοῦ περὶ ἧρ. Matt. xviii. 15. 1 Tim. v. 20. 2 Tim. iv. 2. Sept. and later Class. Hence, from the Heb., in the sense *to reprove by chastisement*, *to chastise* in a moral sense, Rev. iii. 19, ἐλέγχω καὶ παιδεύω, and Sept.—III. *by impl.*, said of things hidden,

*to detect*, *make manifest*, John iii. 20. Eph. v. 11, 13, and later Class., as Pol., Ἠδῖαν and Ἄλιαν, cited by the Commentators 1 ad Artemid. i. 154, τὰ κρυπτὰ ἐλέγχει.

Ἐλεεινός, ἡ, ον, *adj.* (ἐλεος,) *prop.* *moving pity*, as Hom., Plato, and other earlier writers. And such may be the sense in 1 Cor. xv. 19, ἐλεεινότεροι πάντων ἀνθρώπων, and Rev. iii. 17, ταλαίπωρος καὶ ἐλ. though some of the best expositors make it *wretched*, *miserable*.

Ἐλεέω, f. ἤσω, (ἐλεος,) *to commiserate*, *have compassion on*, *trans.*, and *pass.* *to be pitied*, *to obtain mercy*; *implying*, as Tittm. shows, not merely a fellow feeling for the miseries of others, (οἰκτιρμός,) but also an active desire of removing them. In N. T. it is used, i. *gener.* Matt. v. 7. xv. 22. xvii. 15. xviii. 33, et al. sæpe. Sept. and Class. ii. *spec.* 1) in the sense *to have mercy on*, *to pardon*, *to spare*, and in *pass.* *to obtain mercy*, *to be pardoned* or *spared*, 1 Tim. i. 13, 16, and Sept. 2) *by impl.* and from the Hebr., *to be propitious towards*, *to bestow kindness on*, Rom. ix. 15, 16, 18, ἐλεήσω ὃν ἐν ἐλεῶ. Hence, 3) *by impl.* as said of the mercy of God through Christ, *to bestow salvation on*, and in *pass.* *to obtain salvation by*, Rom. xi. 30, ἐλεήθητε, and 31, ἐλεηθῶσι. 1 Cor. vii. 25, ὡς ἐλεημένοι ὑπὸ Κυρίου. 2 Cor. iv. 1, καθὼς ἐλεήθημεν. 1 Pet. ii. 10, οἱ οὐκ ἐλεημένοι, νῦν δὲ ἐλεηθέντες.

Ἐλεημοσύνη, ης, ἡ, (ἐλεήμων,) *prop.* *compassion*, *mercy*, as in Sept. and Class.; but in N. T. by meton. of effect for cause, and joined with ποιεῖν or δίδοναι, *alms*, money given to the poor, Matt. vi. 2—4. Lu. xi. 41, et al. Sept. in Dan. iv. 27. Eccles. iii. 14. xii. 3, οὐκ ἔστιν ἀγαθὸν τῷ ἐλεημοσύνην μὴ χαρίζομένῳ. Diog. Laërt. v. 17, πονηρῷ ἀνθρώπῳ ἐλεημοσύνην ἔδωκεν.

Ἐλεήμων, ονος, ὁ, ἡ, *adj.* (ἐλεος,) *compassionate*, *merciful*, i. e. *actively so*, Matt. v. 7. Sept. and Class.

Ἐλεος, ου, ὁ, *compassion*, *mercy*, i. e. *active pity*, Matt. xxiii. 23. Tit. iii. 5. Heb. iv. 16, and Class. From the Hebr., *goodness* in general, espec. *pity*, Matt. ix. 13. xii. 7. Besides this masc. there is a neut. form,

Ἐλεος, έους, τὸ, (found only in the Sept., N. T., and Eccles. writers,) *mercy*, *compassion*, i. e. *active piety*, I. *gener.* Lu. i. 50, 78. Rom. ix. 23. xv. 9. Eph. ii. 4. 1 Pet. i. 3. Ja. iii. 17. Sept. oft. Note the phrases ποιεῖν ἐλεος μετὰ τινος, *by* Hebr. *to show mercy to*, Lu. i. 72. x. 37. Ja. ii. 13, and often in Sept. μνησθῆναι ἐλεους, Lu. i. 54, 'to give a fresh proof of

mercy.' Also said of mercy, as shown in the remission of deserved punishment, Ja. ii. 13.—II. *spec.* said of the mercy of God through Christ, meaning *salvation*, in the evangelical sense, i. e. both from sin and from misery, the punishment of sin, Jude 21, τὸ ἔλεος τοῦ Κυρίου. Rom. xi. 31. So *espec.* in benedictions, including the idea of *mercies* and *blessings* of every kind, e. g. 2 Tim. i. 16, 18, δὴν ἔλεος ὁ Κύριος, et al.

Ἐλευθερία, ας, ἡ, (ἐλεύθερος,) *liberty*, i. e. *freedom from restraint* of any kind, either gener. or spec. 'the power of doing or of forbearing any particular action,' 1 Cor. x. 29, ἵνατί γὰρ ἡ ἐλ. μου κρίνεται ὑπὸ ἄλλης συνειδήσεως; Diog. Laërt. vii. 121. This may be either *external* or *internal*. I. **EXTERNAL**, i. e. *freedom*, opp. to *slavery*, either as regards individuals, (comp. Lev. xix. 22. xxv. 10. Ecclus. vii. 21,) or the public at large, *political freedom*, exemption from tyranny, or inordinate government, 1 Macc. xiv. 26, and Class. Again, in the N. T. only, as regards the law of God, as contained in religion and the worship of God, *freedom from the curse of the moral*, or *the servitude of the ceremonial law*, Gal. ii. 4. v. 1, 13. 2 Cor. iii. 17, ἐκεῖ ἐλευθερία, i. e. *freedom or release from the yoke of external ordinances in general*, 1 Pet. ii. 16. 2 Pet. ii. 19. Simply *freedom*, or *deliverance*, from all temporal evils, misery, sin, and death, Rom. viii. 21.—II. **INTERNAL**, 'deliverance from the dominion of corrupt appetites and sinful passions,' Ja. i. 25. ii. 12, where see my notes, and Xen. Mem. iv. 5, 2.

Ἐλεύθερος, ἔρα, ον, adj. (from εἰθω, equiv. to ἐρχομαι,) prop. *unrestrained*, 'the being able to go where one will.' Hence, *free*, 'at liberty to do what one will.' I. in a **CIVIL** or political sense, and 1) *free by birth*, 1 Cor. xii. 13. Gal. iii. 28. iv. 22, 23, 30, 31. Eph. vi. 8. Col. iii. 11. Rev. vi. 15, et al. Fig. said of the heavenly Jerusalem, Gal. iv. 26. Sept. and Class. 2) *freed by law*, manumission, John viii. 33. 1 Cor. vii. 21. 3) *free by law*, i. e. 'exempt from obligation by law,' Matt. xvii. 26. Rom. vii. 3. 1 Cor. vii. 39. Sept. and Class. Also *free*, either from external *obligation* in general, so as to act as one pleases, 1 Cor. ix. 1, 19, and Class., or from internal, in respect to the exercise of piety, 1 Pet. ii. 16. Also metaph. *free from the slavery of sin*, John viii. 36. So, *free from passions*, Arrian Epict. iii. 24. iv. 1.—II. **GENER.** *free from, destitute of*, Rom. vi. 20, ἐλεύθεροι τῇ δικαιοσύνῃ, 'destitute as to righteousness,' i. e. without righteousness. So Denham cited by Johnson Dict. in v.

Free, 'Who fears not to do ill, yet fears the name, And, free from conscience, is a slave to fame.'

Ἐλευθέρω, f. ὦσω, (ἐλεύθερος,) prop. and gener. *to set free or at liberty*, either from slavery, or any political obligation, Class. In N. T. metaph. *to make free*, either from the power and penalty of sin, John viii. 32, ἡ ἀλήθεια ἐλευθερώσει ὑμᾶς. Rom. vi. 18, 22, ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας: or from the yoke of the Mosaic law, Gal. v. 1, or its condemnatory power, Rom. viii. 2; or from a state of calamity and death, Rom. viii. 21. Comp. 2 Macc. i. 27. ii. 22.

Ἐλευσις, εως, ἡ, (ἐλεύθω,) *a coming*, or *going*. In N. T. the *coming, advent*, of the Messiah into the world, Acts vii. 52.

Ἐλεφάντινος, η, ον, adj. *made of ivory*, ἐλέφας, lit. elephant's tusk, Rev. xviii. 12. Sept. and Class.

Ἐλίσσω, f. ξω, (ἐλιξ, εἰλω,) prop. *to whirl round, to roll*; also *to roll or wind any thing up*. Hence, *to roll or fold up a garment*, in order to be laid away, and fig. of the heavens, Heb. i. 12, ὥσει περιβόλαιον ἐλίξεις αὐτοὺς, 'thou shalt make them vanish, destroy them.' So Is. xxxiv. 4, ἐλιγθήσεται ὁ οὐρανὸς ὡς βιβλίον, 'as a roll of a book.'

Ἐλκος, εος ονε, τὸ, (ἐλκω,) prim. and prop. *a wound*, but in N. T. and later writers an *ulcer* or *sore*, Lu. xvi. 21. Rev. xvi. 2, 11.

Ἐλκώω, f. ὦσω, (ἐλκος,) *to ulcerate*; and pass. *to be full of ulcers*, Lu. xvi. 20, and Class.

Ἐλκω, f. ἐλκύσω, (from ἐλκύω,) *to draw or drag any thing or person*; 1) of things, *to draw or drag a net*, John xxi. 6, 11; *draw a sword*, John xviii. 10. Sept. and Class. 2) of persons, *to drag, force away*, either to go before a magistrate, Acts xvi. 19; or from one place to another, Acts xxi. 30, and Class.; or metaph. said of the compulsion of strong moral inducements to embrace the Gospel, John vi. 44. xii. 32, i. e. by the evidence of its truth in miracles: yet far more is meant; for God not only inclines the *understanding* to acknowledge the truth of the Gospel by the miraculous evidences of the Messiahship of Jesus, but he inclines the *will* to embrace and obey the Gospel, by the supply of all fit moral motives to obedience, in the rewards and punishments of the next life; enforced, too, on the soul by the secret and powerful, though not irresistible, influences of the Holy Spirit. See more in my note on John vi. 37.

Ἑλλην, ηνος, ὁ, *a Greek*, I. prop. οἱ Ἕλλ. as opp. to οἱ βάρβαροι, meaning



'those not Greeks,' Rom. i. 14, (where by *οἱ ἑσποῖ* are meant the polished Greeks,) and Acts xviii. 17, & Class.—II. as opp. to *οἱ Ἰουδαῖοι*, it denotes *the Greeks* in the widest sense, i. e. 'all those who used the Greek language and customs,' whether in Greece and Asia Minor, or in the other countries. And as this was the then prevailing language, the name *Greek* was often used to designate all those who were *not Jews*, and thus became equiv. to *Gentiles*, John vii. 35. Acts xvi. 1, 3. xix. 10, 17. xi. 21. xxi. 28. Rom. i. 16. ii. 9, 10. iii. 9. x. 12. 1 Cor. i. 22, 23, 24. x. 32. xii. 13. Gal. ii. 3. iii. 28. Col. iii. 11, also in Acts xi. 20, in later edd. f. *Ἑλλημιστὰς* in text. rec. Is. ix. 11. 1 Macc. viii. 18. 2 Macc. iv. 36. Joseph. Ant. xii. 5, 1.—III. as said of a Gentile convert to Judaism, a *Greek proselyte*, John xii. 20. Acts xiv. 1. xvii. 4. xviii. 4.

*Ἑλληνικός*, ἢ, ἐν, adj. *Grecian*, Lu. xxi. 38. Rev. ix. 11. Sept. Jos. & Class.

*Ἑλληνίς*, ἰδοῦ, ἡ, (fem. of adj. *Ἑλλην*), a *female Greek Gentile*, Mk. vii. 26. Acts xvii. 12.

*Ἑλλημιστῆς*, οὗ, ὁ, (*ἑλληνίζω*, to speak Greek, Thuc. ii. 68.) as *Hellenist*, meaning a Jew by birth or religion, but who speaks Greek; used chiefly of foreign Jews and Jewish proselytes, whether converted to Christianity or not, Acts vi. 1. ix. 29. xi. 20, in text. rec. where later edd. have *Ἑλληνας*. See more in my note on the passage.

*Ἑλλημιστί*, adv. (*ἑλληνίζω*), *Grecely*, in the *Greek language*, John xix. 20. Acts xxi. 37, and Class.

*Ἑλλογίω*, f. *ἔσσω*, (*ἐν, λόγος*), 1) *prop.* and lit. *to reckon in*, i. e. to enter or put any thing to any one's account, as a debt, Philem. 18, *τοῦτο ἔμοι ἑλλόγει*. 2) *metaph.* said of sin, *to impute*, Rom. v. 13, *ἁμαρτία οὐκ ἑλλογείται*, i. e. 'is not entered to our account,' laid to our charge.

*Ἐπιζῶ*, f. *ἴσω*, (*ἐπις*), *to hope for*, expect, trans. and absol. 1. *prop.* & absol. Lu. vi. 34. Acts xxvi. 7. Rom. xv. 24. 1 Cor. xvi. 7. 2 Cor. vii. 5. Phil. ii. 19, 23, & oft.; foll. by acc. of thing, *to hope for*, Rom. viii. 24. 1 Cor. xiii. 7, and pass. *τὰ ἐπιζόμενα*, Heb. xi. 1. Class.—II. in the oblique constr. and foll. by dat. of pers. or thing, with or without *ἐν* or *ἐπὶ*, or its equiv. an acc. of pers. with *eis* or *ἐπὶ*, *to hope in*, or *confide on*, any one, Matt. xii. 21. John v. 45. Rom. xv. 12. 1 Cor. xv. 19. 2 Cor. i. 10. 1 Tim. iv. 10. v. 5. vi. 17. 1 Pet. i. 13. iii. 5. Sept.

*Ἐπίς*, ἰδοῦ, ἡ, in Class. wr., espec. the Attic ones, simply *expectation*, whether of good or evil; though more freq. the former,

and always so in Homer and Pindar. I N. T. only the former, namely, an *expectation* of some good, on which the mind dwells with pleasure, inasmuch as hope is the desire of some good, with the expectation of attaining it. *Christian hope* is a firm expectation of all promised blessings as far as they may be for God's glory and our own good, but espec. eternal salvation in heaven; a hope founded on the mighty power, unchangeable truth, and abundant mercy of God, which is from everlasting to everlasting, and the grace blood, righteousness, and intercession of Christ; and attested by the earnest of the Holy Spirit in our hearts. In N. T. it is used 1. *GENER.* Rom. viii. 24. 2 Cor. x. 15. Phil. i. 20; with gen. of the thing hoped for, Acts xvi. 19. xxiii. 6. xxvi. 6. sq. xxvii. 20; or of the person hoping, Acts xxviii. 20. 2 Cor. i. 7. Sept. and Class. By meton. said of the object of hope, Rom. viii. 24, *ἐπίς ἐς βλασ. οὐκ ἐστιν ἐπίς*. Sept. Job vi. 8. Callim. Ep. 20. Note the phrases *ἐπ' ἐλπίδα*, in hope. Acts ii. 26. Rom. iv. 18. viii. 20. 1 Cor. ix. 10, and *παρ' ἐλπίδα*, beyond or against hope, Rom. iv. 18.—II. *spec.* as said of the Christian's hope, i. e. the hope of salvation through Christ, namely, of eternal happiness in heaven, Rom. v. 2, *ἐπ' ἐλπίς τῆς δόξης τοῦ Θεοῦ*. v. 4. sq. xii. 12. xv. 4. 13. 1 Cor. xiii. 13. 2 Cor. iii. 12. Eph. i. 18. ii. 12. iv. 4. 1 Th. iv. 13. v. 8. 2 Th. ii. 16. Tit. i. 2. iii. 7. Heb. iii. 6. vi. 11. x. 23. 1 Pet. i. 3. iii. 15. By meton. of the object of this hope, *salvation*, Col. i. 5. Gal. v. 5, *ἐκ πίστεως ἐλπίδα δικ.* i. e. 'the hope, or salvation, resulting from justification by faith.' Tit. ii. 13. Heb. vi. 18. vii. 19; meton. also of the source, ground, and author of this hope, i. e. CHRIST, Col. i. 27. 1 Tim. i. 1; gener. 1 Th. ii. 19.—III. of a hope supposed in or upon any one, i. e. *trust* or *confidence*, foll. by *eis*, Acts xxiv. 15, *ἐλπίς ἔχων εἰς τὸν Θεόν*. 1 Pet. i. 21; foll. by *ἐπὶ τινι*, 1 John iii. 3.

*Ἐμμευτοῦ*, ἤ, οὗ, reflex. pron. of 1 pers. found only in gen. dat. and acc. sing. of *myself*, *to myself*, *myself*, Lu. vii. 4. John v. 31, et al. sepe. Sometimes for the simple *ἐμοῦ*, Matt. viii. 9. Lu. vii. 4. et al.

*Ἐμβαίνειν*, f. *βάσσωμαι*, (*ἐν, βαίνειν*) *to go in*, enter into, John v. 4, *ἐ. σκῆ. εἰς τὸ ὕδωρ*: also *to step into*, mount a carriage, or ascend or embark on board a ship, *εἰς τὸ πλοῖον*, Matt. viii. 23. ix. 1. xiii. 2, et al. So in N. T. oft. and Class.

*Ἐμβάλλω*, f. *βαλῶ*, (*ἐν, βάλλω*) *to cast in*, i. e. to cast any thing or person into any place. So Lu. xii. 5, *ἐμβαλεῖς εἰς τὴν γέφυραν*. Sept. and Class.

**Ἐμβαπτιώ**, *f. ψω*, (ἐν, βάπτω,) *to dip* any substance into any liquid, John xii. 26, ἰ. τὸ ψάμιον, i. e. into the liquid in the dish. And so Matt. xxvi. 23, ὁ ἔμβ. τὴν χεῖρα ἐν τῷ τρυβλίῳ. Mk. xiv. 20.

**Ἐμβατεύω**, *f. εὔσω*, prop. *to set foot on* or *upon* any thing, *to enter into* a place for any purpose, whether good or evil. Foll. by an acc. of place with or without a prep. of motion, or its equiv. a dat. without prep.; but it is sometimes used metaph. in the sense *to go into*, *enter upon*, *investigate* any matter, with the adjunct idea of care, diligence, and study. So Philo p. 225, ἐπιπλέον ἐμβατεύοντες αὐταῖς, κ. ἐπιστήμας. 2 Macc. ii. 31, τὸ ἐμβαπτινῶν, καὶ πολυπραγμονεῖν κατὰ μέρον. Xen. Symp. iv. 27, of searching for any thing in a book. But the above may also imply a notion of busy, prying, and intrusive curiosity; as in Aristid. de Socr. p. 240, ἐμβατεύων εἰς τὰ τῶν Ἑλλήνων πράγματα, 'busily prying into.' And so in Col. ii. 18, ἀ μὴ ἐώρακεν ἐμβατεύων, *where see* my note.

**Ἐμβιβάζω**, *f. άσω*, (ἐν, βιβάζω,) *to cause* to go or enter into any place, espec. a higher one, to mount any one on horseback, or into a chariot; but gener. to embark or put on ship-board, Acts xxvii. 6, ἰ. ἡμᾶς εἰς αὐτό, scil. τὸ πλοῖον, & oft. in Class.

**Ἐμβλέπω**, *f. ψω*, (ἐν, βλέπω,) gener. *to look* any person *in the face*, or *fix the eyes steadfastly upon*, *look attentively at* any object. The proper constr. of the word is a dat. of pers. or an acc. of thing preceded by εἰς. The former constr. is found in Matt. xix. 26. Mk. x. 21. xiv. 67. Lu. x. 17. xxii. 61. John i. 36, 43, & Class.; the latter, in Matt. vi. 26, ἰ. εἰς τὰ περ. τοῦ οὐρ. Acts i. 11, ἰ. εἰς τὸν οὐρ. 'to look at mentally, consider,' Sept. Also by impl. *discipere*, *to discern*, *see clearly*, trans. Mk. viii. 25. absol. Acts xxii. 11.

**Ἐμβριμάομαι**, *f. ἦσω*, depon. mid. (ἐν, βριμάομαι,) in Class. *to feel* and *express indignation* at any one, foll. by dat. In N. T. the word occurs I. in the sense *to murmur against*, *condemn* any one, Mk. xiv. 5.—II. by impl. *to admonish sternly*, *charge strictly*, from indignation at previous disobedience, *to order under a threat*, Matt. ix. 30, ἐνεβριμήσατο αὐτοῖς. Mk. i. 43.—III. by Hebr. used of great perturbation of mind, *to be greatly agitated*, foll. by dat. of manner, John xi. 33, ἐνεβρ. τῷ πνεύματι, parallel with ἐτάραξεν ἑαυτὸν just after, 'he was greatly troubled in his spirit.'

**Ἐμίω**, *f. έσω*, prop. *to spew out*, *eject* from the stomach, foll. by acc. and fig. *to reject with loathing*, Rev. iii. 16, μέλλω σε ἐμίσαι. Sept. Lev. xviii. 28, Symm. ἐξήμεσεν, 'ejected with abhorrence.'

**Ἐμμαίνομαι**, *f. μαοῦμαι*, (ἐμμανής,) *to be mad* or *infuriate at* or *against* any person, Acts xxvi. 11, ἐμμαινόμενος αὐτοῖς. Jos. Ant. xvii. 6, 5, ἐμμαινόμενον πᾶσι τοῦ βασιλέως ὁμοίως.

**Ἐμμένω**, *f. ενῶ*, in Class. prop. *to remain in* any place; or metaph. *to continue in* any action or practice; *to abide by* any engagement, keep any faith, or to observe any oath, implied therein. In N. T. only metaph. 'to continue, persevere in any thing directed to be done,' Gal. iii. 10, πᾶς οὗκ ἐμμένει ἐν πᾶσι τοῖς γεγρ. Heb. viii. 9, ἰ. ἐν τῇ διαθήκῃ μου. Acts xiv. 22, ἰ. τῇ πίστει. And so Sept. Deut. xxvii. 26, and oft. in Class.

**Ἐμός**, ἡ, ὄν, possess. adj. of the first pers. *my*, *mine*. I. prop. *subjectively*, or actively, as marking *possession* or property, Matt. xviii. 20. John iii. 29. iv. 34. Rom. x. 1, et al. sæpe. Implying *power* or *office*, οὐκ ἔστιν ἐμόν δούναί, 'is not mine to give,' Matt. xx. 23. Mk. x. 40. Said of things which proceed from any one, as the source, agent, &c. Mk. viii. 38, τοῦ ἐμοῦ λόγους. Lu. ix. 26. John vi. 38, et al. sæpe.—II. *objectively* or passively, said of what is *appointed* or *destined* for a person, as ὁ καιρὸς ὁ ἐμός, John vii. 6, 8. ἡ ἡμέρα ἡ ἐμή, John viii. 56. ὁ καιρὸς τῆς ἐμῆς ἀναλύσεως, 2 Tim. iv. 6; or what is done to, or in respect to, a person, as εἰς τὴν ἐμὴν ἀνάμνησιν, 'in memory of me,' Lu. xxii. 19. 1 Cor. xi. 24, sq. ἡ ἀγάπη ἡ ἐμή, 'love to me,' John xv. 9; also in Class.

**Ἐμπαιγμονή**, ἡς, ἡ, (ἐμπαίζω, *illudo*,) *scoffing at*, *derision*, in later Edd. at 2 Pet. iii. 3, ἐν ἐμπαιγμονῇ ἐμπαϊκται, intens. for *shameless scoffers*.

**Ἐμπαιγμός**, οὐ, ὁ, (ἐμπαίζω,) *scoffing at*, *derision*, Heb. xi. 36. Sept. and Alexand. writers.

**Ἐμπαίζω**, *f. αἰέω*, 1) prop. *to sport at* or *with*, *to jest*, *scoff at* any one; foll. by dat. Matt. xxvii. 29. Mk. x. 34, et al. also absol. Matt. xx. 19, et al. Sept. and later Class. 2) like the Latin *illudere*, by impl. *to delude*, *deceive*, Matt. ii. 16, ἐνεπαίχθη ὑπὸ τῶν μάγων.

**Ἐμπαίκτης**, ου, ὁ, (ἐμπαίζω,) properly *a jester* or *mock*, and by impl. *a deceiver* or *impostor*, said in N. T. of false prophets and teachers, 2 Pet. iii. 3. Jude 18.

**Ἐμπεριπατέω**, *f. ἦσω*, prop. *to walk about in* a place, Job i. 7. ii. 2. Wisd. xix. 21. In N. T. fig. *to live among*, to be habitually conversant with a people, 2 Cor. vi. 16.

**Ἐμπλήρωμι**, *f. ἐμπλήσω*, in Class. *to fill in*, *fill up*, *make full*. Sept. and Class. In N. T. either prop. *to fill*, or fully satiate, with food, John vi. 12, ὥς

δὲ ἐνεπλήσθησαν. Sept. and Class.; or fig. to satiate one's desires with any good, Lu. i. 53. vi. 25. Acts xiv. 17, and Sept.; also metaph. pass. *to be filled with* any person, i. e. 'to have one's desire of his society gratified,' Rom. xv. 24, ἐὰν ὑμῶν ἐμπλησθῶ. So Susann. 32, ὅπως ἐμπλησθῶσι τοῦ κάλλους αὐτῆς, and Ælian, of the peacock, ἐὰ ἐμπλησθῆναι τῆς Σεᾶς (the sight of her) τὸν παρεστῶτα.

Ἐμπλέτω, f. πεσοῦμαι, (ἐν, πλέτω,) foll. by εἰς, 1) with acc. of place, *to fall into*, Matt. xii. 11, εἰς βόθυνον. Lu. xiv. 5, εἰς φρέαρ. Sept. and Class. 2) of pers. *to fall in with*, or among, Lu. x. 36, εἰς τοὺς ληστὰς. Arrian Epict. iii. 13, 3, ὅταν εἰς ληστὰς ἐμπέσωμεν. 3) metaph. *to fall into* any state or condition, 1 Tim. iii. 6, εἰς κρίμα. ver. 7, εἰς οὐνειδισμόν, and vi. 9. Sept. & Class. Note the phrase ἐμπ. εἰς χεῖρας Θεοῦ, i. e. into his power, for punishment, Heb. x. 31. Comp. 2 Sam. xxiv. 14. 1 Chron. xxi. 13, Eccles. ii. 18.

Ἐμπλέκω, f. ξω, (ἐν, πλέκω,) prop. and in Class. *to interlace*, δῶναι ἐν, *interweave*, Ælian V. H. xiii. 1; ἐνπλέκοντο οἱ κιττοὶ μαλακοῖς δένδροις. In N. T. metaph. *to entangle*, or *involve in*, mid. *to entangle oneself in* affairs, &c. 2 Tim. ii. 4. 2 Pet. ii. 20. Arrian Ep. iii. 22. Plutarch ii. 787, and so *implicari negotiis* in Lat. wr.

Ἐμπλοκή, ἡς, ἡ, (ἐμπλέκω,) a *braid-ing* or *plaiting* of the hair, by way of ornament, 1 Pet. iii. 3. See my note.

Ἐμπνέω, f. εὔσω, (ἐν, πνέω,) prop. *to inhale breath* by the nostrils, and by impl. *to exhale it*, *to breathe*; and as breathing with vehemence implies the emotion of strong passion, so πνέω is used in the sense *to be full of*, intrans. with a gen. and sometimes acc. of subst. denoting the kind of passion or emotion, espec. love, as Ach. Tat. ii. p. 65, ἔρωτος πνεῖ, or anger, as Aristæn. Epist. i. 5, πνέων θυμοῦ. Eurip. Rhes. 786, θυμὸν πν. Hom. Π. ii. 536, μέναι πνέοντες. Schol. θυμοῦ πν.; and not only with passions, but the result of passions, in certain actions or vices, as Aristoph. Eq. 435, κακίας πνεῖ. Theocr. Idyll. xxii. 82, φόνον ἀλλάλοισιν πνέοντες. So Acts ix. 1, ἐμπνέων ἀνελῆς καὶ φόνου.

Ἐμπορεύομαι, f. εὔσομαι, depon. mid. prop. and in early Class. *to travel about* in any country; in N. T. and later writers, *to travel about* as a merchant or trader, *to trade* or *traffic*, 1) gener. and absol. Ja. iv. 13, ἐμπορευώμεθα καὶ κερδήσωμεν. Sept. and Class. 2) foll. by acc. *to traffic in*, *make a gain by*, 2 Pet. ii. 3, ὑμᾶς ἐμπορεύονται, i. e. 'will deceive you for their own gain.' Elsewhere only

with acc. of thing, Themist. p. 298, ἐμπορεύεσθαι φιλοσοφίαν.

Ἐμπορία, ας, ἡ, prop. a *journey for traffic*, Arr. Epict. iii. 24, 80, but usually *trade, traffic*, as Matt. xxii. 5. Sept. & Class.

Ἐμπόριον, ου, τὸ, an *emporium*, or mart for the sale of goods, John ii. 16 οἶκον ἐμπορίου, a *market-house*. Sept. and Class.

Ἐμπορος, ου, ὁ, (ἐν, πόρος,) lit. and prim. a *passenger* from one place to another by sea, who pays fare, Hom. Odys. ii. 319. xxiv. 299; or a *traveller* gener. Soph. CEd. Col. 25, 303. Usually, however, a *travelling merchant*, one who trades to foreign countries by sea and land, importing and exporting the commodities of each. Thus from the Hebr. נָסַח, corresponding to ἐμπορος in the Sept. comes the verb נָסַח, *to go about*. Hence it is distinguished from the κάπηλος, who purchased his wares of the ἐμπορος, and sold them by retail. So the word often occurs in the Class. and also in Matt. xiii. 45, and Rev. xviii. 3, 11, 15, 23.

Ἐμπρήθω, f. ἥσω, prop. *to put fire in*, *set fire to*, and by impl. *to burn up*, *destroy by fire*, Matt. xxii. 7, ἐ. τὴν πόλιν. Sept. and Class.

Ἐμπροσθεν, adv. & prep. before. I. as ADVERB OF PLACE, after verbs of motion *forwards*, Lu. xix. 28; or *before* an implied person, xix. 4, and Class. So τὰ ἐ. things before, Phil. iii. 14, and Class.; of the body before, in front, Rev. iv. 6, and Sept. and Class.—II. as PREPOS. with gen. used 1) of place, before, with gen. of pers. after verbs of motion, &c. Matt. vi. 2. xi. 10. Lu. vii. 27. John iii. 28. x. 4. Sept. and Class.; or gener. before, in presence of, Matt. v. 16. vi. 1. x. 32, & oft. In Matt. xxiii. 13, κλείετε τὴν βασιλ. τῶν οὐρανῶν ἐμπροσθεν τῶν ἀνθρώπων, lit. 'ye shut the door, &c. in the face of.' Hence, and from Heb. ἐμπ. τοῦ Θεοῦ, 'in the sight of God, God being witness,' i. e. knowing and approving, 1 Th. i. 3. iii. 9, 13. So Matt. xi. 26. Lu. x. 21. 2) of time, before, foll. by gen. of pers. John i. 15, 27, 30. Sept. and Herodot. vii. 144.

Ἐμπτύω, f. ὕσω, *to spit in*, on, or at, foll. by εἰς, as εἰς τὸ πρόσωπον, Matt. xxvi. 67; gener. xxvii. 30. Sept. & Plut. vi. 715, 14, ἐμπτύειν τινι εἰς τὸ πρόσωπον: foll. by dat. (equiv. to acc. and εἰς,) Mk. x. 34. xiv. 65. xv. 19. Lu. xviii. 32, and later Class.

Ἐμφανής, εος, ὁ, ἡ, adj. (fr. ἐμφανέσθαι, to appear, as in a mirror, Xen. Conv. vii. 4; or in the sight of any persons,) prop. *appearing in*; or gener. *apparent*; and ἐμφανής γίνεσθαι, equiv. to

ἐμφανίζεσθαι, *to appear, be seen, openly*, Acts x. 40, and Class. Also metaph. ἐμφ. γίν. *to become manifest, or known, &c.* Rom. x. 20. Exod. ii. 14. Pol. xx. 15, 7.

Ἐμφανίζω, *f. ἴσω, (ἐμφανής,) to make apparent, cause to be seen plainly, show clearly, trans. and pass. to appear clearly, be seen openly, 1) prop.* Matt. xxvii. 53. Heb. ix. 24, where see my note. 2) *fig. to make known, shew, foll. by acc. of thing and dat. of person, or its equiv. acc. with πρός, Acts xxiii. 15, 22; by ὅτι, Heb. xi. 14. Sept. and Class. In a forensic sense, with dat. and κατὰ with gen. to shew up, inform against, accuse, Acts xxiv. 1, ἐνεφάνισαν τῷ ἡγεμόνι κατὰ τ. Π. lit. 'have appeared before the governor to give information against Paul; and xxv. 2, 15, and Joseph. Of a person, ἐμφανίζειν ἑαυτὸν τινι, to manifest oneself to any one, 'to let oneself be intimately known to: of God, John xiv. 21, sq. Ex. xxiii. 13. Joseph. Ant. i. 13, i.*

Ἐμφοβος, *ου, ὁ, ἡ, adj. for phrase ἐν φόβῳ, usually, and always in N. T. accompanied by γίνεσθαι, Lu. xxiv. 5, 37. Acts x. 4. xxii. 9. xxiv. 29. Rev. xi. 13. In the Class. as Soph. Œd. Col. 39. Theophr. Char. xxv. 1, it is used simply for φοβηρός: and so in 1 Macc. xiii. 2.*

Ἐμφυσάω, *f. ἴσω, (ἐν, φυσάω,) prop. to breathe in or into, as in blowing up a bladder, or playing on a wind instrument; also, to breathe on, 'to pour forth the breath on,' John xx. 22, ἐνεφύσησεν αὐτοῖς. So 1 Kings xvii. 21, ἐνεφύσησε τῷ παιδαρίῳ τρίς. Job iv. 21, ἐνεφύσησιν αὐτοῖς, καὶ ἐξηράνθησαν.*

Ἐμφυτος, *ου, ὁ, ἡ, adj. (ἐμφύω,) prop. inborn, (lit. implanted by nature,) Wisd. xii. 10. Pol. ix. 11, 2. Xen. Mem. iii. 7, 5; but in N. T. implanted, engrafted, Jas. i. 21, τὸν ἐμφυτον λόγον, where the Gentile is represented under the figure of a shoot implanted or engrafted on the original stock, as elsewhere by a seedling sown. Comp. Barnab. Epist. ix. ἡ ἐμφ. ὁρατὰ τῆς διδαχῆς τοῦ Θεοῦ.*

Ἐν, *prep. governing the dat. with the prim. idea of rest in any place, or thing; as also on, at, or by any thing. It is used l. of PLACE, and employed of every thing that is conceived as being, remaining, or taking place, within some definite space or limits, in, on, at, by, &c. 1) prop. in, within, Matt. viii. 6. Lu. xi. 1. xxii. 55. Acts ii. 46, et al. sæpe and Class.; with the names of countries, cities, towns, or places, gen. Lu. ii. 43, ἐν Ἰερουσ. Matt. ii. 1, ἐν Βηθλεὲμ, et al. Matt. iii. 1, ἐν τῇ ἐρήμῳ τῆς Ἰουδαίας. Lu. xvi. 23, ἐν τῷ ἄδῃ. Matt. vi. 10, et al. ἐν τῷ οὐρανῷ. So also ἐν τῇ γῇ, 'on earth,' ἐν*

τῇ θαλάσσῃ, ἐν τῷ κόσμῳ, &c. Also used of the body or any of its members, Rom. vi. 12, et al. Likewise in phrases, as ἐν γαστρὶ ἔχειν, Matt. i. 18. ἐν τῇ κοιλίᾳ, Lu. i. 44; and fig. ἐν τῇ καρδίᾳ, Matt. v. 28, et al. ἐν τῷ στόματι, 1 Pet. ii. 22. 2) said of elevated objects, in, i. e. on, upon, as ἐν τῷ ὄρει, Lu. viii. 32. John iv. 20. Heb. viii. 5, et al. and Class. ἐν αὐτῇ, on it, (a fig-tree,) Mk. xi. 13. ἐν τῷ θρόνῳ, Rev. iii. 21. So also ἐν τῇ γῇ, ἐν τῇ θαλάσσῃ, &c. 3) in a somewhat wider sense, implying simply contact, or close proximity, i. e. at, on, by, near, with, e. gr. ἐν δεξιᾷ τινος, Heb. i. 3, et al. ἐν ταῖς γυνάικαις τῶν πλαταιῶν, Matt. vi. 5. ἐν τῷ οὐρανῷ, 'in or on the sky,' Acts ii. 19. ἐν τῷ Σιλωάμ, Lu. xiii. 4. ἐν τῇ ἀμπελῇ, 'attached to the vine,' John xiv. 4. Fig. with dat. of pers. and said of those with whom any one is in near connexion, intimate union of mind and heart, espec. of the union of Christians by faith with Christ, as a branch is united with the stock or trunk of a tree, John xv. 2, 4, 5, et al. sæpe. So οἱ νεκροὶ ἐν Χριστῷ, 'those who have died in union by faith with Christ,' 1 Cor. xv. 18. 1 Thess. iv. 16. Rev. xiv. 13. Hence οἱ ἐν Χρ. equiv. to οἱ Χριστιανοί. Also gener. 'in connexion with Christ,' by the profession of the Christian faith, Rom. xii. 5. Gal. iii. 28. v. 6. vi. 15, et al.; and *vice versâ* of the union of Christ with Christians, in consequence of their faith in him, John vi. 56. xiv. 20. xv. 4, 5; also of a like union with God, and *vice versâ*, 1 Thess. i. 1. 1 John ii. 24. iii. 6, 24. iv. 13, 15, 16, et al.; of the Holy Spirit with Christians, John xiv. 17. Rom. viii. 9, 11. 1 Cor. iii. 16. vi. 19. 1 Pet. i. 11, et al.; of those in, with, in whom (i. e. in whose person or character) any thing exists or is done, i. e. in their conduct, John xviii. 38. xix. 4, 6. Acts xxiv. 20. xxi. 5. 1 Cor. iv. 2. 1 John ii. 10. So gener. of any power or influence from God, the Holy Spirit, &c. Matt. xiv. 2, αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτοῖς. John i. 4. xiv. 13 & 30, ἐν ἐμοὶ οὐκ ἔχει οὐδὲν, &c.: of those in or with whom (i. e. in whose mind, soul, or heart) any thing exists or takes place, as virtues, vices, faculties, &c. John i. 48. iv. 14, et al. 4) of a NUMBER, or multitude, as indicating PLACE, in, among, with, Matt. ii. 6, ἐλαχίστη εἰ ἐν τοῖς ἡγεμόσιν '1. xi. 11, et al. sæpius. 5) of persons, by impl. before, in the presence of, Mk. viii. 38, ὅς γάρ ἂν ἐπαισχυνθῇ με ἐν τῇ γενεᾷ ταύτῃ. Lu. i. 25. Acts vi. 8. xxiv. 21, et al. Hence metaph. in the sight or judgment of any one, he being judge, Lu. xvi. 15, τό ἐν ἀνθρώποις ὑψηλόν. 1 Cor. xiv. 11. So ἐν ὀφθαλμοῖς ἡμῶν, Matt. xxi. 42. Mk. xii. 11. 6) said of that by which

any one is surrounded, *in* which he is enveloped, &c. *in, with*, Matt. xvi. 27, ἐρχεσθαι ἐν τῇ δόξῃ, xxv. 31. ἐν νεφέλῃ, Lu. xxi. 27. ἐν φλογὶ πυρός, Acts vii. 30; of clothing, &c. Matt. xi. 8, ἐν μαλακοῖς ἱματίοις, &c. So ἐν σαρκί, *clothed with flesh*, 1 John iv. 2. ζῆν ἐν σαρκί, Gal. ii. 20, et al. Hence of that *with* which any one is furnished, which he carries with him, &c. 1 Cor. iv. 21, ἐν ῥάβδῳ ἔλθω. Heb. ix. 25. Metaph. Lu. i. 17, ἐν πνεύματι καὶ δυνάμει. Rom. xv. 29. Eph. vi. 2. Sept.—II. OF TIME, 1) of time *when*, i. e. a definite point or period, *in, during, on*, at which any thing takes place, Matt. ii. 1, ἐν ἡμέραις Ἡρώδου. iii. 1, et al. sæpiss. 2) of time *how long*, i. e. a space, or period, within which any thing takes place, *in, within*, as ἐν τρισὶν ἡμέραις, Matt. xxvii. 40. Mk. xv. 20, et al. Sept. and Class.—III. METAPH. of the *state, condition, or manner*, in which one is, moves, or acts; or of the occasion, means, *on, in, by, through*, which one is affected, moved, acted upon, &c. 1) of the *state, condition, or circumstances*, in which a person or thing is, and that whether *external* or *internal*, as a state of mind and feeling, ἐν ἐκστάσει, ἐν χαρᾷ, ἐν ἀσθενείᾳ καὶ ἐν φόβῳ, ἐν ἀποκαλύψει, ἐν ἀφροσύνῃ, &c. In this usage ἐν with its dat. is often equiv. to an adj. or an adv. 2) of the *business, employment, or action*, *in* which any one is engaged, Matt. xxi. 22, ἐν προσευχῇ. Mk. iv. 2, ἐν τῇ διδαχῇ αὐτοῦ, 'as he taught.' Lu. xxiv. 35. xvi. 10. John viii. 3. Acts vi. 1. xxi. 16. Rom. i. 9. xiv. 18. xv. 58. 1 Cor. xv. 1. 2 Cor. iv. 2. Col. i. 10. 1 Tim. iv. 15, et al. sæpe. So with dat. of person, i. e. 'in the work or cause of any one,' Rom. xvi. 12, ἥτις πολλὰ ἐκοπίασεν ἐν Κ. Rom. vi. 3. 1 Cor. iv. 17. Eph. vi. 21, et al. Also imply. *in the power* of any one, Acts iv. 12, οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ ἡ σωτηρία. v. 4. So ἐν πνεύματι, 'under the influence of the Spirit,' in a state of inspiration, Matt. xxii. 43. Mk. xii. 36. Lu. ii. 27. iv. 1. ix. 1, et al. Also of *demoniacs*, ἐν πνεύματι ἀκαθάρτῳ, Mk. i. 23. v. 2. 3) of the *manner or mode*, i. e. the state or circumstances, external or internal, *by* which any action is accompanied, in reference to which it is performed, whether of manner gener. whereby an action is done, or of a rule, law, or standard, *in, by, according to*, as Matt. vii. 2, ἐν ᾧ κρίματι κρίνετε, κριθήσεσθε. Lu. i. 8. Phil. i. 8. 1 Thess. iv. 15. 1 Tim. i. 18. Heb. iv. 11, et al. sæpe: in the sense *as to, in respect to*, Lu. i. 7, 18, προβεβηκέναι ἐν ἡμέραις. Gal. iv. 20, ὅτι ἀποροῦμαι ἐν ὑμῖν. Eph. ii. 11. Tit. i. 13. Ja. ii. 10. iii. 2; also after words signifying *plenty, or want*, Rom. xv. 12, περισσεύειν ἐν τῇ ἐλπίδι. Eph. ii. 4,

πλούσιος ἐν ἐλπί, et al. 4) of the *ground, occasion, in or on* which any thing rests, exists, or takes place, and that both of a person or thing in or on which any thing rests, (1 Cor. ii. 5. 2 Cor. iv. 10. Gal. vi. 17, et sæpiss.) and espec. of the  *motive*, in consequence of which any action is performed, *in, on, at, by*, Matt. vi. 7. Acts vii. 29. 1 Cor. xi. 2. 2 Cor. vi. 12. 1 Pet. iv. 16. Also of the *ground, or occasion*, of an emotion of mind after words expressing joy, wonder, hope, confidence, &c. Lu. i. 21, θαύμαζον ἐν τῷ χρονίζειν αὐτόν. Lu. x. 20. Acts vii. 41. Rom. ii. 23. Eph. iii. 13, et al. 5) of the *means* whereby any thing takes place, *in, i. e. by* means of, with dat. both of *person*, by whose aid or intervention any thing is done, Matt. ix. 34. Acts iv. 9. xvii. 28. 1 Cor. xv. 22, et al.; or of *things*, used of such means as imply that the object affected is actually *in* and *among* them, Matt. viii. 32, ἀπέθανον ἐν τοῖς ὕδασι, 'in and by the waters.' 1 Cor. iii. 13, ἐν πυρὶ ἀποκαλύπτεται. Rev. xiv. 10, et al. From the Hebr. as said of price or exchange, Rev. v. 9. In composition ἐν imports, 1. a being or resting *in*, as ἐνεيمي, ἐμμένω: 2. *into*, with verbs of motion, as ἐμβαίνω: 3. *conformity*, &c. as ἐνδικος, ἐνομος: 4. *participation*, as ἐνοχος.

Ἐναγκαλίζομαι, f. ἴσομαι, (ἐν, ἀγκάλῃ,) *to take into one's arms*, Matt. ix. 36. x. 16. Sept. and Class.

Ἐνάλιος, ου, ὁ, ἡ, adj. (ἐν, ἄλς,) *belonging to the sea*, Ja. iii. 7, ἐρπετῶν καὶ ἐναλίων, sc. ζώων.

Ἐναντι, adv. prop. *over against*, and hence *in the presence of, before*, Lu. i. 8, and Sept.

Ἐναντίον, adv. (neut. of adj. ἐναντίος,) prop. *over against*; hence, *before, in the presence of*, foll. by gen. of pers. Mk. ii. 12. Acts viii. 32. Sept. and Class. From the Hebr. *in the sight of*, Acts vii. 10, ἔδωκεν αὐτῷ χάριν—i. Φαραῶ, *with him*. Lu. xxiv. 19, δυνατὸς ἐ. τοῦ Θεοῦ, i. e. 'God being judge,' Sept. Gen. xxi. 11, et al.

Ἐναντίος, α, ου, adj. (ἀντιος for ἀντι,) *over against, opposite to*. 1) prop. of persons and things, Hom. II. ix. 190, οἱ —ἐναντίος ἦτο. So ἐξ ἐναντίας as adv. with gen. *over against*, Mk. xv. 39. Of a *wind, adverse, contrary*, Matt. xiv. 24. Acts xxvii. 4. 2) metaph. of persons, *adverse, hostile*, Acts xxviii. 17. 1 Thess. ii. 15. Sept. and Class. So ὁ ἐξ ἐναντίας equiv. to ὁ ἐναντίος, *an enemy*, Tit. ii. 8.

Ἐνάρχομαι, f. ἔχομαι, (ἀρχομαι,) lit. *to make a beginning in*, i. e. *to begin*,

absol. Gal. iii. 3; foll. by acc. Phil. i. 6. Sept. and Class.

Ἐνδεής, εἰς οὗς, ὁ, ἡ, adj. (ἐνδέω,) *in want, indigent, destitute*, Acts iv. 34. Sept. and Class.

Ἐνδειγμα, ατος, τό, (ἐνδείκνυμι,) *indication, token, proof*, 2 Th. i. 5, & Class.

Ἐνδείκνυμι, f. εἶξω, prop. *to point out*, as it were with the finger, any person or thing exposed to view, see Polyb. iii. 54, 3, showing what it is in itself; also, to show any thing to be in a place, by withdrawing what hides it from view; and also fig. *to show* any quality to be inherent in any person or thing, and thus to *disclose* its nature and properties. So Plato, p. 278, D. ἐνδείκνυται τὴν αὐτὴν ὁμοιότητα καὶ φύσιν ἐν ἀμφοτέροις οὕσαν. But in N. T. and mostly in Class. the middle form is alone found, ἐνδείκνυμαι, 1) *to show forth*, or manifest publicly, prop. any thing relating to or depending upon oneself, but often on others, Rom. ii. 15, ἐνδ. τὸ ἔργον τοῦ νόμου γραπτὸν ἐν ταῖς καρδίαις αὐτῶν. ix. 17, τὴν δυνάμιν μου. 2 Cor. viii. 24. Eph. ii. 7. 1 Tim. i. 16. Tit. ii. 10, πιστὸν ἐνδ. iii. 2. Heb. vi. 10, sq. Sept. and Class. 2) by impl. *to manifest oneself* to any one, by evincing certain qualities to them. So Thuc. iv. 126. Diod. Sic. vol. x. 171, Bip. μεγάλην ὕβριν τῇ πρεσβείᾳ ἐνδείξατο. And hence, like *præstare* and *exhibere* in Latin, it comes to mean *patrare*, *facere*, as said of things evil, 2 Tim. iv. 14, πολλὰ μοι κακὰ ἐνδείξατο. So Sept. Gen. 1. 15, 17, κακὰ & ἐνδειξάμεθα εἰς αὐτόν.

Ἐνδειξις, εως, ἡ, (ἐνδείκνυμι,) prop. *a pointing out* of any object, Polyb. iii. 38, 5; in N. T. fig. 1) *manifestation, declaration*, Rom. iii. 25, sq. εἰς ἐνδειξιν τῆς δικαιосύνης αὐτοῦ. Philo, t. i. p. 9, 50. 2) *indication, plain proof, token*, equiv. to ἐνδειγμα, 2 Cor. viii. 24, τὴν ἐνδ. τῆς ἀγάπης ὑμῶν. Phil. i. 28, ἔ. ἀπωλείας.

Ἐνδεκα, οί, αί, τό, card. num. *eleven*; in N. T. only of the eleven apostles, Matt. xxviii. 16. Mk. xvi. 14, et al.

Ἐνδέκατος, η, ον, ordin. *eleventh*, Matt. xx. 6, 9. Rev. xxi. 20.

Ἐνδέχομαι, f. ξομαι, prop. *to take or receive in*, i. e. among any persons or things, *to admit*, Thuc. iii. 31. In N. T. occ. only in the impers. form, ἐνδέχεται, lit. 'admissible, or occurrable,' Lu. xiii. 33, and οὐκ ἐνδ. equiv. to ἀνένδεκτόν ἐστι, xvii. 1, 'it can scarcely happen,' Thuc. i. 121. Demosth. οὐκ ἐνδ. &c.

Ἐνδημῶ, f. ἥσω, (ἐνδημος,) prop. *to be among one's own people, to be at home*, as opp. to ἐκδ. or ἀποδ. Jos. Ant.

iii. 11, 3. Theod. Hist. E. iv. καὶ ἐνδημοῦντι καὶ ἐκδημοῦντι συνῆν. In N. T. fig. *to be resident* in any place, with any person, 2 Cor. v. 6, ἐνδ. ἐν τῷ σώματι, *to live*; and v. 8, ἐνδ. πρὸς τὸν Κύριον, *to dwell, be with*. Comp. Phil. i. 23, σὺν Χριστῷ εἶναι.

Ἐνδιδύσκω, (equiv. to ἐνδύω or ἐνδύνω,) *to clothe any one* in a garment, and mid. *to clothe oneself* therewith, *to wear*; foll. by acc. Lu. viii. 27, ἱμάτιον οὐκ ἔ. and xvi. 19, ἐνεδ. πορφύραν. Sept. and Judith ix. 1.

Ἐνδικος, ου, ὁ, ἡ, adj. lit. 'agreeable to right and justice,' ὁ ἐν δίκῃ ὢν, 'right and just.' Anon. ap. Suid. ἐνδικος ἢ βασιλεως, opp. to ἐκδικος, Soph. Aj. 1282. Anthol. Gr. i. 216, τὰ μῆνδικα. In N. T. applied only to *punishments*, Rom. iii. 8, ὢν τὸ κρίμα ἐνδ. ἐστι. Heb. ii. 2, ἐνδ. μισθαποδοσίαν. Comp. Pollux, ἐνδικος κόλασις; and Epigr. Λαοδική λαοῖς ἐνδिका τιννυμένη.

Ἐνδόμησις, εως, ἡ, (ἐνδομέω,) prop. *something built in, an interior structure*, as opp. to an exterior one. In N. T. said of *a structure* gener. Rev. xxi. 18, ἡ ἐνδόμησις τοῦ τείχους, at least according to the interpretation of Commentators. The term, however, signifies, not *structure*, but *superstructure*, as built upon another that forms the foundation. So Jos. Ant. xv. 9, 6, speaking of the mole, or superstructure, built in forming the artificial harbour of Caesarea, says, ἡ δὲ ἐνδόμησις ὅσῃν ἐνεβάλετο κατὰ τῆς θαλάττης. This ἐνδόμησις, indeed, was the superstructure raised on a lower structure, which formed the *foundation* of the lofty and vast walls of the edifice, and was indeed *the wall itself*, as is here implied. So Herodot. i. 179, describing the mode of building the city wall of Babylon, says, that 'after digging the ditch, they made *bricks* of the earth thrown up, and burnt them in furnaces, and laying three courses of brick-work, ἔδειμαν πρῶτα μὲν τῆς τάφρου τὰ χεῖλα,' &c. The term ἐνδόμησις is well adapted to express the above sense, since ἐνδέμω and ἐνδείμασθαι are terms used of the building of walls themselves; and the ἐν has reference to the *ditch* on the bank of which the wall was erected. See Thuc. iv. 90, 2.

Ἐνδοξάζω, f. ἄσω, (ἐνδοξος,) *to glorify*, lit. 'to cause to be in glory or honour,' occ. in pass. or mid. 2 Thess. i. 10, 12, where observe the formula ἐνδοξασθῆναι ἐν τινι: signifying, 'to get glory from another's good or evil,' so that one may be praised as its author; but here denoting, 'that God may gain glory by the eternal happiness to which he will raise

believers.' Comp. Exod. xiv. 4. Ezek. xxviii. 22.

Ἐνδοξος, ου, ὁ, ἡ, adj. (ἐν, δόξα,) prop. for ἐν δόξῃ αὐν, and used, I. of PERSONS *honoured*, 1 Cor. iv. 10. Sept. and Class. —II. of THINGS, e. gr. deeds, τὰ ἐνδοξα, *glorious, memorable*, Lu. xiii. 17. Sept. also of apparel, *splendid*, Lu. vii. 25. Sept. and Class. Fig. ἐκκλησία ἡ. Eph. v. 27, of 'the Church adorned in pure and splendid raiment,' a bride. Comp. v. 25, and Rev. xix. 7, 8. xxi. 9, sq.

Ἐνδυμα, ατος, τὸ, prop. *clothing*, Matt. vi. 25, 28. xxviii. 3. Lu. xii. 23. Sept. and later Class. Said of the outer garment, a cloak of camel's hair, such as the ancient prophets wore, in contempt of earthly grandeur, Matt. iii. 4. Also a robe, such as was presented at feasts to guests, (see Gen. xlv. 22. Judg. xiv. 12. 2 Kings v. 5, 22,) Matt. xxii. 11, sq. metaph. Matt. vii. 15, ἐν ἐνδύμασι προβάτων.

Ἐνδυναμῶ, f. ὤσω, prop. *to invigorate*, impart strength to, trans. and pass. or mid. *to acquire strength, become strong*. Said prop. of the body, Heb. xi. 34, and fig. of the mind and soul, Acts ix. 22. Rom. iv. 20. Eph. vi. 10. Phil. iv. 13. 1 Tim. i. 12. 2 Tim. ii. 1. iv. 17, and Sept.

Ἐνδύνω, or Ἐνδύω, f. ὤσω, (δύω, to go in, or into; also to cause to go into, to envelope,) I. *to go in, or into*, 2 Tim. iii. 6, ἡ. εἰς τὰς οἰκίας. Hdot. ii. 121, 2, ἐνδύντος scil. ἐς τὸ οἶκμα.—II. *to put on*, lit. to cause to go into, *to clothe or dress*, trans. and foll. by double acc. of pers. and thing, pass. or mid. *to be clothed, or to clothe oneself*, 1) prop. Matt. vi. 25, τί ἐνδύσῃσθε. xxii. 11. xxvii. 31, and oft. and Sept. and Class. Said of armour, &c. Rom. xiii. 12. Eph. vi. 11, 14. 1 Thess. v. 8. Sept. and Class. 2) metaph. both of the soul, as clothed with the body, 2 Cor. v. 3, εἶγε καὶ ἐνδυσάμενοι: and also of a person, as 'clothed,' i. e. endued, with any power or quality, &c. Lu. xxiv. 49. 1 Cor. xv. 53, sq. ἐνδ. σπλάγχynu ολκτιρμού, Col. iii. 12, and Sept. Also of one who assumes a new character, ἡ. τὸν καινὸν ἀνθρωπον, Eph. iv. 24. Col. iii. 10. ἐνδ. τὸν Κύρ. 'to be endued with a spirit like his,' Rom. xiii. 14. Gal. iii. 27, and Class.

Ἐνδυσις, εως, ἡ, (ἐνδύω,) a putting on, or wearing of clothes, 1 Pet. iii. 3.

Ἐνίδρα, ας, ἡ, (ἐν, ἱδρα,) a lying-in-wait, prop. in war, an ambuscade, Sept. and Class. In N. T. a lying-in-wait to kill any one, Acts xxv. 3. 1 Macc. i. 36.

Ἐνεδρεύω, f. εὔσω, (ἐνίδρα,) prop. to lie in ambuscade, Sept. and Class.; in

N. T. to lie-in-wait to kill any one, Acts xxiii. 21; also by impl. to lie in wait for, or in order to ensnare any one in his words, Lu. xi. 54. Sept. and Class.

Ἐνεδρον, ου, τὸ, equiv. to ἐνίδρα, Acts xxiii. 16, in later Edd. for the vulg. ἐνίδρα.

Ἐνεῖλω, f. ἤσω, to roll up in, or wrap up in; foll. by acc. and dat. Mk. xv. 46, ἐνείλησε, scil. αὐτόν, τῇ συνδόνι: said by Lexicographers not to be elsewhere so applied, but it occurs in Artem. i. 13, οἱ ἀποθνήσκοντες ἐσχισμένοις ἐνείλονται ῥακίῳ. Ἐνελίσσω occurs in Plato, p. 220, B. ἐνείλγμενον τοὺς πόδας εἰς πῖλους.

Ἐνεῖμι, prop. to be in any place, and fig. to be in or with, in the same place with, any person, Xen. Mem. i. 2, 28. In N. T. it occ. in the impers. form ἐνεῖσι, or contr. ἐνι, 'there is with or among,' Gal. iii. 28, οὐκ ἐνι scil. ἐν ὑμῖν. Col. iii. 11, ὅπου οὐκ ἐνι. Ja. i. 17, παρ' ᾧ οὐκ ἐνι. Thus τὰ ἐνόντα, prop. things within, 'what is within any thing,' as a vessel, 1 Macc. v. 5, and Class. In N. T. Lu. xi. 41, fig. τὰ ἐνόντα δοῦτε ἐλεημοσύνην, q. d. 'Give that within the cup as alms.'

Ἐνεκα or Ἐνεκεν, prep. governing the genit. for, on account of, because of, by reason of, Matt. v. 10. x. 18, and oft. In 2 Cor. vii. 12, it occurs with artic. and infin. ἐνεκεν τοῦ φανερωθῆναι.

Ἐνέργεια, ας, ἡ, (ἐνεργής,) prop. energy, efficacy, lit. the being at work, Eph. i. 19, κατὰ τὴν ἐνέργειαν τοῦ κράτους. iii. 7. iv. 16. Col. i. 29; espec. as exhibited in miracles, Phil. iii. 21. Col. ii. 12, or false and pretended miracles, 2 Thess. ii. 9; also, by meton. put for the works themselves, 2 Thess. ii. 11, ἐνεργεῖαν πλάνης.

Ἐνεργίω, f. ἤσω, (ἐνεργής,) to be effective or operative. It occurs in N. T. in two uses, I. INTRANS. as said of things, to be active, or effective, to work, Matt. xiv. 2. Mk. vi. 14, αἱ δυνάμεις ἐνεργοῦσιν ἐν αὐτῷ, 'the power of miracles works in him,' i. e. miracles are wrought by him, Eph. i. 20. ii. 2. Phil. ii. 13, τὸ ἐνεργεῖν: with dat. of person, Gal. ii. 8, ὁ ἐνεργήσας Πέτρω, i. e. 'effected in the case of Peter.' So Prov. xxxi. 12, γυνὴ ἀνδρεία ἐνεργεῖ τῷ ἀνδρὶ εἰς ἀγαθὰ, and Class.—II. TRANS. foll. by acc. of thing, but said of persons, 1 Cor. xii. 6, ὁ ἐνεργῶν τὰ πάντα. Gal. iii. 5. Eph. i. 11. Phil. ii. 13, ὁ ἐνεργῶν ἐν ἡμῖν τὸ θελεῖν, &c. Jos. B. iv. 6, 1. Diod. Sic. xiii. 95.—III. MID. to show oneself active, to operate, be active, said only of things, Rom. vii. 5, ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν. 2 Cor. i. 6. iv. 12. Gal. v. 6. Eph.

ii 20. Col. i. 29. 1 Thess. ii. 13. 2 Thess. ii. 7, and later Class. Partic. *ἐνεργούμους* for adj. *ἐνεργής*, or partic. act. *ἐνεργούσα* (as Wisd. xv. 11, *ψυχὴ ἐνεργουσα*). Ja. v. 16, *δέησις ἐνεργουμένη*.

*Ἐνέργημα*, ατος, τό, (*ἐνεργέω*), prop. *something wrought*, 'some effect produced or operation worked out,' 1 Cor. xii. 6, 10, *ἐνεργήματα δυνάμεων*, 'effects wrought by the gift of working miracles.' See my note.

*Ἐνεργής*, εος, ό, ή, adj. (*ἐν, ἔργον*), active, effective, Thuc. iii. 17, *νῆες ἐνεργοί*. Heb. iv. 12, *λόγος ἐ.* 1 Cor. xvi. 9, *ὑπὲρ ἐ.* i. e. 'presenting opportunity for great effects.'

*Ἐνι* for *ἐνστί*, see *Ἐνείμι*.

*Ἐευλογίω*, f. ήσω, prop. *to praise or bless in or through any one*. In N. T. only in pass. *to be blessed*, or made happy, Acts iii. 25, *ἐν τῷ σπέρματι σου ἐνευλογ. πάσαι αἱ πατριαί*. Gal. iii. 8. Sept.

*Ἐνέχω*, f. ξω, gener. = *ἐνέχω*, *to have in any person or thing, or to keep hold of any person or thing*, I. ACT. *to have in oneself*, foll. by dat. of pers. implying a disposition of mind towards a person or action, whether favourable, (as Jambl. Vit. Pyth. 6, *ἐνέχων νοῦν πρὸς τὸ μαυθάνειν*), or unfavourable, as in N. T. Mk. vi. 19, 'Ἦρ. *ἐνέχων* (scil. *χόλον*) αὐτῷ. Lu. xi. 53, *δεινὸς ἐνέχειν*. Sept. in Gen. xlix. 23, *ἐνέχων αὐτῷ κύριοι τοξευμάτων*. The ellipsis is supplied in Herodot. i. 118, *κρυπτικὸν τὸν οἱ ἐνέχει χόλον*, and vi. 119, *ἐνέχῃ σφι δεινὸν χόλον*. Thus it is equiv. to *ἐγκοτεῖν*, *to bear a grudge against any one*.—II. PASS. *ἐνέχομαι*, *to be held in by any thing*, as ropes, nets, &c. Pausan. Lacon. 75, *ἐ. ταῖς πόδασι*. Herodot. ii. 121, 2, *τῇ πάγῃ ἐνέχεσθαι*: but gener. metaph. *to be entangled in any thing which hampers the mind, and impedes the course of action*. Thus it is applied to laws, ordinances, &c. to which men are subject, whether political, as Plut. viii. 518, *ἐν δόγμασι*, or religious, as Gal. v. 1, *ζύγῳ δουλείας ἐνέχεσθαι*.

*Ἐνθάδε*, adv. of place, a lengthened form from *ἐνθα*, and intended, from the force of the *δέ*, (which is equiv. to our termination *ward*), to modify the sense of *ἐνθα*. Thus the meaning is either, as said of place *WHITHER, there-ward*, i. e. *thereabouts, whither*, or *hither*, John iv. 15, sq. Acts xxv. 17, and Class.; or 2) of place *WHERE, here-ward, hereabouts*, Lu. xxiv. 41. Acts x. 18. xvi. 28, et al. and Class.

*Ἐθεν*, adv. demonstr. *hence, from this place*, Lu. xvi. 26, and Class.

*Ἐνθυμέομαι*, f. ήσομαι, dep. mid. (*ἐν, θυμός*), *to take into and have in the mind, to think upon*, trans. Matt. i. 20.

ix. 4. Thuc. v. 32. Xen. Mem. i. 7, 2; foll. by *περί* and gen. Wisd. vi. 15.

*Ἐνθυμήσις*, εως, ή, (*ἐνθυμέομαι*), 1) 'the act of taking any thing in mind,' i. e. *thought, cogitation*, Matt. ix. 4. xii. 25. Heb. iv. 12. Thuc. i. 132. 2) by impl., as the effect of cogitation, *invention, device*, &c. Acts xvii. 29, *χάραγμα τέχνης καὶ ἐνθυμήσεως*.

*Ἐνιαυτός*, οῦ, ό, α *year*; so called because in that period the system of things goes or returns upon itself: in the words of Virg. Georg. ii. 402, *Atque in se sua per vestigia volvitur annus*. John xi. 49, 51. xviii. 13, et al. sæpe, in N. T. and Class.; also, by Hebr., put for any definite time, as we say *σα*, Lu. iv. 19, *ἐνιαυτὸν Κυρίου δεκτόν*.

*Ἐνίστημι*, prop. *to stand in or upon*. In N. T. fig. *to stand near, be at hand, impend*, 2 Th. ii. 2. 2 Tim. iii. 1. 2 Macc. iv. 43, and Class. Part. perf. *ἐνίστῶς*, present, Rom. viii. 38, *οὔτε ἐν. οὔτε μέλ. λοντα*. 1 Cor. iii. 22. vii. 26. Gal. i. 4. Heb. ix. 9, and Class.

*Ἐνισχύω*, f. ὦσω, prop. *to be strong in*. In N. T. 'to in-strengthen;' 1) intrans. *to be invigorated, become strong*, Acts ix. 19. Sept. and Class. 2) trans. in Sept. and N. T. *to cause to strengthen, invigorate*; foll. by acc. of pers. Lu. xxii. 43, and Sept.

*Ἐννατος*, η, ον, ordin. adj. *ninth*, Matt. xx. 5, et al.

*Ἐννέα*, οί, αἱ, τὰ, card. num. *nine*, Lu. xvii. 17.

*Ἐννεηκονταεννέα*, οί, αἱ, τὰ, card. num. *ninety-nine*, Matt. xviii. 12, sq. Lu. xv. 4, 7.

*Ἐννεός*, α, όν, (or *Ἐνός*), prop. *dumb by nature*, incapable of speech. So Plato p. 206, *ὁ μὴ ἐνός, ἡ κωφός ἀπ' ἀρχῆς*. Also *deaf and dumb*, Is. lvi. 10. Ep. Jer. 41. Joseph. Ant. iv. 8, 32. Xen. Anab. iv. 6, 23. And fig. *speechless*, i. e. 'deprived of the power of speech,' from some strong passion, as fear, wonder, &c. Acts ix. 7, *εἰστήκεισαν ἑννεοί*.

*Ἐννεύω*, f. εὔσω, innuo, *to nod, or make signs (ἐν) by the head, eyes, or hands*, Lu. i. 62, *ἐνένευον τῷ πατρὶ*, i. e. 'intimidated by nods or signs.'

*Ἐννοια*, ας, ή, (*ἐν, νοῦς*), prop. *what passes in the mind*, the image or idea formed in the mind by the act of thinking, a mental conception or notion, Xen. Cyr. i. 1, 1. Diog. Laërt. iii. 79, *ἐ. καλοῦ*: also *the thinking faculty*. In N. T. I. by meton. of effect for cause, *THOUGHT*, in the sense *purpose, counsel*, Heb. iv. 12, *κριτικὸς ἐννοιῶν καρδίας*. Prov. iii. 21; and



so νοήματα in 2 Cor. ii. 11. x. 5.—II. with refer. to the prim. sense, MIND, i. e. *mode of thinking and feeling, disposition and manners (mores)*, inasmuch as they proceed from the thoughts and feelings of the mind. See Matt. xii. 34, sq. xv. 18, 19. So 1 Pet. iv. 1, τὴν αὐτὴν ἔννοιαν ὁπλίσασθε: also Wisd. ii. 14, ἐγένετο ὑμῖν εἰς ἔλεγχον ἔννοιων ἡμῶν.

Ἐννομος, ου, ὁ, ἡ, adj. (ἐν, νόμος,) prop. *within law*, I. *legitimate, appointed or sanctioned by law*; and, like παράνομος, used both of persons and things, but espec. the latter. So Acts xix. 39, ἐν τῇ ἐννόμῳ ἐκκλησίᾳ. Luc. Conc. Deor. 14, ἐκκλησίας ἀγομένης. Plato 413, Ε. πολιτεία ἐν. Polyb. ii. 47, 3, βασιλεία ἔ. But the sense in the passage of Luke is rather, 'the regular assembly,' i. e. some one of the assemblies fixed for transacting public business.—II. as said of a person only, *sublex* (as opp. to *exlex*), *under the law*, 1 Cor. ix. 21, ἔννομος Χριστῷ, 'bound to obedience unto Christ.'

Ἐννυχος, ου, ὁ, ἡ, adj. (ἐν, νύξ,) *by night, nightly*, Homer and other Class.; in N. T. only neut. ἔννυχον with ellip. of κατὰ, as in the adv. *by night*, Mk. i. 35, πρῶτῃ ἔνν. λίαν, 'very early, while yet in the night.' 3 Macc. v. 5.

Ἐνοικίω, f. ἦσω, prop. *to dwell in, inhabit* any place, whether country or city, Xen. (Ec. iv. 13. In N. T. metaph. *to dwell in* or *with* any one, *to be in*, said of the *in-dwelling* of the Holy Spirit in Christians, Rom. viii. 11. 2 Tim. i. 14. So in Jos. Bell. vi. 1, 6, ἐνώκει τις ἡρώϊκῃ ψυχῇ λεπτῷ σώματι. Also said of the *Divine presence, aid, and blessing*, 2 Cor. vi. 16, ἐνοικήσω ἐν αὐτοῖς. Compare 1 Cor. xii. 16. Lev. xxvi. 12. Ezek. xxxvii. 27. And so Plato, 549, B, says of God, δε μόνος σωτὴρ ἀρετῆς ἐνοικεῖ τῷ ἔχοντι. Also, applied to the 'word of Christ,' the Gospel, Col. iii. 6, which may be said 'to dwell in a person,' when it is suffered *to sink deep* into the heart, so as to be diligently studied, and carefully practised. So Test. XII. Patr. 539, οὐκ ἐνοίκησεν ἐν αὐτῷ οὐδὲν πονηρόν. Lastly, of faith in the Gospel, 2 Tim. i. 5, πίστις ἥτις ἐνώκησε ἐν, &c., which, it is thus intimated, is *deep-rooted* in the heart, as a principle of action.

Ἐνότης, τητος, ἡ, (εἰς,) lit. *oneness, unity*, Eph. iv. 3, 13, ἡ ἐν. τῆς πίστεως, *agreement* as to the doctrines of the faith. So Clem. Alex. Str. vi. 13, ἐν. τῆς πίστεως.

Ἐνοχλίω, f. ἦσω, (ὀχλίω fr. ὄχλος,) prop. *to excite tumult in* or among any persons; and hence gener. *to perturb, disturb* them. Absol. Heb. xii. 15, μή τις ῥίξα

πικρίας ἐνοχλῇ, *give trouble*. So Xen. Cyr. viii. 3, 9, ἐπαυον, εἰ τις ἐνοχλοῖη.

Ἐνοχος, ου, ὁ, ἡ, adj. (ἐνεχόμεαι,) equiv. to part. ἐνεχόμενος, *held fast by, bound to*, any thing, as Anthol. Gr. i. p. 179, ἐπ' ἀγκύρης ἐνοχον βάρος. In N. T. metaph. *subject to, liable to*, e. g. *judgment*, &c. in various modifications, I. *prop.* foll. by dat. of the tribunal, for the punishment denounced by that tribunal, Matt. v. 21, sq. ἐν. τῇ κρίσει, τῷ συνεδρίῳ: also 22, ἔ. εἰς τὴν γέενναν, scil. βάλλεσθαι, as Numb. xxxv. 31, ἐν. ἀναιρεθῆναι. The dat. occ. in Gen. xxv. 11, ἐν. θανάτῳ: also in Class. with νόμῳ, κρίσει, γραφῇ. Also with gen. Heb. ii. 15, ἐνοχοὶ δουλείας, *subjects of bondage*. So, too, of *punishment*, ἐνοχος θανάτου, 'a subject of death,' *guilty of* (crime which is obnoxious to) *death*, Matt. xxvi. 66. Mk. xiv. 64. iii. 29, ἐν. αἰωνίου κρίσεως. Dem. 229, 11.—II. in the sense *chargeable with, guilty of*, foll. by gen. of that in, or in respect of, which the crime is committed, 1 Cor. xi. 27, ἐν. τοῦ σώματος καὶ αἱματος τοῦ Κυρίου. Ja. ii. 10, πάντων ἔ. Sept. and later Class.

Ἐνταλμα, τος, τό, (ἐντέλλομαι,) equiv. to ἐντολή, *a mandate or ordinance*, Matt. xv. 9. Mk. vii. 7. Col. ii. 22, & Sept.

Ἐνταφιάζω, f. ἀσώ, (ἐντάφιος, fr. ἐν, τάφος, plur. τὰ ἐντάφια,) 'to make all due preparation for burying a corpse,' as washing, laying out, anointing, embalming, decorating, clothing, &c. in the manner of the ancients, trans. Matt. xxvi. 12. John xix. 40. Sept. Gen. i. 2, 3. Plut. x. 138. Anthol. Gr. iv. p. 137.

Ἐνταφιασμός, ου, ὁ, *preparation for burial*, by washing, laying out, embalming, &c. Mk. xiv. 8. John xii. 7.

Ἐντέλλομαι, f. ταλούμαι, dep. mid. *to enjoin on, charge with*; foll. by acc. of thing, and dat. of pers. or both, sometimes left underst. Matt. xxviii. 20, ὅσα ἐνταλάμην ὑμῖν, and xv. 4. xvii. 9. Mk. x. 3. xi. 6. John viii. 5, et al. Sept. of Joseph. and Class.

Ἐνταῦθεν, adv. lit. and prop. *from here, or there, hence, or thence*, Matt. xvii. 20. Lu. iv. 9, et al. Jos. and Class. So ἐντ. καὶ ἐντ. 'on this side and that,' or 'on every side,' John xix. 18. Rev. xii. 2. Fig. of the *cause* or *source* of action, hence, Ja. iv. 1. Jos. and Class.

Ἐντευξίς, εως, ἡ, (ἐντυγχάνω,) prop. and in Class. *a falling in with, meeting with*, any one; also, *accosting, address, conference*; espec. for the purpose of solicitation or petition. In N. T. *entreaty* or *supplication*, made from man to God in prayer, 1 Tim. ii. 1, ποιῆσθαι δεήσεις.

So Plat. Num. 14, ποιῆσθαι τὰς πρὸς τὸ θεῖον ἐντεύξεις. 1 Tim. iv. 5.

Ἐντίμος, ου, ὁ, ἡ, adj. (for ἐν τιμῇ ὤν,) used both of persons and things, 1) of persons, *estimable, dear*, Lu. vii. 2. xiv. 8 Phil. ii. 29. Sept. and Class. 2) of things, *precious, valuable*, 1 Pet. ii. 4, 6; said of a stone, but fig. of a pers. Sept. and Class. e. gr. Dem. p. 1285, σίτον ἔ.

Ἐντολὴ, ἡς, ἡ, (ἐντέλλομαι,) gener. *precept, command, I. injunction, direction*, John x. 18, ἐντ. ἔλαβον παρὰ τοῦ Πατρὸς μου, & xii. 49, sq. et al. Sept. & Class. Also, *charge*, or edict, from magistrates, John xi. 57, διδόναι ἔ. Sept. 2 Chron. xxxv. 16.—II. *precept, or law*, said 1) of the traditions of the Rabbins, Tit. i. 14. 2) of the precepts and doctrines of Jesus, John xiii. 34. xv. 12. 1 Cor. xiv. 37, et al. 3) of the precepts and commandments of God, 1 Cor. vii. 19. 1 John iii. 22, sq. et al., and Sept. oft. 4) of the precepts of the Mosaic law, in whole or part, Matt. v. 19. xix. 17. xxii. 36, et al. sæpe, and Sept. 5) of any precepts given to Christians as to doctrine or duty, 1 Tim. vi. 14. 2 Pet. ii. 21. iii. 2.

Ἐντόπιος, ου, ὁ, ἡ, prop. adj. for ὁ ἐντόπιος ὤν, denoting indigenous or native, as opp. to new-coming or foreign; but in the later writers it signifies *resident in*, and is with the article a subst., to denote an *inhabitant of a place*, Acts xxi. 12. Occ. also in Soph. Œd. Col. 843, & Plato 848, D.

Ἐντός, prop. an adv. (ἐν) *within*, as often in Homer; and it is gener. used as a prep. with gen. as Lu. xv. 21, ἐντός ὑμῶν, 'seated in your heart and affections.' The phrase τὸ ἐντός, *the inside*, occurs in Matt. xxiii. 26. Sept. and Class.

Ἐντρέπω, f. ψω, prop. to *invert, turn any one back*; and fig. to *turn any one back upon himself by bringing him to reflection*, and hence to *make him repent of what he has done amiss*, or at least to *make him ashamed* thereof. In N. T. I. act. 1 Cor. i. 14, οὐκ ἐντρέπων ὑμᾶς γράφω ταῦτα. Pass. 2 Thess. iii. 14. Tit. ii. 8. Sept., Apocr., Plato Crit. 14.—II. mid. ἐντρέπομαι, to *shame oneself before any one*, i. e. to *feel reverence, respect, towards*. In N. T. and later writers foll. by acc. Matt. xxi. 37. Mk. xii. 6. Lu. xviii. 2. xx. 13. Heb. xii. 9; in earlier writers with gen.

Ἐντρέφω, f. ἐντρέψω, to *nourish or train up* in any pursuit; and pass. to *be trained up in*; and by impl. to *be well imbued with, skilled in*, 1 Tim. iv. 6, ἐντρεφόμενος τοῖς λόγοις. So Philo, p. 855, ἐντ. νόμοις.

Ἐντρομος, ου, ὁ, ἡ, adj. lit. in a tre-

mour, i. e. *trembling with fear*; hence ἐντ. γίνεσθαι or εἶναι, Acts vii. 32. Heb. xii. 21.

Ἐντροπή, ἡς, ἡ, (ἐντρέπω,) a *putting to shame*, 1 Cor. vi. 5, πρὸς ἐντροπήν ὑμῖν λέγω. xv. 34, and Sept.

Ἐντροφάω, f. ἤσω, to *live luxuriously*, and by impl. to *revel in*, 2 Pet. ii. 13, ἔ. ἐν ταῖς ἀπάταις α., meaning, either 'revelling, exulting in their own deceits, feeling pleasure from deceiving others,' (as ἐντρ. is used in Is. lv. 2. lvii. 4, and Herodian, iii. 5, 4,) or, 'who by means of their deceits live luxuriously.' Thus ἐντρ. is for ἐν τρυφῇ διάγοντες, the original sense of ἐντροφάω, and though comparatively rare, yet found in Xen. Hist. iv. 1, 13, ἡσχύνθη ἐντροφῆσαι. Dio Cass. 1074, 83, τὸν ἐν αὐτῷ (sc. παλατίῳ) ἐντροφῆσαντα.

Ἐντυγχάνω, f. εὐξομαι, prop. to *fall in with*, or to *light upon*, any one; foll. by dat. Xen. Anab. iv. 5, 19; also, to *come to the speech of* any one, and *talk with him*, Xen. Mem. iii. 2, 1, et al. In N. T. to *address oneself, or apply to* any one, usually in the way of request or petition, Acts xxv. 24, περὶ οὗ πᾶν τὸ πλῆθος—ἐνέντυχόν μοι. So Joseph. Ant. xvi. 6, 5, ἐνέντυχόν μοι νῦν, ὡς ὑπὸ τινῶν συκοφαντῶν ἐκπηρεάζοιντο. Philo, p. 629, 2 Macc. iv. 36. Wisd. viii. 21, and later Class. Hence, to *address oneself in the way of interposition, or intercession* for any one with another; foll. by dat. expr. or impl., and ὑπὲρ or κατὰ (sometimes omitted) with gen.; for though it is gener. implied that the interposition is *in favour* of the person mentioned to the other, as Rom. viii. 27, 34, ἔ. τῷ Θεῷ ὑπὲρ ἁγίων, ὑπὲρ ἡμῶν. Heb. vii. 25. Joseph. Ant. xiv. 10, 13; yet sometimes *against*, as Rom. xi. 2, ἔ. τῷ Θεῷ κατὰ τοῦ Ἰσραὴλ. 1 Macc. viii. 32. x. 61. xi. 25. Æl. V. H. i. 21. Polyb. iv. 30, 1.

Ἐντυλίσσω, f. ξω, (ἐν, τύλη, coverlid,) to *enwrap or swathe*, trans. with dat. of thing, Matt. xxvii. 59. Lu. xxiii. 53, ἔ. σινδόνι: a funeral term; so Hesych. explains κείριαί by ἐπιθανάτια ἐντετυλιγμένα. Also to *fold, wrap up*, or together, John xx. 7.

Ἐντυπώω, f. ὠσω, (ἐν, τύπος,) to *enstamp, imprint, impress, engrave*. Pass. 2 Cor. iii. 7, ἐντετυπωμένη ἐν λίθοις, and later Class.

Ἐνυβρίζω, f. ἴσω, (ἐν, ὕβρις,) prop. 'to *show insolence, or insult*, in the case of a person,' i. e. to him. Consequently, the proper constr. of the verb is a dat. of pers. to *insult over*, as always in the Class. In N. T. it occ. only at Heb. x. 29, τὸ Πνεῦμα τῆς χάριτος ἐνυβρίσας, *insulted, contemned*; as also in Joseph. Ant. i. 8, l. v. 8, 12.

Ἑνυπιάζω, f. άσω, as -ομαι, depon. (ένυπνιον,) prop. to dream, as often in Plutarch, intrans.; said of visions in dreams, Acts ii. 17, ένύπνια ένυπνιασθήσονται. Fig. ένυπνιαζόμενοι, dreamers, persons holding vain opinions, as we say visionaries, Jude 8.

Ἑνύπνιον, ου, τό, insomnium, lit. ύραμα, είδος τό έν ύπνῳ; for ένύπνιον is prop. acc. neut. of the adj. ένύπνιος, occ. in Eurip. Hec. 702, and equiv. to ένυπνος. So Plut. de Superst. 166, έν. φάντασμα, by ellipsis of είδος, as a subst. a dream, but said in N. T. of visions in dreams, Acts ii. 17, where see my note.

Ἐνώπιον, prop. neut. of adj. ένώπιος, (έν, ώψ,) but, in use, a prep. gov. the gen. in the presence of, before; found only in later Greek, and almost entirely in the Sept. and N. T., where it is used I. PROP. mostly of persons, Lu. i. 17, 19. iv. 7. Rev. iii. 9. iv. 10. v. 8. xv. 4, et al.; but sometimes of things, as ένώπιον του Σπόνου, Rev. i. 4, et al. Sept. in Jos. vi. 4. 1 Sam. v. 3.—Hither, too, we may refer the peculiar use, whereby it marks the manner, and espec. the sincerity, in which any thing is done, ένώπιον του Θεού, God being thus regarded as present, and a witness to what is said, Rom. xiv. 22. 2 Cor. iv. 2. vii. 12, and Sept. So in obtestations, before God, God being a witness, Gal. i. 20. 1 Tim. v. 21. vi. 13. 2 Tim. ii. 14. iv. 1.—II. METAPH. in the sight of, i. e. 'in the mind, will, or judgment of' any one, Lu. i. 6, δίκαιοι ένώπιον του Θεου, and 15, μέγας ένώπιον Κυρίου. Indeed the phrase necessarily implies reality, since whoever is, in the sight of God, what he professes to be to man, cannot but be really such as he professes. Lu. xvi. 15. Acts viii. 21. Rom. xii. 17. 2 Cor. viii. 21, et al. and Sept. From the Hebr. ένώπιόν τινος is used where, in Class. Greek, a dat. is employed, Lu. xv. 10, χαρά γίνεται έ. των άγγέλων, 'there is joy to the angels,' they rejoice, and xxiv. 11. Acts vi. 5, and so in Sept. Such, at least, is the interpretation of recent Lexicographers; but there the usual sense, 'in the judgment or estimation of,' seems preferable. Nay, perhaps, the still more Hebraic phrase εύρίσκειν χάριν ένώπιόν τινος, (occurring in Acts vii. 46. Exod. xxxiii. 17. Num. xi. 11, et al.) may be so explained, and not be regarded, with most recent interpreters, as simply for the dat.

Ἐνωτίζομαι, f. ίσομαι, dep. mid. (έν, ούς,) prop. to receive into the ear, (see Hesych.) and by impl. to give ear to, listen to, foll. by acc. Acts ii. 14. Sept. and later Greek writers.

οί, αί, τὰ, six, Matt. xvii. 1. Mk.

Ἐξαγγέλλω, f. λῶ, (έκ, άγγέλλω,) lit. to give out intelligence from one person to another, Xen. Anab. ii. 4, 24; also gener. to tell or declare abroad, make known, celebrate, 1 Pet. ii. 9, έ. τὰς άρετάς του Θεού, and Sept.

Ἐξαγοράζω, f. άσω, (έκ, άγοράζω,) lit. to buy up any thing from the possession of another by paying the price, Plut. Crass. 2; and, as said of a person, to liberate any one from the possession or power of another, by paying his ransom. Thus in N. T. it signifies I. ACT. and prop. to redeem, or set free from bondage, Gal. iii. 13, έκ της κατάρας του νόμου, and iv. 5.—II. MID. & fig. Eph. v. 16, & Col. iv. 5, έξαγοραζόμενοι τον καιρόν, i. e. 'rescuing the time from abuse,' by improving every opportunity to do good. This sense arises naturally from the proper import, 'to redeem any thing to any one's use,' by rescuing it from abuse.

Ἐξάγω, f. άξω, (έκ, άγω,) to lead or bring forth, conduct out of one place to another; foll. by acc. of pers. and gen. of place, with έκ, or its equiv. έξω, simply, Mk. viii. 23, usually denoting out of confinement to a state of liberty, Acts v. 19. vii. 36, 40. xii. 17. xiii. 17. Heb. viii. 9, & Sept. as Gen. xv. 9. Sometimes simply to lead forth for any purpose, expr. or impl. Mk. xv. 20, έξάγ. αυτόν, ίνα σταυρώσωσιν αυτόν. Lu. xxiv. 50, έξ. αυτούς έξω έως εις Βηθ. Acts xxi. 38. Hence of a shepherd leading forth his flock from the fold to pasturage, John x. 3, έξάγει αυτά.

Ἐξαιρέω, f. ήσω, (έκ, αίρέω,) gener. and in Class. to remove, take out, trans. in N. T. I. to remove forcibly, pluck out, as an eye, Matt. v. 29. xviii. 9, and Class.—II. to take out from any number, and by impl. to select for oneself, to choose, Acts xxvi. 17. Sept. and Class.—III. mid. fig. 'to take out of the power of any one, and into one's protection,' to rescue, deliver, foll. by acc. and έκ, Acts xii. 11, έξείλατό με έκ χειρός Ἡρ. and vii. 10, 34. xxiii. 27. Gal. i. 4. Sept. oft. & Class.

Ἐξάιρω, f. αρῶ, (έκ, αίρω,) prop. to take up or lift any person or thing out of any place. In N. T. like tollo in Latin, to take away out of or from, to remove, with acc. of pers. and έκ with gen. of pers. 1 Cor. v. 2, 13, έξ. τον πονηρόν έξ ύμῶν αύτῶν, expel, excommunicate. Sept. and later Class.

Ἐξαιτέω, f. ήσω, (έκ, αίτέω,) lit. to ask out or from, to seek to have, and mid. to ask for oneself, demand any thing or person to be delivered up to us, whether for good, e. gr. pardon, &c. as gener. in the Class.; or for evil, as punishment, Lu. xxii. 31, ό Σατ. έξητήσατο ύμᾶς, 'desires

that you should be delivered to him,' i. e. to have you in his power.

Ἐξαίφνης, adv. (ἐκ, αἴφνης, equiv. to ἄφνω or ἄφνω,) *suddenly, unexpectedly*, Mk. xiii. 36. Lu. ii. 13. ix. 39. Acts ix. 3. xxii. 6. Sept. and Class.

Ἐξακολουθῶ, f. ἦσω, (ἐκ, ἀκολ.) prop. *to follow out*, i. e. 'to follow any person or thing,' to the abandonment of all others. Hence fig. *to conform to any sentiment*, by embracing and acting upon it, 2 Pet. i. 16, ἔξ. μύθοις, (so Jos. Ant. proœm. τοῖς μύθοις ἐξακολουθήσαντες,) or to any practice, by *imitating* it, 2 Pet. ii. 2, ἔξ. ἀσέλγεια, and 15, τῇ ὁδῷ τοῦ Β. And so Is. lvi. 11, πάντες ταῖς ὁδοῖς αὐτῶν ἐξηκολούθησαν. Pol. xvii. 10, 7.

Ἐξακόσιοι, αι, α, num. adj. *six hundred*, Rev. xiii. 18. xiv. 20.

Ἐξαλείφω, f. ψω, (ἐκ, ἀλείφω,) prop. *to wipe off or out* from any thing, or to wipe off gener. as Rev. vii. 17. xxi. 4, ἔξαλ. πᾶν δάκρυον ἀπὸ τῶν ὀφθαλμῶν αὐτῶν: 'to wipe off,' i. e. as we say, *blot out*, characters traced on a writing-board; also *to obliterate* any writing, whether on waxed tablets, by *wiping out*, or on parchment by *scratching out*. So Rev. iii. 5, ἔξ. τὸ ὄνομα αὐτοῦ ἐκ τῆς βίβλου τῆς ζωῆς. Sept. & Class. Hence in the sense *to abrogate*, as said of a law, as often in the Greek Orators. And so Col. ii. 14, ἔξ. τὸ χειρόγραφον, i. e. 'the written law of Moses.' And as crossing out accounts in a ledger implies that the debts are paid, so it is fig. used at Acts iii. 19, of *cancelling* spiritual debts, (i. e. trespasses and sins,) by *pardoning* them. And so Sept. in Ps. li. 1, 9. Is. xliii. 25. Jer. xviii. 23. Lysias 106, 35.

Ἐξάλλομαι, prop. *to leap, spring, rush out* of any place. In N. T. *to spring forth, rush from* any place where one sate, or was, Acts iii. 8, ἐξαλλόμενος ἔστη. Sept. and Class. So at least the Lexx. in general explain; but the expression rather means *leaping up*, as to denote the eagerness of incipient action, and the joy accompanying it.

Ἐξανέστασις, εως, ἡ, (ἐξανίστημι,) *arising up from* a recumbent posture, Pol. iii. 55, 4; also a rising up from any secret place, as Thuc. iii. 107. Polyæn. p. 483. Procop. p. 57, 62. Hence it is used of the rising up from the secret chambers of the grave (see Job xiv. 13,) by a *resurrection* from the dead, Phil. iii. 11.

Ἐξανατέλλω, f. αἰώ, prop. *to rise up from* any place, as said espec. of the *springing forth of light*, whether of the sun and moon, or stars. In N. T. it is used of the *springing forth* out of the ground of corn, *to shoot forth*, intrans. Matt. xiii. 5. Mk. iv. 5, εὐθέως ἐξανέτειλε.

The word occurs thrice in the Sept. but in the trans. sense *to cause to grow*, as said of grass. And so Apoll. Rhod. iv. 1423, χθονὸς ἐξανέτειλαν Ποίην.

Ἐξανίστημι, f. στήσω, trans. *to cause to rise up or out*, *to raise*; intrans. *to rise up out of*, *to rise*, or *stand forth*, I. TRANS. and 1) prop. *to raise up, rouse to action*; 2) in N. T. aor. 1. act. fig. *to raise up, cause to arise, or exist, out of*, as offspring from the womb, Mk. xii. 19. Lu. xx. 28, ἔξ. σπέρμα τῷ ἀδελφῷ α. Sept. in Gen. iv. 25. xix. 32, 34.—II. INTRANS. in aor. 2. act. *to rise up out of a place, stand forth*, for speech or action, Acts xv. 5, ἐξανίστησαν, λέγοντες, &c.

Ἐξαπατῶ, f. ἦσω, lit. *to lead out of the right way* into error, *to deceive, seduce*, Rom. vii. 11. xvi. 18. 1 Cor. iii. 18. 2 Cor. xi. 3. 2 Thess. ii. 3. Jos. & Class.

Ἐξάπινα, adv. and later form for ἑξαπίνης or ἐξαίφνης, *suddenly, unexpectedly*, Mk. ix. 8.

Ἐξαπορίομαι, οὔμαι, f. ἥσομαι, *to be utterly at a loss what to do*, absol. 2 Cor. iv. 8, ἀπορούμενοι, ἀλλ' οὐκ ἔξ. Ps. lxxxvii. 16, & later Class. Hence by impl. *to despair*, 2 Cor. i. 8, ἔξ. τοῦ ζῆν, of life.

Ἐξαποστέλλω, f. αἰώ, lit. *to send away out of* any place where one now is; also gener. *to send forth*. I. *to send away, dismiss*, Acts xvii. 14. Sept. and Class. Also *to dismiss* any one, with the implied notion of not having obtained his purpose, Lu. i. 53, πλουτούντας ἔξ. κενούς. xx. 10, sq. ἔξ. αὐτὸν κενόν. So Sept. in Gen. xxxi. 42. Deut. xv. 13. Job xxii. 9.

Ἐξαρτίζω, f. ἴσω, (ἐκ, ἀρτίζω, fr. ἄρτιος,) prop. *to fully complete*, as said of things, e. g. a business; or of time, *to bring to an end*, Acts xxi. 5, ἔ. τὰς ἡμέρας. And as business is said to be completed when accomplished, so a person is said to be *accomplished* for any purpose when he is furnished with all the aids for bringing it about, 2 Tim. iii. 17, (of the minister of the Gospel,) πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος. So Jos. Ant. iii. 2, 2, πολυμεῖν πρὸς ἀνθρώπους τοῖς ἀπασι καλῶς ἐξηρτισμένους.

Ἐξαστράπτω, f. ψω, prop. *to flash forth*, as lightning, Ez. i. 4, πυρ ἑξαστράπτων: also of burnished metal, Ezek. i. 7, ὡς ἔξ. χαλκός, espec. when worked up into armour, Nah. iii. 3. In N. T. used of raiment, dazzling, or glittering from extreme whiteness, Lu. ix. 29, ἱματ. λευκός ἔξαστ.

Ἐξαυτῆς, adv. lit. *from this time, immediately*, Mk. vi. 25. Acts x. 33. xi. 11. xxi. 32. Phil. ii. 23, and later Class.

Ἐξεγείρω, f. εγῶ, prop. *to wake or arouse out of sleep*, implying a raising

from the posture of sleep, Gen. xxviii. 16, and Class. Hence in N. T. I. to raise up from death, equiv. to *ἐγείρειν ἐκ τῶν νεκρῶν*, 1 Cor. vi. 14. Dan. xii. 2.—II. to raise up out of nothing into existence, to cause to exist, Rom. ix. 17, as Comm. explain, but see my note.

*Ἐξείμι*, (*ἐξ*, *εἰμι*, to go,) to go out of a place, intrans. foll. by *ἐκ*, Acts xiii. 42, *ἐκ τῆς συναγωγῆς*, to escape from, to go away, depart from a place, absol. Acts xvii. 15. xx. 7. Jos. and Class.

*Ἐξεῖμι*, see *Ἐξεστι*.

*Ἐξελέγω*, f. *ξω*, to thoroughly convict, show to be quite wrong, Class. Also by impl. to condemn and punish, Jude 15, *ἐξ πάντας τοὺς ἀσέβεις*, and so in Class.

*Ἐξέλκω*, f. *ξω*, prop. to draw off from any place. Sept. in Gen. xxxvii. 28. Hdian. viii. 8, 14. In N. T. fig. to draw out of the right course into vice or error, to seduce, hurry away, Ja. i. 14, *ὕπὸ τῆς ἰδίας ἐπιθυμίας ἐξελκόμενος*. AEL. H. An. vi. 31, *ὕπὸ τῆς πῶντῆς ἐλκόμενοι*.

*Ἐξέρᾱμα*, ατος, τό, (*ἐξεράω*, to eject from the stomach, Diosc. viii. 9,) lit. *what is vomited from the stomach, a vomit*, 2 Pet. ii. 22, (see Prov. xxvi. 11, where Sept. has *ἐμετων*.) Diosc. vi. 19.

*Ἐξερευνάω*, f. *ήσω*, to search out, explore diligently, 1 Pet. i. 10, *ἐπερίτινος*. Sept. and Class.

*Ἐξέρχομαι*, f. *εἰσίσταμαι*, to go or come out of any place, or from any person. In N. T. used I. of PERSONS, and that 1) prop. to go or come forth, either with adjuncts denoting the place out of which, foll. by gen. as Matt. x. 14. Acts xvi. 39, et al. or with an adjunct of *pers.* out of or from whom, &c. as of those from whom demons departed, Mk. i. 25, sq. Lu. iv. 35, al.; or of those from whom any one goes forth with authority, John xiii. 3, *ἐξ ἀπὸ Θεοῦ*. John xvi. 27, and Sept. So also to depart, go away, Matt. ix. 31. Mk. ii. 12, et al.; or to depart from, as one in disfavour, Lu. v. 8. Also, with an adjunct of place whither, foll. by *εἰς*, *ἐπὶ*, or *πρὸς* with accus. of place or person. 2) metaph. in the sense to go forth or abroad from, to proceed from, Matt. ii. 6, *ἐκ σοῦ ἐξελεύσεται ἡγοούμενος*. Acts xv. 24. 1 John iv. 2. Also *ἐξέρχεσθαι ἐκ τῆς οὐσφύος τινός*, 'to come forth out of the loins of any one,' to descend from, Heb. vii. 5, and Sept. Also *ἐξ ἐκ τῆς χειρός*, 'to depart out of any one's hands or power,' John x. 39.—II. of THINGS, to go or come forth, as a voice, report, doctrine, 1 Cor. xiv. 36. Rev. xvi. 17. xix. 5, foll. by *εἰς* with accus. or *ἐν* with dat.; or as thoughts, from the heart, Matt. xv. 18, or words from the mouth, Ja. iii. 10: of an edict, to be pro-

mulgated, Lu. ii. 1; of a hope, to pass away, Acts xvi. 19.

*Ἐξεστι*, impers. (from *ἐξείμι*, not otherwise in use,) it is possible, with reference to moral possibility or propriety, it is lawful, permitted, &c. Matt. xiv. 4. Mk. vi. 18, et al.; also *ἐξόν*, sc. *ἐστι*, for *ἐξεστι*, 2 Cor. xii. 4, et al.

*Ἐξετάζω*, f. *άσω*, to search out, fully examine, as to the reality or truth of any thing. In N. T. 1) gener. to inquire out, foll. by *περί* and gen. Matt. ii. 8; by *τίς* interrog. x. 11. Sept. and Class. 2) by impl. to question or ask a person, John xxi. 12.

*Ἐξηγέομαι*, f. *ήσομαι*, depon. mid. (*ἐξ*, *ήγέομαι*), prop. to lead out or forth, i. e. to take the lead, be the leader, Class. In N. T. to lead, bring out any narration, to make known, declare. I. GENER. of things, to recount, narrate, Lu. xxiv. 35, *ἐξ τὰ ἐν τῇ ὁδῷ*. Simil. Xen. Eph. iii. 1, *ἐξηγείται τὰ κατ' αὐτόν*. Acts x. 8. xv. 12, 14. xxi. 19. Sept. and Class.—II. SPEC. of persons, to make known, reveal. John i. 18, *ἐξ τὸν Θεόν*, 'hath revealed God,' or disclosed his nature, attributes, will, &c. Comp. Matt. xi. 27. So Sept. in Levit. xiv. 57. Xen. Mem. xiv. 7, 6, *τὰς τῶν θεῶν μηχανὰς ἐξηγεῖσθαι*.

*Ἐξήκοντα*, οἱ, αἱ, τὰ, num. adj. indecl. sixty, Matt. xiii. 8, et al.

*Ἐξῆς*, adv. (prop. a gen. fem. gov. with *καθ'* understood, of the adj. *ἐξὸς* fr. *ἔγω*, *ἔξω*, adhæreo, in ordine sequor,) in order, successively, Sept. and Class. In N. T. only used with article 'as adj. *ἡ ἐξῆς* scil. *ἡμέρα*, expressed in Lu. ix. 37, & Joseph. Ant. iv. 8, 44; impl. in Lu. vii. 11. Acts xxi. 1. xxv. 17. xxvii. 18.

*Ἐξηχέω*, f. *ήσω*, (*ἐκ*, *ήχέω*), to sound out, forth, or abroad, Sept. and later Class. In N. T. pass. to be sounded abroad; said fig. of the Gospel, &c. to be proclaimed, 1 Thess. i. 8.

*Ἐξίς*, εως, ἡ, (*ἔξω*, fr. *ἔγω*), prop. a habit (i. e. constitution), whether of body, Hippocr. de Victu, Xen. Œc. vii. 2. Plato 167, A. et al.; or of mind, (as often in Plato and Aristotle) and the faculty obtained by its use, Ecclus. prol. *ἐν τούτοις ἰκανὴν ἔξιν περιποιησάμενος*. Hence, by impl. *habit*, i. e. habitual use or practice, Heb. v. 14, *τῶν διὰ τὴν ἔξιν τὰ αἰσθητῆρια γυγνασσάμενα ἰχόντων*.

*Ἐξίστημι*, f. *ἐκστήσω*, prop. & trans. to move or put out of place, to displace, also intrans. to be out of place. In N. T. only used fig. 1) trans. in pres. aor. I. and later perf. to put any one out of himself, i. e. out of his mind, Lu. xxiv. 22, *ἐξίστησαν ἡμᾶς*, (scil. *τοῦ φρονεῖν*, expressed in Xen. Mem. i. 3, 12, or *κύνων*, expressed in Demosth. p. 537.) 2) intrans.

imperf. and aor. 2. act. and mid. *to be beside oneself, out of one's mind*, Mk. iii. 21, *ἐξίστη*. 2 Cor. v. 13, *ἐξέστημεν*. Sept. Joseph. and Class.; where, however, *τῶν φρενῶν* is gener. expressed. Hence said, by a sort of popular exaggeration, in the sense *to be amazed*, Matt. xii. 23, *ἐξίστατο πάντες οἱ ὄχλοι*. Mk. ii. 12. v. 42. vi. 51. Lu. ii. 47. viii. 56. Acts ii. 7, et al. Sept. and Class.

*Ἐξισχῦω*, f. ὕσω, *to be in full strength, to be quite able*, foll. by some verb in infin. Eph. iii. 18, *ἐξ. καταλαβέσθαι*. Elian, Strabo, and other late writers.

*Ἐξοδος*, ου, ἡ, (ἐκ, ὁδός,) prop. like Latin *exitus*, an outlet, or way out, as Thuc. i. 106, καὶ οὐκ ἦν ἐξοδος. In N. T. used 1) prop. of *journeying out, departure from*, Heb. xi. 22. Sept., Joseph., and Class. 2) fig. of *departure from life, decease*, Lu. ix. 31. 2 Pet. i. 15. Wisd. vii. 6. Jos. Ant. iv. 8, 2, ἐπ' ἐξόδου τοῦ ζῆν.

*Ἐξολοθρεύω*, f. εὔσω, *to utterly destroy*, pass. foll. by ἐκ τοῦ λαοῦ, Acts iii. 23. Sept. and Joseph.

*Ἐξομολογέω*, f. ἦσω, prim. & prop. *to speak out the same things as another*; which, as in Latin *confiteor*, (lit. 'to say with,') implies a full acknowledgment of any thing (so, by use, a confession of fault). So Plut. Ant. 59, *ἐξ. τὴν ἀλήθειαν*. In N. T. used I. in ACT. and MID. and 1) *to freely acknowledge, fully confess*; e. gr. τὰς ἀμαρτίας αὐτῶν, Matt. iii. 6. Mk. i. 5. Acts xix. 18. Ja. v. 16. Sept. oft. Jos. Ant. viii. 4, 6. Bell. v. 10, 5. 2) in the prim. sense, *to acknowledge*, Phil. ii. 11. Rev. iii. 5. Hence 3) *to make acknowledgment for benefits*, i. e. *to give thanks, praise*; foll. by dat. of pers. Matt. xi. 25. Lu. x. 21. Rom. xiv. 11. xv. 9, and oft. in Sept.; also Philo, p. 1105.—II. act. fr. the prim. sense, *to say the same thing with another, fully assent, agree to what he proposes*, Lu. xxii. 6, *ἐξομολόγησε*, (so ὁμολογέω in Thuc. i. 101. Xen. Hist. ii. 2, 10, & 3, 8,) or, by impl. *to promise*, as ὁμολ. in Joseph. Ant. vi. 3, 5 & 8, & 4, 3. Xen. Anab. vii. 4, 13.

*Ἐξόν*, see *Ἐξεστι*.

*Ἐξορκίζω*, f. ἴσω, *to put any one to an oath, to bind him by oath, or exact an oath from him*, Matt. xxvi. 63. Sept. in Gen. xxiv. 3, and Class.

*Ἐξορκιστής*, οὗ, ὁ, (*ἐξορκίζω*), an exorcist, lit. 'one who binds another by oath'; but, in use, 'one who by adjuration and incantation professes to expel demons,' Acts xix. 13, where see my note.

*Ἐξορύσσω*, f. ξω, prop. *to dig out, as earth from a ditch*; also, *to remove by, as it were, digging, to scoop out*. So Mk. ii. 4, *ἐξορύξαντες* scil. τὴν στέγην, where, by

a mixture of two senses, it means, 'having dug through and scooped out the roofing.' Joseph. Ant. xiv. 15, 12, τοὺς ὀρόφους τῶν οἰκῶν ἀνασκάπτων. So also Gal. iv. 15, *ἐξ. τοὺς ὀφθαλμοὺς ὑμῶν*, a strong expression, found in the best Class. writers, for *pluck out*.

*Ἐξουθενόω*, f. ὠσω, (ἐκ intens. and οὐδ.) *to set utterly at nought, quite condemn*; also, by impl. *to reject with contempt*, Mk. ix. 12. Sept. Apocr. and later Greek writers.

*Ἐξουθενέω*, f. ἦσω, (ἐξ, οὐθ.) *to set quite at nought, condemn, treat with despite*, trans. Lu. xviii. 9. xxiii. 11. Rom. xiv. 3, 10. 1 Cor. vi. 4. xvi. 11. Gal. iv. 14. 1 Thess. v. 20. Hence, 1 Cor. i. 28, & 2 Cor. x. 10, *ἐξουθενήμιος*, contemptible, vile, Sept. Also, by impl. *to reject with scorn*, Acts iv. 11. Sept. 1 Sam. viii. 7, and Apocr.

*Ἐξουσία*, ας, ἡ, (*ἐξεστι*), power, i. e. I. 'the power of doing any thing,' ability, faculty, Matt. ix. 8. John xix. 11. Acts viii. 19. Rev. xiii. 12; sometimes foll. by gen. of thing to be done, in the infin. pres. or aor. Lu. x. 19, et al. and Class. In the sense *strength, efficacy*, Rev. ix. 3, 19. So ἐν ἐξουσίᾳ, for adj. *powerful*, Lu. iv. 32, &c.—II. *power, self-derived*, i. e. of doing or not doing any thing, license, liberty, free choice, Acts i. 7. v. 4. Rom. ix. 21. 1 Cor. vii. 37. et al. and Class.—III. *power, entrusted from another, commission, authority*, Matt. xxi. 23, ἐν ποίᾳ ἐξ. ταῦτα ποιεῖς; Mk. iii. 15. xi. 28, sq. Lu. xx. 2. John i. 12, et al. Jos. and later Class.—IV. *power, over persons and things, dominion, authority*, 1) prop. and gener. Matt. xxviii. 18, ἰδοὺ μοι πάντα ἐξουσία. Lu. vii. 8, ὑπὸ ἐξουσίαν. Mk. xiii. 34, τὴν ἐξ. Jude 25. Rev. xiii. 2, 4, et al. Sept. and later Class. So also when foll. by gen. of pers. to whom the power belongs, Lu. xx. 20, ἡ ἐξ. τοῦ ἡγεμόνος. Rev. xii. 20, ἡ ἐξ. τοῦ Χρ. αὐ. Acts xxvi. 18. Col. i. 13. Sometimes preceded by ἐπὶ, *power over*, Rev. ii. 26, ἐξ. ἐπὶ τῶν ἐθνῶν. xi. 6. xiv. 18. xx. 6; or ἐπὶ with acc. in the same sense, Lu. ix. 1. Rev. vi. 8. xiii. 7. xvi. 9, al. 2) meton. put either for what is subject to rule, *dominion*, Lu. iv. 6. xxiii. 7, ἐκ τῆς ἐξ. Ἡρώδου. Sept. and later Class.; or in the plur. (collect.) denoting 'those invested with power,' as in Latin *potestates*, and in English *the powers*: for rulers, magistrates, Lu. xii. 11. Rom. xiii. 1, seqq. Tit. iii. 1. Also for *potentates*, both celestial (angels and archangels, Eph. i. 21. iii. 10. Col. i. 16. ii. 10. 1 Pet. iii. 22.) and *infernal*, Eph. vi. 12. Col. ii. 15. Eph. ii. 2. So at 1 Cor. xi. 10, ὁφείλει ἡ γυνὴ ἐξ. ἔχειν ἐπὶ τῆς κεφ. it seems to denote a veil or kerchief for the head, so called. See more in my note in loc.

Ἐξουσιάζω, f. άσω, (ἐξουσία,) in Class. to possess power, privilege, or authority; also, to exercise it. In N. T. it is used 1) in the sense to have leave, to be permitted, 1 Cor. vii. 4, τοῦ ἰδίου σώματος οὐκ ἐξουσιάζει. 2) to exercise authority, to rule, Lu. xxii. 25, οἱ ἐξ. 'their rulers,' and Sept. Pass. to be ruled over by, i. e. to be under the power of, fig. 1 Cor. vi. 12.

Ἐξοχή, ἡς, ἡ, (ἐξέχω, to jut out, rise above,) 1) prop. prominence, or projection to a point, Job xxix. 28. 2) metaph. eminence, distinction, Acts xxv. 23, ἄνδρες οἱ κατ' ἐξοχὴν ὄντες, 'men of distinction,' as οἱ ἐξοχοὶ ἄνδρες, as Hom. Il. ii. 188.

Ἐξυπνίζω, f. ίσω, (ἐξ, ὕπνος,) prop. to awaken out of sleep, trans. as in Sept. and later Class. for the earlier ἀφύπν. In N. T. only fig. to raise from the dead, John xi. 11.

Ἐξυπνος, ου, ό, ἡ, adj. lit. out of sleep, awake, Acts xvi. 27. The word only occurs elsewhere in Marc. Ant. vi. 31. x. 13, and Test. XII. Patr.

Ἐξω, adv. of place, (ἐξ,) also prep. with gen. out, without, and used in N. T. I. of place WHERE, without, out of doors, after verbs implying motion, as ἐστάναι, &c. John xviii. 16, εἰστήκει ἔξω. Matt. xii. 46, sq. xxvi. 69. Mk. iii. 31, sq. So gener. 'outside of any city or place,' abroad, Mk. i. 45, ἔξω ἐν ἐρήμοις τόποις. Lu. i. 10. Rev. xxii. 15. Sept. and Class. So with the art. for adj. external, foreign, Acts xxvi. 11, εἰς τὰς ἔξω πόλεις. Sept. and Class. Also fig. of those out of one's society, &c. e. gr. in N. T. out of the Church, i. e. non-Christians, 1 Cor. v. 12, sq. Col. iv. 5. 1 Thessa. iv. 12; or not of the apostles, Mk. iv. 11. Further, ὁ ἔξω ἡμῶν ἄνθρωπος, 'our outward person,' 'the body,' 2 Cor. iv. 16; as a prep. with gen. outside of, Lu. xiii. 33. Heb. xiii. 11, seqq. and Class.—II. of place WHITHER, out, out of doors, after verbs implying motion or direction, as ἄγω, μέλλω, ἔρχομαι, &c. Matt. v. 13. xiii. 48. Lu. xiv. 35. John xix. 4, et al. sæpe and Class. Also as prep. with gen. Matt. xxi. 17, ἐξῆλθεν ἔξω τῆς πόλεως, et al.

Ἐξωθεν, adv. of place, (ἐξω, ὅθεν,) from without, outwards, outwardly, I. as adv. Matt. xxiii. 27, sq. Lu. xi. 39. 2 Cor. vii. 5. Sept. and Class. So with art. ό, ἡ, τό, for adj. outward, 1 Pet. iii. 3. Rev. xi. 2. τὸ ἔξωθεν, the outside, Matt. xxiii. 25. Lu. xi. 40. οἱ ἐξ. non-Christians, 1 Tim. iii. 7. Class.—II. as prep. with gen. equiv. to ἔξω, out of, without, Mk. vii. 15, Sept. and Class.

Ἐξωθίω, f. ἡσω, to thrust out, drive from a place. 1) prop. as said of per-

sons, to expel from any society; or of a nation, to banish out of their country, Act vii. 45. Sept. in Deut. xiii. 5. Jer. viii. 3 and Class. 2) spec. of things, to drive: ship from seaward on shore, to strand it Acts xxvii. 39, ἐξ. τὸ πλοῖον. Thuc. ii. 90.

Ἐξώτερος, α, ου, adj. compar. fr. ἔξω outer, Ezek. x. 5. xl. 20, al. for superl. outermost, Exod. xxvi. 4, and oft., or at most, like our uttermost for utmost, Matt. viii. 12, τὸ σκότος τὸ ἐξώτερον, i. e. 'the farthest remote from the light and splendour of the feast within;' with allusion to the Tartarus or Gehenna, the dark abode assigned to those excluded from heaven.

Ἐορτάζω, f. άσω, (ἐορτή,) to keep a festival, keep holiday, 1 Cor. v. 8. Sept. & Class.

Ἐορτή, ἡς, ἡ, 1) gener. a festival, holiday, Col. ii. 16, ἐορτῆς ἡ νομηνίας. Acts xviii. 21. John v. 1. Sept. and Class. 2) spec. said of the Passover, and the feast of unleavened bread connected with it, the paschal festival, either simply, Matt. xxvi. 5, et al. sæpe, or by the addition of τοῦ πάσχα, or τῶν ἀζύμων, Lu. ii. 41, and xxii. 1. John ii. 23. xiii. 1.

Ἐπαγγελία, ας, ἡ, (ἐπαγγέλλω,) an announcement, notification. In N. T. I. PROP. 1 John i. 5. Sept. and Class.—II. BY IMPLICATION, mandate, edict, Acts xxiii. 21. Pol. ix. 38, 2.—III. by implication, promise, in two senses: 1) a promising, or declaration, assuring the promisee of some benefit to be conferred upon him, and as it were letting it go (Lat. mittens) beforehand (pro), and that either gener. as 2 Cor. i. 20. Eph. vi. 2. 1 Tim. iv. 8. 2 Pet. iii. 4, 9. Sept. and Class.; or of special promise, Acts vii. 17. Rom. iv. 20. Heb. vi. 15. vii. 6. Rom. ix. 9, et sæpe al. Note the peculiar phrases by Hebr., Eph. i. 13, τῷ Πνεύματι τῆς ἐπαγγελίας, 'the Spirit promised,' and Heb. xi. 9, ἡ γῆ τῆς ἐπαγγελίας, 'the promised land.' 2) meton. for the thing promised, like the Latin promissum, Acts ii. 33, τὴν ἐπ. τοῦ Πν. 'the promised effusion of the Spirit;' and i. 4. Gal. iii. 14. Heb. iv. 1. vi. 12. x. 36. xi. 13, 33, 39.

Ἐπαγγέλλω, f. ελω, (ἐπι, ἀγγέλλω,) lit. to bring word to, to announce, make known, notify, declare, or in the way of injunction, to order. In N. T. as deponent mid. ἐπαγγέλλομαι with perf. pass. in mid. signification, Rom. iv. 21, to promise, lit. to declare to any one, as to any thing, to promise it to him; a promise being a declaration with assurance of something thereby engaged to be done. In N. T. it is used I. GENER. to promise, with acc. of thing or action, and dat. of pers. either expr. or impl. Rom. iv.

21. Tit. i. 2. Heb. vi. 13. Jas. i. 12. ii. 5. 2 Pet. ii. 19. 1 John ii. 25, et al. Sept. and Class. Also pass. impers. with dat. Gal. iii. 19, ὃ ἐπηγγέλται, 'to whom the promise was made.'—II. SPEC. in the sense *to profess*, i. e. make profession of; foll. by acc. as *ἑοσιβεῖαν*, 1 Tim. ii. 10. γυνώσκω, vi. 21. So Wisd. ii. 13, ἐπικινῶσιν ἔχει Θεοῦ. Xen. Mem. i. 2, 7, ἀρετὴν ἐπ. Diog. Laërt. xii. proœm. σωφροσύνην. Phot. Epist. 97, ἐπικείκειαν καὶ φιλανθρωπίαν.

'Επαγγεῖλα, ατος, τὸ, a promise, 2 Pet. i. 4. iii. 13, and Class.

'Επάγω, f. ξω, 1) *to lead up to a place*, as said of persons; 2) *to bring upon*, as said of things, with reference to pers. The 2d signif. is alone found in the N. T. 1) gener. as 2 Pet. ii. 1, ἐπ. ἑαυτοῖς ἀλώλαιαν, and v. 5, ἐπ. κατακλυσμὸν κόσμῳ ἀειβῶν. Sept. Gen. vi. 17. Exod. xi. 1. Lev. xxvi. 25. Philo 1018, κίνδυνον ἐπ. and Class. 2) spec. foll. by ἐπὶ and acc. Acts v. 28, ἐπ. ἐφ' ἡμᾶς τὸ αἷμα, 'to bring upon us, to impute to us the guilt of this slaughter.' Sept. Gen. xx. 9. Exod. xxxiv. 7. Demosth. 275, 4.

'Επαγωνίζομαι, f. ἴσμαι, *to contend about or for any thing*, Jude 3, ἐπ. τῇ πίστει. So Plut. Num. 8, ἐπ. τῇ σοφίᾳ.

'Επαθροίζω, f. οἴσω, *to collect together*, Lu. xi. 29, τῶν δὲ ὄχλων ἐπαθροίζομένων. It only occurs elsewhere in Plut. Marc. Ant. 44, πολὺ πλείονες ἐπαθροίζοντο. It is not, as the Lexx. and Expositors say, put for the simple ἀθροίζω, any more than ἐπαγείρω is for ἀγείρω, though H. Steph. affirms it. Suffice it to refer to Hom. Od. xi. 631, Ἄλλα πρὶν ἐπὶ ἔθνε' ἀγείροντο μύρια νεκρῶν, and Pind. Pyth. ix. 92, ἐπὶ λαὸν ἀγείρας Νασιώταν ὄχλον ἐς Ἀμφ. The full sense of the verb is 'to collect together persons from various quarters to one place.'

'Επαινέω, f. ἴσω, (ἐπὶ & αἶνος), *to bestow praise upon, ascribe praise unto, commend*, any one, Lu. xvi. 8. 1 Cor. xi. 2, 17, 22; but in the two last passages we are to notice the idiom whereby οὐκ ἐπαινέω is said, by a mild mode of expression, for *I blame*, as often in the best Greek writers. In Rom. xv. 11, ἐπαινέσατε αὐτόν, the expression, as said of God, is to be regarded as an ascription of praise, 'celebrate ye his praise,' such as is found in many passages of the O. T.

'Επαινος, ου, ὁ, (ἐπὶ, αἶνος.) 1) prop. *praise*, Eph. i. 6, 12, 14. 2 Cor. viii. 18. Phil. i. 11. 1 Pet. i. 7. 2) meton. *object of praise*, 'something praiseworthy,' Phil. iv. 8; also Sept. and Class. In Rom. ii. 29, οὐδ' ἐπ. οὐκ ἔξ ἀνθρ. and xiii. 3, it is said of God, as Wisd. xv. 19: in such case, it seems to denote the *reward* as well as praise of vir-

tue, as at 1 Pet. ii. 14, εἰς ἐπαινον ἀγαθοποιῶν, and sometimes in the Class. So also the verb ἐπαινέω. In 1 Cor. iv. 5, ὁ ἐπαινος γενήσεται ἑκάστῳ, it means (as being a word of middle signification) *retribution*, whether for good or evil.

'Επαίρω, f. αῤῷ, (ἐπὶ, αἶρω), gener. *to raise up* in any way, trans. In N. T. it is used, I. ACT. and 1) prop. of a sail, *to hoist up*, Acts xxvii. 40, & Class. Pass. *to be taken up, borne upward*, Acts i. 9; also of the hands, *to lift up*, as in prayer and praise, Lu. xxiv. 50. 1 Tim. ii. 8. Sept. and Class. 2) fig. *to lift up*, as said of the eyes, *to look upon*, Matt. xvii. 8. Lu. vi. 20, et al. aspe. and Sept.; of the voice, *to cry out*, Lu. xi. 27. Acts ii. 14. xiv. 11. xxii. 22. Sept. Demosth. and Philostr.; of the head, *to take courage*, Lu. xxi. 28. Also ἐπ. τὴν πτέρναν ἐπὶ τινα, i. e. in the way of attack, John xiii. 18.—II. MID. ἐπαίρομαι, 1) prop. *to lift up oneself, to rise up*, foll. by κατὰ, 2 Cor. x. 5, ἐπ. κατὰ τῆς γνώσεως τοῦ Θεοῦ. Sept. 2) metaph. *to be lifted up, elated*, 2 Cor. xi. 20. Sept. and Class.

'Επαισχύνομαι, f. οὔμαι, *to be ashamed of or at*, foll. by acc. Mk. viii. 38. Lu. ix. 26. Rom. i. 16. 2 Tim. i. 8, 16. Heb. xi. 16. 2 Tim. i. 12. Sept. & Class.; by ἐπὶ with dat. Rom. vi. 21.

'Επαίτεω, f. ἦσω, prop. *to ask further*, i. e. more, or *to ask at* any one's hands. Hence *to ask alms*, Lu. xvi. 3, and so Ps. cix. 10. Eccclus. xl. 28. Hom. II. xxiii. 593.

'Επακολουθεῖω, f. ἦσω, I. PROP. *to follow upon or after*; also *to accompany*, Mk. xvi. 20, διὰ τῶν ἐπ. σημείων. With dat. 1 Tim. v. 24, τισὶ δὲ ἐπακολουθεῖωσιν, scil. αἱ ἀμαρτίαι α. i. e. 'are manifest only afterwards.' Sept. and Class.—II. METAPH. 1 Pet. ii. 21, ἵνα ἐπ. τοῖς ἰχνύσιν αὐτοῦ, 'follow his example.' Philo p. 385, 44. 1 Tim. v. 10, παντὶ ἔργῳ ἀγ. ἐπ. 'has followed up, been studious of.' So Luc. Paras. 3, ἐπ. ταῖς τέχναις.

'Επακούω, f. οὔσω, lit. *to hear to, listen, hearken*; the ἐπὶ denoting that the hearer turns his ear towards the speaker; and that, again, implies a granting of the request. So in N. T. 'to hear and answer prayer,' with gen. of pers. 2 Cor. vi. 2, ἐπήκουσά σου. So Sept. oft. & Class. as Luc. Cont. 14, ὁ Ζεὺς ταῦτα ἐπήκουσέ σου. Timon, 9, ἐπ. τῶν εὐχῶν. Prom. 20, ἐπ. τῶν εὐχῶν.

'Επακροάομαι, depon. mid. *to hear, listen to*, foll. by gen. Acts xvi. 25.

'Επὰν, conj. for ἐπεί ἂν, *whenever as, as soon as*, Matt. ii. 8, ἐπὰν δὲ εὐῤῃτε. Lu. xi. 22, 34. Jos. and Class.

'Επάναγκας, adv. (from nom. neuter



of obsol. adj. ἐπανάγκης, and that for ἐπ' and ἀνάγκης, 'by need,' necessarily, as in the best Class.; but with the art. it takes, by an ellipsis of the partic. of εἶμι, the meaning of the adj. Thus τὰ ἐπανάγκης, sc. ὄντα, Acts xvi. 11, and sometimes in Class. means 'things which are of necessity,' necessary.

Ἐπανάγω, f. ἀξω, I. PROP. and gen. to bring back towards, cause to return, trans. Hdian. vi. 6, 4. vii. 6, 7. In N. T. intrans. to return to, e. gr. εἰς τὴν πόλιν, Matt. xxi. 18. 2 Macc. ix. 21, and later Greek writers.—II. SPEC. used as a nautical term, to take [a ship] off to [sea], Lu. v. 3, ἀπὸ τῆς γῆς ἐπαναγαγεῖν, scil. ναῦν, and 4, ἐπ. εἰς τὸ βάθος. Xen. Hist. i. 6, 40. See at ἀνάγω.

Ἐπαναμιμνήσκω, f. ἥσω, (ἀνά, μιμ.) prop. to call back [the mind] to any subject of previous thought, to remind any one, Rom. xv. 15, ἐπ. ὑμᾶς. Demosth. p. 74, ἕκαστον ὑμῶν ἐπαναμν. βούλομαι. Plato, p. 688.

Ἐπαναπαύω, f. αὔσω, prop. to cause to rest upon, mid. to rest oneself upon, lean upon, Sept. in 2 K. vii. 2, 17, ἐπ. ἐπὶ τὴν χεῖρα and τῇ χ. Hdian. ii. 1, 3, ἐπανεπαύοντο ταῖς χερσὶ. In N. T. only metaph. 1) to rest upon, abide with, Lu. x. 6, ἐπαναπαύσεται ἐπ' αὐτὸν ἡ εἰρήνη ὑμῶν. So Sept. Num. xi. 25. 2 K. ii. 15. 2) to rest in, i. e. confide in, rely upon; foll. by dat. Rom. ii. 17, ἐπαναπαύῃ τῷ νόμῳ. 1 Macc. viii. 12, ἐπ. αὐτοῖς. Arr. Epict. i. 9, 9, ἀλλοις θαρρόντα καὶ ἐπ. with ἐπὶ τινα, Mic. iii. 11.

Ἐπανέρχομαι, aor. 2. ἐπανῆλθον, to come back to, return to, any place one had left, Thuc. iv. 135, as one's own house, or any place of sojourn. Sept. and Class.; gener. foll. by prep. with acc. of place, sometimes a proper name. In N. T. absol.; the place being implied in the context, Lu. x. 35. xix. 15.

Ἐπανίστημι, f. ἥσω, to raise up, excite to opposition. In N. T. only mid. ἐπανίσταμαι, f. στήσομαι, to rise up against one in the way of hostility, Matt. x. 21. Mk. xiii. 12. Sept. and Class.

Ἐπανόρθωσις, εως, ἡ, (ἐπανορθόω, to revert,) prop. a setting upright what was overthrown, or a straightening what was crooked; and fig. a setting to rights what was wrong, either by reform of laws and political institutions, (Jos. Ant. i. 11, 5. Demosth. 707, ἐπαν. τῶν νόμων,) or by correction and reformation of what is wrong in private life between man and man, by redress of injury, and amendment of life and conduct, 2 Tim. iii. 16, ὡφέλ. πρὸς ἐπανόρθωσιν. So Xen. Epist. i. 5, εἰς ἐπανόρθωσιν, 'ad emendandos mores.' Luc. Herm. 3. Polyb. i. 35, 1, πρὸς ἐπαν-

όρθωσιν τοῦ ἀνθρώπου βίον. Arr. Dis. Ep. iii. 21, 15. Philo, p. 319, B. ἐπ. το βίον. Plato 101, A. ἐπὶ τῇ τῆς ψυχῇ ἐπανορθώσει ταχθεῖσαι ὑπὸ θείων τ καὶ νόμων.

Ἐπάνω, prop. an adv. (ἐπὶ, ἀνω,) but in use a prep. with gen. in the sense of above, i. e. over above, on high; sometime upon. In N. T. it is used, I. as an ADV either of place, above, over, Matt. ii. 9 Lu. xi. 44, or number, more than, Mk. xiv. 5. 1 Cor. xv. 6. Sept. and Class.—II. as PREP. with gen. of place, 1) above over, Matt. xxvii. 37. 2. τῆς κεφαλῆς. Lu. iv. 39. Rev. xii. 3, and Sept. 2) upon, Matt. v. 14, ἐπάνω ὄρους κειμένη. xxi. 7. xxiii. 18, al. Sept. and Class.; said of dignity, over, Lu. xix. 17, 19, γίνου ἐπ. πάντε πόλει. John iii. 31, ἐπ. πάντων.

Ἐπαρκίω, f. ἴσω, (ἐπὶ, ἀρκίω,) prop. to hold back, or ward off [evil coming upon any one] by interposing an hindrance; foll. by acc. and dat. Hom. Il. ii. 873. In N. T. by impl. to aid, relieve, foll. by dat. 1 Tim. v. 10, ἐπ. ὑποβοηθήσοις, and 16, and so Class.

Ἐπαρχία, as, ἡ, (ἐπαρχος, praefectus,) Acts xxiii. 34. xxv. 1. Praefecture was the name given to the larger provinces of the Roman empire, to which Proconsuls, or Proprætors, were sent; while the smaller ones were termed ἐπιτροπαί, and their governors ἐπιτροποι.

Ἐπαυλίσ, εως, ἡ, (ἐπαυλίζομαι, to pitch a tent, to tent, contr. fr. ἐπαύλις,) prim. and prop. a tent, or hut, for temporary abode, Num. xxxii. 16, or shepherd's tent; also a cottage or rustic dwelling, as in later Gr. writers. In N. T. a habitation gener. Acts i. 20. So Judith iii. 3. Prov. iii. 33.

Ἐπαύριον, adv. of time, (ἐπὶ, αὔριον,) on the morrow. Hence in N. T. ἡ ἐπαύριον, scil. ἡμέρα, 'the next day,' Matt. xxvii. 62, et saepe al. and Sept.

Ἐπαφρίζω, f. ἴσω, to foam up, Mosch. Id. v. 5, εἰ δὲ θαλάσσης κυρτόν (curvedly) ἐπαφρίζῃ. So Jude 13, κύματα ἄγρια θαλάσσης ἐπαφρίζοντα, &c. 'foaming up upon [the shore].' See Valckn. on Callim. 269. Jacobs on Anthol. Gr. ix. 223.

Ἐπαγείρω, f. ἐρῶ. This verb has two distinct senses, according to the force assigned to the ἐπὶ. I. prop. to rouse any one from sleep to watchfulness, as Homer, Aristoph. Xen. et al.; or fig. from inactivity to action; Lucian de Salt. 85, ἐπαγείρουσα τὴν διάνοιαν πρὸς ἕκαστῶν δρωμένων: also, with an implied notion of hostility, to excite against any one, of course foll. by subst. of pers. with prep. espec. acc. of pers. with ἐπὶ, as oft. in Sept. e. gr. Is. xiii. 17, ἐπαγείρω ὑμῖν

τοῦ Μ. xix. 2, ἐπεγερόθησαν Αἰγύπτιοι ἐν Αἰγύπτῳ. So Acts xiv. 2, ἐπὶ γειραν καὶ ἐκάκωσαν τὰς ψυχὰς τῶν ἀδ. Comp. Diod. Sic. xiv. 52, ἐπηγείροντο ταῖς ψυχαῖς. Nor is this idiom confined to the Alexandrian writers, it being found in Homer, II. iv. 352, Τρωσὶν ἐφ' ἱπποδάμοισιν ἱγείρομαν ὄξυν Ἀρῆα. Plato, p. 657, D. ἡμᾶς εἰς τὴν νεότητα ἐπαγείρειν. Nor is it unexampled in our correspondent term to rouse: so Shakspeare says, 'Good things of day begin to droop and drowse, While night's black agents to their prey do rouse.' In Acts xiii. 50, ἐπὶ γειραν διωγμὸν ἐπὶ τὸν Παῦλον, there is an allusion to dormant ill-will being roused to active enmity. Comp. Soph. CEd. C. 510, τὸ κάλαϊ κείμενον ἐπαγείρειν κακόν.

Ἐπεὶ, conjunct. (ἐπὶ,) as, said both of time, and cause or motive, 1) of TIME, as, *when, after that*, foll. by aor. indic. Lu. vii. 1, ἐπεὶ δὲ ἐπλήρωσε. Sept. & Class. 2) of CAUSE, or motive, as, *since, because, inasmuch as*, Matt. xviii. 32, ἐπεὶ παρκαλέσας με. Mk. xv. 42. Lu. i. 34, et al. Ἐπεὶ οὖν, *since then*, or in that case, 1 Cor. v. 10. Heb. iv. 6. Hence, before questions implying a negat. and before similar hypothetical clauses, it signif. *for*, i. e. by impl. *for then, for otherwise*, Rom. iii. 6, ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; 1 Cor. xiv. 16. xv. 29. Heb. x. 2. So Rom. xi. 6, ἐπεὶ ἡ χάρις οὐκ ἐστὶ γίνεταί χάρις. Heb. ix. 26. Sept. and Class.

Ἐπεὶ δὲ, conjunct., prop. and in Class. as *indeed, as now*, but in N. T. used of a ground or motive, *since now, inasmuch as*, Matt. xxi. 46. Lu. xi. 6, and oft.

Ἐπεὶ δὲ περ, conjunct. (ἐπεὶ δὲ, περ,) *since now, or however, inasmuch as*, Lu. i. 1.

Ἐπεὶ δὲ οὖν, (used as aor. from ἐφοράω,) prop. *to behold*, but in N. T. like Lat. respicere, & our regard, *to behold for good, view with kindness*, Lu. i. 25, ἐν ἡμέραις αὐτῆς ἐπιδεῖν (sc. με) ἀφελεῖν, &c.; and so Exod. ii. 25. Ps. xxxi. 7, ἐπείδες τὴν ταπείνωσίν μου, and xxv. 18. Comp. Ps. cxix. 132, ἐπὶ βλεψὺν ἐπ' ἐμὲ, καὶ ἐλέησόν με: also for *evil* (with disfavour) foll. by ἐπὶ with acc. Acts iv. 29, ἐπὶ δὲ τὰς ἀπειλὰς αὐτῶν: an expression formed on those passages of the O. T. where God is said to *look on*, when injury is done or meditated, in order to ward it off from the aggrieved party, and turn it on the injurer. This is gener. left to be understood, as here, and at Gen. xxxi. 49. Exod. v. 21; but sometimes expressed, as 1 Chron. xii. 17, ἴδοι ὁ Θεὸς καὶ ἐλεγήσῃ.

Ἐπειμὶ (ἐπὶ, εἰμι, to come, or go,) *to come on*; said of persons, *to approach, or attack*; of things, *to come to pass*, as said of events; also of time, *to come on, approach*. And so in N. T. the part.

ἐπιούσα, from ἐπὶ οὐρανῶν, is said of the *following day*, Acts vii. 26. xvi. 11. xx. 15. xxi. 18, or night, Acts xxiii. 11. Sept. & Class.

Ἐπεὶ περ, conj. (ἐπεὶ, περ,) *since indeed, since now*, Rom. iii. 30, and Class.

Ἐπεισαγωγή, ἥς, ἡ, lit. *a bringing in of something in addition to what before existed*, whether a thing, Thuc. viii. 92, ἐπεισαγωγὰς τῶν πολ. or pers. Jos. Ant. xi. 6, 2, ἐτέρας, i. e. wife, ἐπεισαγ. In N. T. fig. of things, Heb. vii. 19, ἐπεισ. κρείττονος ἐλπίδος.

Ἐπειτα, adv. (ἐπὶ, εἴτα,) marking succession of time and order, *thereupon, thereafter, next*. As said of time, *thereupon*, Mk. vii. 5. Lu. xvi. 7, ἐπ. ἐτέρῳ εἶπεν. Gal. i. 21. Ja. iv. 14. Sept. and Class. So, along with a more precise notation of time, John xi. 7, ἐπ. μετὰ τοῦτο. Gal. i. 18. Also, in enumerations, when the foregoing clause contains likewise a notation of time, and that both gener. as 1 Cor. xii. 28. xv. 6, 7, 23. Heb. vii. 27, and spec. as in the formula πρῶτον—ἐπειτα, &c. *first—then, or next*, &c. 1 Cor. xv. 46. 1 Thess. iv. 17. Heb. vii. 2. Ja. iii. 17, and Class.

Ἐπέκεινα, prop. adv. (ἐπ' ἐκεῖνα, scil. μέρη,) but, in use, a prep. with gen. suspended on μέρη understood, *beyond*, Acts vii. 43, ἐπὶ Βαβ. Sept. and Class.

Ἐπεκτείνω, f. ἐνῶ, *to stretch out towards*; mid. *to stretch oneself, reach forth towards*; foll. by dat. Phil. iii. 14, τοῖς ἔμπροσθεν ἐπ.; where, by a metaph. taken from a charioteer, is denoted *great earnestness & ardour*: so Max. Tyr. viii. 2, εὐθὺ τοῦ οὐρανοῦ ἀνατεινομένου τῇ ψυχῇ.

Ἐπενδύτης, ου, ὁ, (ἐπενδύω,) *the upper garment, tunic*, Attic χιτῶν, so called in distinction from the inner one, the ὑποδύτης, or χιτωνιάκος, John xxi. 7, & Sept.

Ἐπενδύω, or ὑνώ, f. ὑσω, *to put on over*, trans. Jos. Ant. v. 1, 12, ἐπενδύντες σάκκους ταῖς στολαῖς. Plut. Pelop. 21. In N. T. in mid. *to put on over one's other garments*; said fig. of the spiritual body destined for the blessed in heaven, 2 Cor. v. 2, 4, ἐπενδύσασθαι ἐπιποθοῦντες.

Ἐπέρχομαι, f. ἐλεύσομαι, prim. *to go or come upon or over any place*, as ἄγρον, Hom. Od. xvi. 27. In N. T. *to come on, upon, to any place or person*. I. of PLACE, *to come to, arrive*, Acts xiv. 19. Sept. and Class.—II. of PERS. *to come upon, attack*, Lu. xi. 22. Sept. and Class. oft. So of evils, fig. *to come upon, befall*; foll. by ἐπὶ with acc. Lu. xxi. 35. Acts viii. 24. xiii. 40. Sept. and Class. Also said of the illapse of the Holy Spirit, as *resting upon*, and operating in a person, Lu. i. 35. Acts i. 8. 1 Sam. xi. 7, and oft. in Sept.—III. part. ἐπερχόμενος, said of TIME, &c. *coming on, impending*, Eph. ii.

7, ἐν τοῖς αἰώσι ἐπ. Lu. xxi. 26. Ja. v. 1. Sept. and Class.

Ἐπερωτάω, f. ἴσω, to ask at, inquire of, I. GENER. and with acc. of pers. and thing, Mk. xi. 29, ἐπερωτήσω ὑμᾶς ἕνα λόγον. Lu. xx. 40. Sept. and Class. or acc. of pers. with gen. of thing, and περὶ, Mk. vii. 17, and Class. or acc. of pers. and λέγων, Matt. xii. 10. Mk. v. 9. Lu. iii. 10, al. Sept. and Class. So also, in a judicial sense, to interrogate, with acc. of pers. and thing, John xviii. 21, or acc. of pers. and λέγων, Matt. xxvii. 11. Lu. xxiii. 6. Acts v. 27. From the Heb. ἐπερωτάω τὸν Θεόν, to ask after God, to seek God, Rom. x. 20.—II. spec. in the sense to ask or desire, with acc. of pers. and infin. Matt. xvi. 1, ἐπηρώτησαν ('requested of') αὐτὸν σημεῖον ἐπιδείξαι αὐτοῖς.

Ἐπερώτημα, τοσ, τό, gener. a question, inquiry, lit. 'something asked.' In N. T. used in a peculiar sense, 1 Pet. iii. 21, βάπτισμα, συνειδήσεως ἀγ. ἐπερ. εἰς Θεόν, where, though Expositors are not agreed on the exact sense, the term is best explained an answer, lit. the profession, or engagement, made in answer to a question. Said with allusion to the questions and answers used at baptism, which Tertullian calls *sponsionem salutis*; & in ref. to the present passage, says, 'the soul is consecrated not by washing, but by answering.'

Ἐπέχω, f. ἐφέξω, prop. to have or hold any thing upon, to hold out any thing towards. In N. T. it is used, I. FIG. as said of the mind, to hold or fix the mind upon, to attend to, by a metaph. taken from archery. So Pind. Ol. ii. 160, τόξον σκόπῳ ἐπέχειν: foll. by dat. and νοῦν impl. Acts iii. 5, ὁ δὲ ἐπέχειν αὐτοῖς. 1 Tim. iv. 16; foll. by πᾶς, Lu. xiv. 7, and Class. The ellip. is expressed at Lucian Alex. 4, τοῖς μεγίστοις ἐπέχειν τὸν νοῦν.—II. as ἐπέχειν τινα signifies in the best Class. e. gr. Thuc. i. 9. Ἡδrian. vi. 5, 18, to hold back, detain any one; so in N. T. Acts xix. 22, αὐτὸς ἐπέσχε χρόνον εἰς τὴν Ἀσίαν, it means, by an ellip. of εἰς αὐτὸν, to hold oneself back, to remain, as in Sept. 2 Chr. xviii. 5, 14. Gen. viii. 10. 2 Macc. v. 25. Philo, p. 1029. Thuc. ii. 101. Xen. Cyr. iv. 2, 6. v. 4, 38; and so Plut. vi. 574, 3, οὐ πολὺν χρόνον ἐπισχῶν: a sense which springs from the primary one to hold, or keep on or by any thing. At Phil. ii. 16, λόγον ζωῆς ἐπέχοντες, some eminent Expositors suppose the sense to be, 'persevering in the knowledge and practice of the word of life.' But although supported by Heb. iv. 14. x. 23, it is against the context; which rather requires the sense generally assigned, 'holding forth,' or rather 'out,' i. e. towards, like Lat. por-

rigere. This use of ἐπέχειν for παρέχειν, however rare, is found in Hom. Od. xvi. 444, κρείας ὁπτόν 'Εν χεῖρεσσιν ἔθηκεν, ἐπέσχε τε οἶνον ἐρυθρόν: and something like it in the phrase μαζὸν ἐπισχεῖν, which occ. in Hom. Pausan. & others, also ἐπέχω πειν Aristoph. Nub. 1382, et al.

Ἐπηρεάζω, f. ἄσω, (ἐπηρεῖαι, insult or threat; see my note on Thuc. i. 26,) gener. to maltreat, either by deeds, to insult, trans. Matt. v. 44. Lu. vi. 28; with dat. Philo, p. 972. Xen. Mem. iii. 5, 16; or by words, to traduce, calumniate, with acc. 1 Pet. iii. 16, and Class.

Ἐπὶ, prep. governing the genit. dat. and accus. with the primary signif. on or upon. I. with the GENIT. and I. of place, in a great variety of relations, comprehended under the two leading ideas, of REST upon, on, or in, and of MOTION upon, to, towards, 1) of place where, after words implying rest upon, on, in, &c. and that both gener. with gen. of place, as Matt. iv. 6, ἐπὶ χειρῶν ἀρουσί σε, and ix. 2, 6. xvi. 19, et al. sæpe; also fig. Matt. xviii. 16, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα, 'on the testimony,' Mk. xii. 26, ἐπὶ τῆς βάττου, i. e. 'at the section called the bush,' Acts xxi. 23, εὐχὴν ἔχοντες ἐφ' ἑαυτῶν, and spec. in a judicial sense, coram, apud, in the presence of. Matt. xxviii. 14. Acts xix. 20, στάτον μου ἐπὶ τοῦ συνεδρίου. xxvi. 2, ἀπολογισθαι ἐπὶ σοῦ. 1 Cor. vi. 1, 6. 1 Tim. vi. 13, and sometimes without a judicial allusion, 2 Cor. vii. 14, ἡ καὶ χάρις ἡ ἐπὶ Τίτου, also in Class. 2) of place whither, after words implying motion or direction upon, to, towards, &c. with subsequent rest upon, Matt. xxvi. 12. Mk. iv. 26. ix. 20. xiv. 35. Lu. viii. 16. xii. 40. John vi. 2, et al. sæpe, and Class.—II. of TIME when, i. e. on, at, or during, Heb. i. 2. 2 Pet. iii. 3; of time, as marked by contemporary events, at, Matt. i. 11, ἐπὶ τῆς μετοικεσίας Βαβ. Acts xi. 28, 'under,' ἐπὶ Κλαυδίου. Mk. ii. 26. Lu. iii. 2 iv. 27. So of actions as specifying time, e. gr. ἐπὶ τῶν προσευχῶν μου, 'during, or in, my prayers,' Rom. i. 10. Eph. i. 16. Philem. 4.—III. fig. as said 1) of dignity or authority, upon, over, Matt. ii. 22, βασιλεύει ἐπὶ τῆς Ἰουδαίας. Rom. ix. 5. Eph. iv. 6, ὁ ὢν ἐπὶ πάντων Θεός. Acts viii. 27. xii. 20. Rev. ii. 26. ix. 11, and Class. 2) of a subject of discourse, ON, of, only after verbs of speaking, writing, &c. Gal. iii. 16, οὐ λέγει ὡς ἐπὶ πολλῶν, and Class. 3) of manner, where ἐπὶ with gen. forms a phrase for an adv. e. gr. ἐπ' ἀληθείας, 'of a truth, in truth, truly,' Mk. xii. 14, 32. Lu. iv. 25. Acts iv. 27. x. 34, and Sept. So in the Class. ἐφ' ἡσυχίας for ἡσυχῶς, &c.—II. with

the *NATIVE*, and *i.* of *place*, in the same sense as *ἐπὶ* with gen. 1) of *place where*, after words implying rest *upon, on, in, &c.* and that both prop. as Matt. xiv. 8, 11. Mk. ii. 4. iv. 38, & oft.; and as implying also proximity, *at, close by*, Matt. xxiv. 35. John iv. 6. v. 2. Acts iii. 10. v. 9. Rev. xii. 12; also, as said of pers. *with, among*, Acts xxviii. 14, *ἐπ' αὐτοῖς ἐπιμεῖναι*. 2 Cor. vii. 7, and Class. 2) of *place whither*, after verbs implying motion, or direction *upon, to, towards*; and that both gener. & prop. as Matt. ix. 16. Mk. ii. 21. John viii. 7. Acts viii. 16, and fig. Heb. x. 16, *δοδοὺ νόμους μου ἐπὶ ταῖς καρδίαις α.* Also as implying direction of mind *towards* any one, either friendly, 2 Cor. ix. 14, *τὴν χάριν τοῦ Θεοῦ ἐφ' ὑμῖν*. Lu. xviii. 7, or hostile, Lu. xii. 52, *πατὴρ ἐφ' υἱῶν, καὶ υἱὸς ἐπὶ πατρί*. Rev. xii. 17, and Class.—II. of time *when, upon, at, in, 1)* gener. Heb. ix. 26, *ἐπὶ συνταλείᾳ τῶν αἰώνων*. 2 Cor. iii. 14. vii. 4. Eph. iv. 26. Phil. i. 3. Heb. ix. 15. Sept. and Class. 2) spec. in the sense *after, lit. immediately upon*, Acts xi. 9, *τῆς ἑλπίδος τῆς γανομένης ἐπὶ Στεφάνῳ*. John iv. 21, *ἐπὶ τούτῳ, thereupon*, and Class.—III. and 1) *fig.* as said of power, authority *over*, Matt. xxiv. 47. Lu. xii. 44, & Class. 2) as marking accession to something already mentioned, or implied, *upon, unto, besides*, Matt. xxv. 20, 22, *ἀλλὰ τάλαντα ἐκέρθησα ἐπ' αὐτοῖς*. Lu. iii. 20. xvi. 26. Eph. vi. 16. Col. iii. 14. Phil. ii. 27. Heb. viii. 1, and Class. 3) as that *upon* which any thing rests as a *foundation* or support, in various specifications, both gener. Matt. iv. 4. Lu. iv. 4, & after words implying hope, trust, or confidence *upon or in* any person or thing, Mk. x. 24. Lu. xi. 22. Rom. xv. 12. 1 Tim. vi. 17, et al.; also in the phrase *κατασκην. ἐπ' ἑλπίδι*, Acts ii. 26, et al. *ἐπὶ τῷ ὀνόματι τινος*, 'on the ground of his name,' &c. Acts iv. 17. v. 28. Lu. xxiv. 17, et al. and Class. Also of the subject of an action, or discourse, in reference *to, or concerning*, Mk. vi. 52. Lu. xxiii. 38. John xii. 16. Heb. xi. 4. Rev. x. 11, and Class.; of a *condition* or *unction*, under which any thing takes place, 1 Cor. ix. 10, *ἐπ' ἐλπίδι ἀποτρίβαν*. Heb. vii. 11. viii. 6, *ἐπὶ κρείττους ἐπαγγελίας*. ix. 17. x. 28, and Class. Of the *ground* or motive of any action, *upon, at, i. e. on account of, because of*, Matt. xix. 9, *μὴ ἐπὶ πορνείᾳ*. Lu. ii. 20, *αἰνούντες τὸν Θεὸν ἐπὶ πᾶσι*. v. 5. Acts iii. 16. iv. 21, et al. and Class.; of the occasion *UPON* which any thing takes place, *upon, at, over*, after words denoting an emotion of the mind, as joy, sorrow, surprise, &c. Matt. xviii. 13, *χαίρει ἐπ' αὐτῷ*. Lu. i. 14, 47, et al. *sæpe* and Class.; of the *object* or *purpose* of any

action, *upon, unto, for*, Gal. v. 13, *ἐπ' ἐλευθερίᾳ ἐκλήθητε*. 1 Thess. iv. 7. Eph. ii. 1. 2 Tim. ii. 14. Phil. iii. 12, et al. and Class.—III. with the *ACCUS.* 1. of *place*, and 1) as implying rest and motion combined, in which case it marks a spreading out upon or over any thing, in various directions. Hence prop. *along upon, along over, throughout, or simply upon, over, at, among*; and that both gener. as Matt. xxvii. 45, *σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν*, and x. 34. xiv. 19, 26. xv. 35. xviii. 12. xxii. 9. xxiv. 16, et al. *sæpe*; and spec. where the motion is directed to a higher place, *up upon, up to*, Matt. iv. 5, *ἵστησιν αὐτὸν ἐπὶ τὸ πτερύγιον τοῦ ἱεροῦ*. xiii. 48, *ἀναβιβ. ἐπὶ τὸν αἰγιαλὸν*, & xxi. 5, *ἐπιβεβηκὼς ἐπὶ ὄνον*, et al. *sæpe* & Class. So of a yoke or burden taken up, or placed upon any one, Matt. xi. 29. xxiii. 4. Acts xv. 10; and metaph. said of fear, guilt, or punishment, which come upon any one as a burden laid upon him to bear, Matt. xxiii. 35, sq. Lu. i. 12. xxi. 34, sq. John iii. 36, et al.; also of *good*, &c. Matt. x. 13. Lu. x. 6. Gal. vi. 16, &c.; where the motion is to a *lower* place, Matt. x. 29, *ἐν ἑξ αὐτῶν οὐ πεσεῖται ἐπὶ τὴν γῆν*; and xiii. 5, 7. xxi. 44. Acts ii. 3. Rev. viii. 10. xvi. 2, and Class. Fig. of the Holy Spirit descending and abiding upon any one, Matt. iii. 16. xii. 18. 2) of *place whither*, implying motion *upon, to, towards*, any place or object, as a limit, aim, end, prop. and gen. e. gr. after *πίπτω* and *ἐκπίπτω*, Matt. xxvi. 39. Lu. v. 12, et al. So after verbs of going, coming, conducting, &c. equiv. to *πρὸς* with an acc. Matt. iii. 13. xii. 28, et al. Fig. of measure, extent, *upon, unto, i. e. up to, about*, Rev. xxi. 16, *ἐμέτρησε τὴν πόλιν ἐπὶ σταδίου δώδ. χιλ.* and Class. So also *ἐφ' ὅσον, in so far as, inasmuch as*, Matt. xxv. 40. Rom. xi. 13, *ἐπὶ πλεῖον, further, the more*, Acts iv. 17. 2 Tim. ii. 16. iii. 9, and Class.—II. of time, 1) time how long, *during, for*, Lu. iv. 25, *ἐκλείσθη ὁ οὐρανὸς ἐπὶ ἑτη τρία*, and xiii. 31. xviii. 20. xix. 8, 10. Heb. xi. 30, and Class. So also *ἐπὶ χρόνον, for a time*, Lu. xviii. 4. *ἐφ' ὅσον, sc. χρόνον, so long as*, Matt. xix. 15. *ἐφ' ἱκανὸν οὐκ. χρόνον, a long while*, Acts xx. 11, and adverbs *ἐπὶ πολὺ* and *ἐπὶ πλεῖον*, Acts xxviii. 6. xx. 9. 2) implying a *term* or *limit* of time, upon the coming of which any thing is done, *upon, at, about*, Mk. xv. 1, *ἐπὶ τὸ πρῶτ.* Lu. x. 35, *ἐπὶ τὴν αὔριον*. Acts iii. 1, *ἐπὶ τὴν ὥραν τῆς προσευχῆς*, and Class.; joined with an adv. in later usage, *ἐπὶ τρις*, Acts x. 16. xi. 10, and Class.—III. *fig.* as said of power or authority *over, or care over, upon, over*, Lu. i. 33, *βασιλεύσει ἐπὶ τὸν οἶκον Ἰακ.* and ix. 1. x. 19. Acts vii. 10.

Rom. v. 14, et al. and Class.; as said of an object, or ground *upon, over, or in respect of* which any thing is done, or felt, 1) of the subject of an action, *over, in respect to*, Mk. xv. 24, βάλλοντες κλῆρον: or of discourse, &c. concerning, Mk. ix. 12. Rom. iv. 9. 1 Tim. i. 18. Heb. vii. 13. Sept. and later Class. 2) of that on which the mind and heart are set, either in kindness towards, *upon, over*, Matt. xiv. 14, ἐσπλαγγίσθη ἐπ' αὐτοῖς. xv. 32. Lu. vi. 35. Rom. ix. 23. xi. 22. Eph. ii. 7; or hostility, *against*, Matt. xii. 26, ἐφ' ἐαυτὴν ἠμερίσθη. Mk. iii. 26. Lu. xi. 17. Acts vii. 54, and Class. Hence also as the object of hope and trust, Matt. xxvii. 43, πέποιθεν ἐπὶ τὸν Θεόν. Acts ix. 42, et al. Also of the occasion or object, on or over which joy or sorrow is felt, Rev. xviii. 20, εὐφραίνου ἐπ' αὐτήν. Lu. xxiii. 28, μὴ κλαίετε ἐπ' ἐμέ. Rev. i. 7, κόψονται ἐπ' αὐτόν. Also as denoting purpose of action, *upon, for*, Matt. iii. 7, ἐρχ. ἐπὶ τὸ βάπτισμα αὐ. 'to be baptized'; & xxvi. 55, ἐπὶ λησθήν. Lu. vii. 44. xv. 4. xxiii. 48, and Class. In composition, ἐπὶ implies, 1) motion *upon, towards, against*, as ἐπάγω, ἐπέρχομαι, &c. 2) rest *upon, over, at*, as ἐπέχω, ἐπαναπαύω, &c. 3) accession, as ἐπισυνάγω, ἐπαιτέω. 4) succession, as ἐπιεμι, ἐπιτάσσω. 5) repetition or renewal, as ἐπανόρθωσις.

Ἐπιβαίνω, f. ἤσομαι, prop. to go upon, tread, walk on, as Deut. i. 36, and elsewhere in Sept. and Xen. Cyr. iii. 3, 27. Indeed, from such passages as Eurip. Elect. 94, τευχίω—ἐντός οὐ βαίνω πόδα, it is plain that the primary signification was, to set foot upon. Thus in N. T. it signif. I. to set foot on, to come into, arrive in a country, Acts xx. 18, εἰς τὴν Ἀσίαν, and xxv. 1, τῇ ἐπαρχίᾳ.—II. to set foot upon, and by impl. to mount, either on the back of a horse, or ass, Matt. xxi. 5; or on board ship, to embark, Acts xxi. 6, εἰς τὸ πλοῖον, and xxvii. 2, πλοῖω, absol. xxi. 2. Sept. and Class.

Ἐπιβάλλω, f. βαλῶ, to cast, throw, or lay any thing upon another thing, or person. In N. T. it is used, I. TRANS. prop. and foll. by dat. Mk. xi. 7, ἐπ. αὐτῷ τὰ ἱμάτια, oft. in Class. 1 Cor. vii. 35, βρόχον ὑμῖν ἔ. So Xenoph. Venat. x. 7, ἐπιβάλλοντα τοὺς βρόχους ἐπὶ ἀποσχαλιδώματα. See more in my note on 1 Cor. In the sense to clap on, as said of a patch, Matt. ix. 16. Lu. v. 36. In the phrase ἐπιβάλλειν τὴν χεῖρα, or τὰς χεῖρας, foll. by ἐπὶ τινα, or a dat. to lay hands upon, in two senses, 1) to seize, as said of a person, Matt. xxvi. 50. Mk. xiv. 46. Lu. xx. 19. xxi. 12. John vii. 30, 44. Acts v. 18. xxi. 27. Sept. and Class. 2) to lay hold of, undertake; as said of a

thing, Lu. ix. 62, ἐπ. τὴν χεῖρα αὐτοῦ ἐπ' ἀροτρον. Sept. in Deut. xii. 7, 18.—II. INTRANS. with ἐαυτὸν implied, to cast oneself upon, foll. by εἰς and acc. Mk. iv. 37, τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον absol. xiv. 72, καὶ ἐπιβαλὼν, 'rushing out of the hall,' ἔκλειε. Hence, impers. to fall towards, to fall to, pertain to any one, Lu. xv. 12, τὸ ἐπιβάλλον (μοι) μέρος. 1 Macc. x. 30, and Class. oft.

Ἐπιβαρίω, f. ἤσω, prop. to be a burden upon, weigh down. In N. T. only metaph. to be burdensome to, in a pecuniary sense, to be chargeable to, 1 Thes. ii. 9. 2 Thess. iii. 8, πρὸς τὸ μὴ ἐπιβαρῆσαι τινα. So Dion. Hal. 658, 9. 1688, 3. In 2 Cor. ii. 5, ἵνα μὴ ἐπιβαρῇ, the words may either be construed with what follows, meaning 'that I may not bear too hard on you all' in my censure; or be taken as parenthetical, in the sense, 'that I may not be too severe,' whence ὑμῖν may be supplied from ὑμᾶς; as in Appian, vol. ii. p. 415, 71. Schw. μὴ ἐπιβαρεῖν.

Ἐπιβιβάζω, f. ἄσω, to cause to mount, trans. as a beast for riding, Lu. x. 34, ἐπιβ. αὐτόν ἐπὶ τὸ ἴδιον κτῆνος: with ἐπὶ impl. Lu. xix. 35. Acts xxiii. 24. Sept. and Class.

Ἐπιβλέπω, f. ψω, prop. to cast the eyes upon, look upon, Luc. i. 197, ἐπ. τὸ πρόσωπον τοῦ νοσοῦντος, and elsewhere with acc.; but in Sept. foll. with acc. and ἐπὶ. In N. T. only fig. to look upon, i. e. by impl. with respect, Ja. ii. 3, ἐπιβ. ἐπὶ τὸν φοροῦντα, &c.; or gener. with favour and kindness, Lu. i. 48, ἐπέβλεψεν ἐπὶ τὸν υἱόν μου: and so oft. in Sept.

Ἐπιβλημα, ατος, τὸ, (ἐπιβάλλω,) lit. any thing put on, as a patch, Matt. ix. 16. Mk. ii. 21. Lu. v. 36. In Josh. ix. 5, Symm. the shoes of the Gibeonites, which had various pieces of hide sewed to them, are said to have ἐπιβλήματα. The word also occurs in Is. iii. 20. Sept. and Arrian Vit. Æl. vi. 29, 8, but only of tapestry, with reference to the figures wrought upon the ground.

Ἐπιβοάω, f. ἤσω, to cry aloud in foll. by τινι, Thuc. v. 65. iv. 28. vii. 70. Pol. x. 12, 5. The word occurs absol. (as in Thuc. viii. 92,) at Acts xxv. 24, ἐπιβοῶντες μὴ δεῖν ζῆν αὐτόν, crying out to, inclaimantes: μοι is to be repeated from the preceding. Comp. Thuc. viii. 92, ἐπ. μὴ ἀπολέσαι τὴν πατρίδα.

Ἐπιβουλή, ἧς, ἡ, a project or design against any one, a plot, Acts ix. 24. xi. 3, 19. xxiii. 30. Sept. and Class. oft.

Ἐπιγαμβρεύω, f. εὐσω, (ἐπὶ, γαμβρεύω,) prop. to contract affinity with by marriage, to intermarry with: but in N. T.

to marry any woman by right of affinity, Matt. xxii. 24, as said of the marriage of a brother's widow, according to the Jewish law, Deut. xxv. 5.

Ἐπίγειος, ου, ὁ, ἡ, adj. for the phrase ἐπὶ γῆς, (γείας,) *earthly*, belonging to the earth, as σώματα ἐπίγεια, 1 Cor. xv. 40. 2 Cor. v. 1; of persons, Phil. ii. 10. Lucian Icar. 2. Diod. Sic. i. 13, init.; also of things, τὰ ἐπίγ. 'things pertaining to this life,' [i. e. only,] and so level to human capacities, John iii. 12. Phil. iii. 19. σοφία ἐπίγειος, *earthly*, and by impl. *imperfect*, mean, Ja. iii. 15.

Ἐπιγίγνομαι, to arise upon, come on; said of a wind, to spring up, Acts xviii. 13, ἐπιγενομένου νότου. So Thuc. iv. 30, πνεύματος ἐπιγενομένου, and iii. 74.

Ἐπιγινώσκω, f. γινώσκω. The primary sense seems to be that of the Latin agnosco (adgnosco), lit. to know at, i. e. 'to know by looking at' any person or thing, Hom. Od. xviii. 30. Hence easily arise the various senses, to ascertain, (i. e. by observation,) perceive, recognise; and also by impl. to acknowledge as true. These all occur in N. T., and are so closely connected, that it is sometimes difficult to fix the exact sense to one in particular. Moreover, the action (of knowing) is sometimes represented as *inchoative*, or in *progression*; and at others as *completed* by full knowledge. I. INCHOATIVE, and 1) gener. to come to know, 'become acquainted with,' from observation of things, Lu. i. 4, βλεπὺντες τὴν ἀσφάλειαν. Acts xxii. 24, al. Sept. & Class.; with acc. of pers. Matt. xi. 27, ἐπ. τὸν Υἱὸν—τὸν Πατέρα. So with ἀπό τινος, 'to know from or by a thing,' Matt. vii. 16. 2) to ascertain from observation, foll. by ὅτι, Lu. vii. 37, ἐπιγνοῦσα ὅτι ἀνάκειται, and xxiii. 7. Acts xix. 34. xxii. 29; absol. ix. 30. 3) in the sense to perceive, be well aware of, with acc. Lu. v. 22, ἐπιγνοῦς τοὺς διαλογισμοὺς αὐ. Mk. v. 30; foll. by ὅτι, Mk. ii. 8. Lu. i. 22. 4) to recognise, i. e. to know by sight, and perceive a person or thing to be one whom we have before seen; of persons, Matt. xxiv. 35. Mk. vi. 33, 54. Lu. xxiv. 16, 31. Acts iii. 10. iv. 13; of things, Acts xii. 14, ἐπ. τὴν φωνὴν τινος, and xxvii. 39, τὴν γῆν. Sept. and Class. —II. in a COMPLETIVE sense, to have a full knowledge of, &c. 1) gener. and foll. by acc. of thing, Rom. i. 32, τὸ δικάϊωμα τοῦ Θεοῦ ἐπιγινώσκεις. Col. i. 6; by acc. of pers. 2 Cor. xiii. 5; absol. Acts xxv. 10; pass. 1 Cor. xiii. 12, καὶ ἐπεγνώσθην. 2) spec. in the sense to acknowledge, as being what one is or professes to be, Matt. xvii. 12, Ἥλίας ἦδη ἦλθε, καὶ οὐκ ἐπίγνωσαν αὐτόν. 2 Cor. i. 14; so of things,

doctrines, an epistle, &c. v. 13. 3) from the Hebr., & with the idea of good-will, to know and APPROVE, acknowledge and care for, cherish, foll. by acc. 1 Cor. xvi. 18, ἐπιγινώσκετε οὖν τοὺς ποιούτους, and Sept. Numb. xvi. 5.

Ἐπιγινώσκει, εως, ἡ, corresponds to Lat. cognitio, denoting I. SUBJECTIVELY, the act of coming to a full knowledge of any thing, and its results, acknowledgment, e. gr. τῆς ἀληθείας, 1 Tim. ii. 4. 2 Tim. ii. 25. iii. 7. Tit. i. 1; ἀγαθοῦ, Philem. 6; τοῦ Κυρίου, 2 Pet. i. 3. ii. 20; ἀμαρτίας, Rom. iii. 20, & Class.—II. OBJECTIVELY, the knowledge so acquired, full knowledge; said in N. T. of what is known in Scripture of God, Christ, divine things, &c. Rom. i. 28, τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, and x. 2. Eph. i. 17. iv. 13. Phil. i. 9. Col. i. 9. ii. 2. iii. 10. 2 Pet. i. 2, 8.

Ἐπιγραφή, ἡς, ἡ, (ἐπιγράφω,) a superscription or inscription, e. gr. on a coin, Matt. xxii. 20. Mk. xii. 16. Lu. xx. 24. Also that placed on the breast, or over the head of a criminal about to be executed, stating his name and crime, Mk. xv. 26. Lu. xxviii. 38.

Ἐπιγράφω, f. ψω, I. prop. to graze, wound slightly, as Hom. Il. xi. 388, to make a mark on, as vii. 187, to grave upon, inscribe with a stylus; espec. said of a public inscription, Mk. xv. 26. Acts xvii. 38. Rev. xxi. 12. Sept. and Class.—II. fig. to impress deeply on the heart, Heb. viii. 10, ἐπὶ καρδίας αὐτῶν ἐπιγράψω [νόμους μου], and x. 16. So Prov. vii. 3, ἐπίγραφον [λόγους] ἐπὶ τῷ πλάτος τῆς καρδίας σου. Æschyl. Prom. 791, ἦν ἰγγραφοῦ σου μνήμοισιν δέλτοισι φρενῶν.

Ἐπιδείκνυμι, f. δείξω, to show to any one, exhibit, I. PROP. to show for observation, Matt. xxii. 19, ἐπιδείξατέ μοι τὸ νόμισμα. Lu. xx. 24. Mid. Acts ix. 39, ἐπιδεικνύμεναι χιτῶνας. Lu. xvii. 14, ἐπιδ. εαυτοὺς τοῖς ἱερεύσι, & Class. So of deeds, as miracles, &c. to show forth, Matt. xvi. 1, and Class. Also, to point out to any one, for observation, Matt. xxiv. 1, ἐπ. αὐτῷ τὰς οἰκοδομὰς, and Class.—II. FIG. to show, and by impl. makes appear, by arguments, &c., to prove to be so or so, Heb. vi. 17. Acts xviii. 28, & Class.

Ἐπιδέχομαι, f. δίξομαι, depon. mid. to receive to oneself; and by impl. to admit to hospitality, &c. trans. 1) prop. 3 John 10. 1 Macc. xii. 8, ἐπ. τοὺς ἀδελφούς. Pol. xxii. 1, 3. 2) fig. of a teacher, to admit, assent to, approve, 3 John 9, οὐκ ἐπιδέχεται ἡμᾶς: of things, admit, embrace, Eccclus. li. 26. Pol. vi. 24, 7.

Ἐπιδημέω, f. ἥσω, (ἐπὶ, δῆμος,) prop. and in Class. to reside among one's

own people, or *at home*, as opp. to ἀποδημῶ. Xen. Cyr. vii. 5, 7. Thuc. i. 1, 30; in N. T. *to come among any people as a stranger*, to sojourn among them; intrans. Acts ii. 10, οἱ ἐπιδημούντες Ῥωμαῖοι, 'the Romans resident at Jerusalem,' and xvii. 21, οἱ ἐπιδημούντες ξένοι, 'the sojourning foreigners' in Athens. So Xen. Mem. i. 2, 61, τοὺς ἐπιδημούντας ἐν Λακεδ. ξένους. So Theophr. Eth. Ch. 3, says of Athens, πολλοὶ ἐπιδημοῦσι ξένοι.

Ἐπιδιατάσσομαι, f. ἔσμαι, prop. *to arrange further*, 'to issue other and further directions,' fig. Gal. iii. 15, where see my note.

Ἐπιδίδωμι, f. δώσω, in Class. *to give to*, in addition, Hom. II. xxiii. 559. In N. T. *to give or reach forth any thing, to deliver over, put into any one's hands*, I. PROP. & GENER. Matt. vii. 9, μὴ λιθὸν ἐπιδώσει αὐτῷ; Lu. xi. 11, sqq. iv. 17, ἐπέδωκε αὐτῷ βιβλίον, et al. In Class. *to deliver*, as said of a letter.—II. FIG. *to give over, commit*, as a ship to the wind, Acts xxvii. 15, ἐπιδόντες (τὸ πλοῖον τῷ ἀνέμῳ) ἐφερόμεθα.

Ἐπιδιορθόω, f. ὠσω, prop. 'to put further to rights what has been wrong,' but partly righted. In N. T. only mid. in Tit. i. 5, τὰ λείποντα ἐπιδιορθώσῃ. And so Philo, t. ii. 534, περὶ τῆς τῶν λείποντων ἐπιδιορθώσεως.

Ἐπιδύω, f. δύσω, (δύω, or δύνω,) *to go down*, as said of the sun, *to set upon* or during any thing, ἐπὶ τινι, Eph. iv. 26. Sept. Deut. xxiv. 17, ἐπιδύσεται ὁ ἥλιος ἐπ' αὐτῷ scil. μισθῷ, i. e. unpaid. Ex. xxii. 3, εἰάν δὲ ἀνατελεῖ ὁ ἥλιος ἐπ' αὐτῷ. Philo, t. ii. 324, μὴ ἐπιδυέτω ὁ ἥλιος τοῖς ἀνεσχολοπισμένοις.

Ἐπεικεία, as, ἡ, (ἐπεικής,) prop. *moderation, propriety*. In N. T. and later writers, *clemency, humanity*, Acts xxiv. 1. 2 Cor. x. 1, at least as the word is there explained by the Commentators. See, however, my notes.

Ἐπεικής, εὖος, ὁ, ἡ, adj. fr. ἐπὶ and εἴκω, *to yield*. The primary signification is 1) *yielding to any person or feeling, pliable, mild, gentle, forbearing*, as in 1 Tim. iii. 3. Tit. iii. 2. Ja. iii. 17. 1 Pet. ii. 18. Sept. & Class. So Aristot. defines τὸ ἐπεικές, as τὸ δίκαιον οὐ κατὰ τὸν νόμον, ἀλλὰ ἐπανόρθωμα τοῦ νομίμου δίκαιον. 2) by a metaphor taken from a garment, which *yields to the shape of the body*, and, as we say, *fits it*; it means, *fitting, suitable, and proper*, as said of things; and *decorous, respectable*, as said of persons. See my note on Thuc. viii. 93. In like manner, ἐπιτεθῆς (from ἐπὶ & τείχω, *to stretch*), means lit. *stretched over*, so as to fit any thing, and fig. *fitting, meet, suitable*, &c.

Hence τὸ ἐπεικές, *propriety* and *probit*; Phil. iv. 5. Such, at least, is the sense assigned by the recent Commentators in general. But though this be a sense found in the purest writers, yet it does not suit the context; which, as I have shown in my note there, rather requires that a *modestia*, meaning what the Greek philosophers denote by μετριοπάθεια, which of course, includes the sense *gentleness*, or *forbearance*, on which latter see my note on Thuc. i. 76.

Ἐπιζητέω, f. ἤσω, in Class. *to seek after, look for*; in N. T. I. *to seek for any person lost*, Acts xii. 19, ἐπιζητήσας αὐτόν, καὶ μὴ εὑρόν, &c. Sept. Eccles. vii. 28, and Class.; in the sense *to seek at the hands of any one, to require*, Matt. xii. 39, σημείον ἐπ. and xvi. 4. Mk. viii. 12. Lu. xi. 29. Phil. iv. 17, τὸ δόμα. Acts xix. 39, τί περὶ ἐτέρων, and later Greek writers.—II. *to seek after any thing, to long for it*, Matt. vi. 32, ταῦτα τὰ ἔσθ' ἐπιζητεῖ. Lu. xii. 30. Rom. xi. 7. Phil. iv. 17. Heb. xi. 14, al.

Ἐπιθανάτιος, ου, ὁ, ἡ, adj. *doomed to death*, as condemned criminals, 1 Cor. iv. 9, where see my note. Dion. Hal. Ant. vii. 35.

Ἐπιθέσις, εως, ἡ, (ἐπιτίθημι,) *a laying hands on any pers. or thing, for any purpose, good or evil*. In N. T. applied only *to the imposition of hands*, as a rite used among the Jews, when blessing was bestowed, and divine assistance imparted; (see Gen. xlviii. 14. 2 K. v. 11,) and employed by the Apostles in ordaining ministers to the Church, or imparting the extraordinary graces of the Holy Spirit, Acts viii. 18. 1 Tim. iv. 14. 2 Tim. i. 6. Heb. vi. 2.

Ἐπιθυμέω, f. ἤσω, (ἐπι, θυμός,) *gener.* & in Class. *to set one's heart upon, desire earnestly*, trans. in N. T., and denoting, I. *to desire*, in a good sense, Matt. xiii. 17. Lu. xxii. 15. 1 Tim. iii. 1. Heb. vi. 11. 1 Pet. i. 12, and Class.—II. *to desire*, in a middle or indifferent sense, *to crave*, Lu. xvi. 21. xvii. 22. Gal. v. 17. Rev. ix. 6. Theoc. xiv. 57.—III. *to desire*, in a bad sense, *to covet*, Matt. v. 28. Rom. vii. 7. xiii. 9. 1 Cor. x. 6. Ja. iv. 2, and Class.

Ἐπιθυμητής, ου, ὁ, *one who eagerly longs after any thing*, 1 Cor. x. 6, ἐπιθυμηταὶ κακῶν. Sept., Jos., and lat. Class.

Ἐπιθυμία, as, ἡ, *eager desire, longing*. I. gener. and in a good sense, Lu. xxii. 15. Phil. i. 23. 1 Thess. ii. 17. (In a middle sense, Rev. xviii. 14. Sept. & Class.)—II. in a bad sense, *inordinate desire, lust*, espec. on sensual objects, *pleasure gener.* &c. 1) gener. Mk. iv. 19. Rom. vi. 12. vii. 7. Col. iii. 5. 1 Tim. vi. 9. 2 Tim. iii. 6.

iv. 3. Tit. iii. 3. Ja. i. 14. 2 Pet. iii. 3. Jude 16, 18. So *ἐπιθυμίαι σαρκός*, *carnal lusts*, Gal. v. 16, 24. Eph. ii. 3. 2 Pet. ii. 18. 1 John ii. 16. *ἐκ. σαρκικαί*, 1 Pet. ii. 11. *ἐκ. κοσμικαί*, Tit. ii. 12. *ἐκ. τῶν ὀφθαλμῶν*, 1 John ii. 16. *ἐκ. μiasμοῦ*, *polluted desires*, 2 Pet. ii. 10. *αἱ ἐπιθυμίαι τῆς ἀπάτης*, *deceitful lusts*, Eph. iv. 22. *αἱ ἐκ. νεότη.*, *youthful lusts*, 2 Tim. ii. 22, and Class. 2) said of impure desire, *lewdness*, Rom. i. 24. 1 Th. iv. 5; or by meton. *the object thus lusted after*, John viii. 44. 1 John ii. 17. Sept. in Dan. xi. 37.

*Ἐπικαθίζω*, *f. ἴσω*, *to cause to sit upon, to seat upon*, trans. Matt. xxi. 7, in text rec.; though other copies have *ἐπεκάθισαν*, intrans. *sate on*, as Sept. Gen. xxii. 34. Lev. xv. 20.

*Ἐπικαλέω*, *f. ἴσω*, gener. in Class. *to call upon* in any way, or for any purpose. In N. T. only used in mid. I. *TO CALL UPON* to oneself, to call upon for aid in one's behalf, *to invoke*, trans. 1) prop. of invocation addressed in prayer to Christ for aid, Acts vii. 59, Στ. *ἐπικαλούμενον (τὸν Κύριον) καὶ λέγοντα*, Sept. 1 Sam. xii. 17, sq. 2 Sam. xxii. 7, and so in Class. *ἐπ. τὸν Θεόν*, or *τοὺς θεούς*. Hence, gener. *to pray to*, as said of God, Rom. x. 12, 14. 2 Tim. ii. 22; or *τὸ ὄνομα Κυρίου*, Acts ii. 21. ix. 14. Rom. x. 13, & oft. in Sept. As said of Christ, 1 Cor. i. 2 Acts ix. 21. xxii. 16; espec. in adjurations, imprecations, &c., *to invoke* as a witness, 2 Cor. i. 23, and Class. 2) in a judicial sense, *to invoke by appeal* to another and higher tribunal or judge, Acts xv. 11, 12, 21, 25. xxvi. 32. xxviii. 19. Plut. Marc. 2. Cæs. 4.—II. *to call or name* in addition, *TO SURNAME*, Matt. x. 25. Sept. Num. xxi. 3. Judg. vi. 32. So mid. 1 Pet. i. 17. Elsewhere only pass. *to be surnamed*, 1) prop. Matt. x. 3, *ὁ ἐπικληθεὶς Θ.* Lu. xii. 3, et al. sæpe. Sept. and Class. 2) from the Heb. Ja. ii. 7, and Acts xv. 17, *ἐφ' οὗ ἐπικέκληται τὸ ὄνομά μου*, i. e. 'who are called (or surnamed) by my name;' implying property, relation, &c. Baruch ii. 16.

*Ἐπικάλυμμα*, *ατος, τὸ*, (*ἐπικαλύπτω*), *pr. a covering* thrown over any thing; and fig. *a cloak* to hide one's real designs, *a pretext*, 1 Pet. ii. 16, *ἐ. τῆς κακίας*. So Menand. frag. p. 30, *πλούτος δὲ πολλῶν ἐπικάλυμ' ἴστίν*. But the Class. elsewhere *προκάλυμμα*, or *παρακάλυμμα*.

*Ἐπικαλύπτω*, *f. ψω*, prop. and lit. *to cover up* by placing any thing upon. In N. T. fig. *to cover over*; as said of sins, to put out of sight, *pardón*, Rom. iv. 7.

*Ἐπικατ' ἄρατος*, *ου, ὁ, ἡ*, adj. prop. one upon whom a curse rests, *accursed*, *obominable*, John vii. 49. Gal. iii. 10, 13. Wind. iii. 13. xiv. 8.

*Ἐπικείμεαι*, *f. κείσομαι*, gener. *to lie or be laid upon, to rest upon*, in any way. In N. T. used I. PROP. foll. by *ἐπὶ τινι*, John xi. 38, *λίθος ἐπείκειτο ἐπ' αὐτῷ*, absol. John xxi. 9, and Class. Metaph. *to be imposed upon*, as necessity, 1 Cor. ix. 16. Thuc. viii. 15; or as a law, Heb. ix. 10.—II. by IMPL. *to lie heavy upon, to press upon*, Lu. v. 1, *ὄχλον ἐπικ. αὐτῷ*: of a tempest, Acts xxvii. 20, and Plut. *χειμῶνος ἐπικείμενον*. So *incumbo* in Latin, as Virg. Georg. ii. 311, *tempestas incubuit silvis*; fig. *to press, to be urgent on*, (i. e. with entreaties, &c.) Lu. xxiii. 23. Jos. Ant. xviii. 6, 6. xx. 5, 3, and Class.

*Ἐπικουρία*, *ας, ἡ*, (*ἐπικουρος*), *assistance, help*, Acts xxvi. 22, *ἐπικουρίας τυχών*. The phrase is oft. used by Polyb.

*Ἐπικρινῶ*, *f. νῶ*, prop. *to judge upon*, i. e. *to confirm or ratify* by a later judgment, Class. In N. T. *to give judgment upon, to adjudge, decree*, Lu. xxiii. 24, *ἐ. γανίσθαι τὸ αἴτημα αὐτῶν*.

*Ἐπιλαμβάνω*, *f. λήσσομαι*, gener. *to lay or take hold of* in any way, or for any purpose; lit. *to take to oneself*; equiv. to *προσλαμβάνω* and Latin *adsumo*. In N. T. it occurs only in mid. *ἐπιλαμβάνομαι*, which means prop. *to take to oneself*, and appropriate to one's own use; but in N. T. the word has chiefly the sense *to lay or take hold of*, both prop. and fig. and with various shades of meaning. I. GENER. foll. by *τῆς χειρὸς*, *to take hold of by the hand*, Mk. viii. 23. Acts xxiii. 19. (fig. Heb. viii. 9.) Sept. and Class. With gen. of pers. expr. or impl. denoting that some part is laid hold of, either in order to lead or conduct, Lu. ix. 47. Acts xvii. 19. absol. ix. 27; or in order to succour, Matt. xiv. 31. Heb. ii. 16; espec. to heal, Lu. xiv. 4. Sept. & Class.—II. SPEC. with the idea of violence, *to lay hold of* in order to detain, 1) prop. *to apprehend*, as a prisoner, Lu. xxiii. 26. Acts xxi. 30, 33. absol. xvi. 19. xviii. 17. Sept. and Class. 2) fig. as said of language uttered, *to lay hold of* any one's words, in order to censure, Lu. xx. 20, *ἵνα ἐπιλ. αὐτοῦ λόγου*. Isocr. 223, *ἐπιλ. τῶν εἰρημένων*.—III. *to get hold of*, make oneself master of, Test. XII. Patr. p. 595, *τῶν ὑψηλῶν ἐπελαβόμεθα*, *panciscor*, 1 Tim. vi. 12, 19. Plato, p. 273, *γαλήνης ἐπιλ.* 425, *τοῦ βελτίστου*. 954, *μὴ ἐξίστω τοιοῦτου κτήματος ἐπιλαβίσθαι*.

*Ἐπιλανθάνω*, *f. λήσω*, *to cause another to be forgetful of*, mid. *ἐπιλανθάνομαι*, *to make oneself forgetful of* any person or thing. In N. T. it is used I. PROP. *to forget*, Matt. xvi. 5. Mk. xviii. 14, *ἐπελάθοντο ἄρτους λαβεῖν*. Ja. i. 24, *ἐκ. ὅποιος ἦν*. Sept. and Class. foll. by gen.—II. FIG. *not to mind or care for*; foll.



by gen. Heb. vi. 10, ἐπιλ. τοῦ ἔργου ὑμῶν. xiii. 2, 16; by acc. Phil. iii. 14, τὰ ὁπίσω ἐπιλ. Both constructions occur in the Sept. and Class. Pass. perf. part. Lu. xii. 6, ἐπιλελησμένον. Is. xxiii. 16. Wisd. ii. 4.

Ἐπιλέγω, f. ξω, prop. and gener. 'to say any thing in addition' to what has been already said, Herodot. ii. 156. In N. T. it signifies, I. to utter upon, or over, any one a name, to call or name, John v. 2, ἡ ἐπιλεγόμενη Ἑβρ. Βηθισδά, a Hebraism, with which I would compare (as coming near to it) the expression in Gen. ii. 20, ἐκάλεσεν Ἀδὰμ ὀνόματα πᾶσιν τοῖς κτήνεσι, lit. 'called names over,' graphicè, where ἐπέλεξεν would have as well expressed the sense; comp. Acts xix. 13, ὀνομάζειν ἐπὶ τοὺς ἔχοντας τὰ πνεύματα τὰ πονηρά. How often λέγειν and λέγεσθαι are in N. T. used for καλεῖν and καλεῖσθαι, espec. in proper names of persons, it is needless to remark. So Matt. ii. 23, αἰς πόλιν λεγομένην Ναζ. This graphic use seems to have given rise to the idiom in question.—II. from ἐπὶ, for, & λέγω, to choose, arises ἐπιλέγω, and in mid. ἐπιλέγομαι, to choose unto, for oneself, Acts xv. 40, ἐπιλεξάμενος Σ. So Sept. and Herodot. iii. 157.

Ἐπιλείπω, f. ψω, prop. to leave one at or during any thing, as we say, 'to leave any one in the lurch,' and hence, by impl. to fail any one, by being wanting to him in doing any thing, Hdot. vii. 21, πινόμενόν μιν ὕδωρ οὐκ ἐπέλιπε, and ii. 25. So Heb. xi. 32, ἐπιλείψει με διηγ. ὁ χρόνος.

Ἐπιλησμονή, ἥς, ἡ, (ἐπιλήσμων,) forgetfulness, Ja. i. 25, ἀκροατὴς ἐπιλησμονῆς, for ἀκρ. ἐπιλήσμων. Ecclus. xi. 27. Dio Cass. and elsewhere.

Ἐπίλοιπος, ου, ὁ, ἡ, adj. lit. remaining over and above to any one, 1 Pet. iv. 2, of time. So Isocr. p. 39, τὸν ἐπ. χρόνον.

Ἐπίλυσις, εως, ἡ, (ἐπιλύω,) prop. an untying of any knot, and metaph. solution of any difficulty, by explication, 2 Pet. i. 20, ἰδίᾳ ἐπιλύσεως, where see my note. Comp. Heliod. i. 18, ὀνειράτων ἐπίλυσις, and iv. 9, τῶν χρησθέντων ἐπ.

Ἐπιλύω, f. ύσω, prop. to untie a knot, lit. to loosen the strings at the knot; so Hdn. iv. 12, 14, ἄλλος ἐπιλύεται ἐπιστολάς, i.e. by untying the strings which bound them around. So Plut. Alex. 18, τὸν Ἄλ. ἀμχανοῦντα λύσαι, διατεμεῖν τῇ μαχαίρᾳ τὸ σῶμα. In N. T. fig. to solve a difficulty, by removing that which causes it, to explain, interpret, Mk. iv. 34. Sept. Gen. xli. 12, & Class. Also, fr. the adjunct, to determine upon, decide a doubtful question, Acts xix. 39, ἐπιλυθήσεται.

Ἐπιμαρτυρέω, f. ἥσω, to testify to, attestor, with acc. and infin. 1 Pet. v. 12, 'to call upon God to witness the truth of any assertion;' see my note on Thuc. ii. 74, 2.

Ἐπιμέλεια, ας, ἡ, (ἐπιμέλομαι,) gener. attention to any thing, or attendance on any person, espec. by care of his body, as to nursing, or even medical attendance. Thus Pollux, iv. 177, inserts among medical terms ἐπιμέλεια, κομιδή. And so Galen has the expression ἐπιμέλεια σώματος. In the former sense the word is to be taken at Acts xxvii. 3, ἐπιμελείας τυχεῖν, (with which compare Xen. Mem. iv. 8, 10, ἐπιμελείας τεύξομαι,) 'to receive the care and attention of his friends;' having probably suffered from sea-sickness, &c. So Schol. on Apollon. ii. 390, cited by Wetstein, ναυαγήσαντες ἔτυχον ἐπιμελείας παρὰ τῶν Ἑρ.

Ἐπιμέλομαι, or ἰομαι, f. ἥσομαι, to have care over, to take care of, foll. by gen. of pers.; as, for instance, of the sick, Lu. x. 34, sq.; the Church, 1 Tim. iii. 3. Sept. and Class.

Ἐπιμελῶς, adv. (ἐπιμελῆς,) carefully, assiduously, Lu. xv. 8. Sept. and Class.

Ἐπιμένω, f. νῶ, in Class. to remain upon or at, i. e. to remain at any place or state, or to continue [intent] on any action; in N. T. it is used I. PROP. of place, to continue here or there, foll. by αὐτοῦ, Acts xv. 34, xxi. 4; or with dat. 1 Cor. xvi. 8. Phil. i. 24; by acc. of time how long, Acts x. 48, xxi. 10, xxviii. 12, 14, & Class.: of person, in dat. Acts xviii. 14; or πρὸς with acc. 1 Cor. xvi. 7. Gal. i. 18, and Class.—II. FIG. 'to continue in any state of life or course of action,' to persevere in, foll. by dat. as τῇ πίστει, Col. i. 23. τῇ χάριτι, Acts xiii. 43. τῇ ἀμαρτίᾳ, Rom. vi. 1. xi. 22, sq. So 1 Tim. iv. 16, ἐπίμενε αὐτοῖς, i. e. in one's duties, Jos. and Class.; foll. by partic. pres. to continue in any action, Acts xii. 16, ἐπιμερούων. John viii. 7, ἐπ. ἐρωτῶντες. Phila. p. 197, ἀπειθῶν ἐπ.

Ἐπινεύω, f. νεύσω, prop. to nod or beckon to, Hom. II. ix. 616; also, by impl. to assent by a nod, Hom. II. ix. 528. In N. T. gener. to assent, consent, absol. Acts xviii. 20, οὐκ ἐπινεύσεν. 2 Macc. iv. 10, ἐπινεύσαντος δὲ τοῦ βασιλέως. Lucian, cited by Parkh. ἐπινεύεις δὲ ὁμοῦ.

Ἐπινόια, ας, ἡ, (ἐπινόεω, to turn the mind upon, to reflect,) prop. the act of thinking upon any thing; also, the mental image so formed in the mind, conception, cogitation, idea, as in Thuc. iii. 46. iv. 92, ἐς ἐπινόαν ἐλθεῖν: also, from the adjunct, the counsel or purpose then adopt-

ad Acts viii. 22, *εἰ ἄρα ἀφειθήσεται σοι ἡ καρδιά σου*. So Thuc. v. 8 *τὴν ἐπίνοιαν φράσαι*. Eurip. Phœn. 419. Joseph. Ant. v. 6, 2. The term is rarely used, as here, without adjunct, of an end purpose; yet an example occurs in Jos. de Vit. § 44. Wisd. xiv. 12. And so in our language we have *to think on*, for *to devise*. So Swift: 'Still the work was not complete, When Venus thought on a deceit.'

**Ἐπιorkiôw**, f. ἦσω, (ἐπιorkos,) *to forswear oneself, to swear falsely; or to violate one's oath, to commit perjury*, Matt. v. 33, and Class.

**Ἐπιorkos**, ου, ô, ἡ, (ἐπὶ, ôrkos,) prop. an adj. meaning 'frequently swearing,' and by impl. with levity and falsely. Hence, *perjured*, as here and Arist. Ran. 150, *ἐπιorkon ôrkon ômosa*. Generally, however, it is used as a subst. a *perjurer*. So Hesiod, D. 40, *τίκε πῆμ' ἐπιorkois*, and other writers downwards. So in I Tim. i. 10, *ψεύσταίς, ἐπιorkoίς*.

**Ἐπιourios**, ου, ô, ἡ, adj. A word found only in N. T. Matt. vi. 11. Lu. xi. 3, *τὸν ἄρτον ἡμῶν τὸν ἐπ.* and meaning either (deriving the word from ἐπιourisa, part. pres. of ἐπαιμι,) *to-morrow's bread*, 'bread for the coming day;' or rather, from ἐπὶ and οὐσία, *existence, bread*, (food,) for sustaining life, and by impl. sufficient food, *sustenance*.

**Ἐπιikptw**, f. πιsoûmai, prop. *to fall upon* in any way, as when things *fall foul* of each other, Æsch. Pers. 512, *ἰ' ἐπ' ἀλλήλοισι*: or when persons *fall upon*, *attack* each other; also, fig. of things, *to fall upon* any one, *to beset*. In N. T. it is used I. PROP. 1) *to throw oneself upon*, Acts xx. 10, *ἐπέπασιν αὐτόν*, i. e. his body; comp. I K. xvii. 21. 2 K. iv. 34, seq. Lu. xv. 20, *ἐπέπασιν ἐπὶ τὸν τράχηλον αὐτοῦ*, i. e. to embrace him, Acts xx. 37. Sept. Gen. xlv. 30. I. John xiii. 25, *ἐπιπessôn ἐπὶ τὸ στῆθος τοῦ 'I*. 2) in the sense *to rush against, to press upon*, Mk. iii. 10, *ὥστε ἐπιπikπτειν αὐτόν*: as Thuc. vii. 84, 3, *ἐπέπικπτον ἀλλήλοις, καὶ καταπάτουν*, sc. ἀλλήλους.—II. FIG. 1) of the *illapse* of the Holy Spirit, Acts x. 44, *ἐπέπess τὸ Πνεῦμα*. viii. 16. xi. 15. Ezek. xi. 5, *ἐπess ἐπ' ἐμέ πν. Κυρίου*. 2) *to fall upon*, *come over any one*, foll. by ἐπὶ with acc. of pers. as φόβος, Lu. i. 12. Acts xix. 17. Ex. xv. 16, *ἐκστασις*, Acts x. 10. Dan. x. 7. ἀγλὺς, Acts xiii. 11. *ὄνειδιςμοι*, Rom. xv. 3. And so in the Class. writers, *disease*, and whatever is calamitous in general, is said *to fall upon* any one, as in Thuc. iii. 82, *ἐπέπess πολλὰ καὶ χαλεπὰ ταῖς πόλεσι*.

**Ἐπιπλήssw**, f. ζω, prop. *to strike* i. e. to give blows, *upon* any person or thing, *to beat*, Hom. Il. x. 500, *ἰππους τόξω ἐπιπλήssων*. Hence, as reprehensions are the *verbera linguæ*, 'to chastise with words,' *to rebuke*; in which sense the word sometimes carries the acc. as in Hom. Il. xxiii. 580, and Plato, 269, B. 327, A.; but usually the dat. and so I Tim. v. 1, *πρισυτέρω μὴ ἐπιπλήssῃς*.

**Ἐπιποθέw**, f. ἦσω, (ἐπὶ, ποθέw, fr. πόθος,) prop. *to desire*, or *wish for above or besides*, Hdot. v. 93; but gener. *to desire earnestly, long for* any thing absent; and in N. T. where it is used of earnestly desiring, gener. both of things, as τὸ γὰρ, I Pet. ii. 2. Rom. i. 11. 2 Cor. v. 2. I Thess. iii. 6. 2 Tim. i. 4; and of persons, *to long after, to ardently love*, 2 Cor. ix. 14. Phil. i. 8. ii. 26. Diod. Sic. xvii. 101. The word often occurs in Sept., where it denotes vehement desire of, love for, any thing. Foll. by acc. of thing, governed by πρὸς, Ja. iv. 5, *πρὸς φθόνον ἐπιποθεῖ τὸ Πνεῦμα ὁ κατ. ἐν ἡμῖν*; where, though the construction is harsh, it is not unprecedented. So Ps. lxxxiii. 2. Sept. *ἐπιποθεῖ ἡ ψυχὴ μου εἰς τὰς αὐλὰς τοῦ Κυρίου*, and lxi. 1, *ὃν τρόπον ἐπιποθεῖ ἡ ἐλαφὸς ἐπὶ τὰς πηγὰς τῶν ὕδ.* οὕτω *ἐπιποθεῖ ἡ ψυχὴ μου πρὸς σε, ὁ Θεός*. and lxi. 10, *ἐπὶ ἄρπαγμα μὴ ἐπιποθεῖς*. Deut. xiii. 8, *οὐκ ἐπιποθήσεις ἐπ' αὐτόν*. I conj. αὐτόν. In all these passages it is not vehement desire for any thing present that is meant, but strong inclination towards any absent object; and in the passage of James, the inclination or tendency of the desire towards any thing; what in Latin is expressed by *ferri ad*. Comp. supra iii. 14—16, and the passage of Plutarch cited at δαιμονιώδης.

**Ἐπιπόθησις**, εως, ἡ, *fervent desire, strong affection for*, 2 Cor. vii. 7, 11. Ezek. xxiii. 11, Aq.

**Ἐπιπόθητος**, ου, ô, ἡ, adj. *fervently desired, longed for*, Phil. iv. 1.

**Ἐπιποθία**, as, ἡ, *earnest desire*, Rom. xv. 23.

**Ἐπιπορευόμαι**, f. εὔsoμαι, prop. *to go or come to any place*. In N. T. of persons, Lu. viii. 4, *τῶν κατὰ πόλιν ἐπιπορευομένων πρὸς αὐτόν*, as in Polyb. iv. 9, 2, *ἀθροισθέντων δὲ τῶν ἐν ἡλικίαις εἰς τὴν Μ. καὶ τῶν Μ. ἐπιπορευθέντων ἐπὶ τὸ πλῆθος*. In each passage the sense is *accedere ad*, *to repair or resort unto*; and in that of St. Luke, as we have not *πορευθέντων*, but *πορευομένων*, I would render, 'were resorting to him.' So, by a similar mode of expression, Mk. ii. 13. John x. 41. and 2 Chr. xi. 13, *καὶ οἱ ἱερεῖς—συνήχθησαν πρὸς αὐτόν ἐκ πάντων τῶν ὁρίων*.

Ἐπιρράπτω, f. ψω, to sew any material upon another, Mk. ii. 21, ἐπιβλημα—ἐπιρράπτει ἐπὶ ἱματίῳ παλ. Comp. Job xvi. 16, σάκκου ἔρραψαν (I conj. ἔρραψα) ἐπὶ βύρσῃ μου. Read, from the Alex. and other MSS. βύρση: and render, 'I have sewed sackcloth on my hide.'

Ἐπιρρίπτω, f. ψω, prop. to cast or throw upon, Lu. xix. 35, ἐπ. ἐτὰ ἱμάτια ἐπὶ τὸν πῶλον. Sept. Joseph. Bell. Jud. iv. 5, 3, κόνιν ἐπιρρίπτουν τοῖς σώμασι. Fig. said of care, 'thrown upon' or reposed on any one in full confidence, 1 Pet. v. 7, πᾶσαν τὴν μέριμναν ὑμῶν ἐπιρρίψαντες ἐπ' αὐτόν.

Ἐπίσημος, ου, ὁ, ἡ, adj. (ἐπὶ, σῆμα,) 1) lit. bearing a mark upon, signatus, something whereby any person or thing is distinguished from another. So the word is used of the insignia on a shield, or the insigne, ensign, on the head of a ship; also of the stamp or image of the sovereign on money. But in N. T. used only of persons, 1) notabilis, in a good sense, distinguished, eminent, Rom. xvi. 7. 3 Macc. vi. 1. Joseph. Bell. vi. 1, 8. Hdot. ii. 20. Thucyd. ii. 43. 2) notabilis, in a bad sense, notorious, Matt. xxvii. 16, δέσμιον ἐπ. Joseph. Ant. v. 7, 1, and later Class.

Ἐπισιτισμός, ου, ὁ, (ἐπισιτίζομαι, to provide oneself with eatables, Hdot. vii. 176. Thuc. vi. 94,) prop. the providing oneself with food, Xen. An. i. 5, 9, but gener. the provisions themselves, Lu. ix. 12, and Class.

Ἐπισκέπτομαι, f. ψομαι, depon. mid. gener. to look upon or at, for the purpose of observation or inspection. In N. T. used in two senses, I. to look at, in order to select, to look at for choice, as of persons for an office, Acts vi. 3, ἐπισκέψασθε ἄνδρας, &c. So Sept. in Judg. xv. 1. Xen. Cyr. v. 4, 10. Diod. Sic. 295.—II. to look upon or after, visit, for the purpose of comfort and aid, Matt. xxv. 36, 43. Ja. i. 27; as said of the sick and poor, Ecclus. vii. 35, and Class. Also applied, by Hebr., to God, who is said to visit men, to enquire into their condition, in order to afford them relief and aid; foll. by acc. either expr. as Lu. i. 68, 78. vii. 16. Heb. ii. 6; or impl. Acts xv. 14, ὁ Θεὸς ἐπεσκέψατο (scil. τὰ ἔθνη) λαβεῖν, &c. and Ecclus. xlv. 14.

Ἐπισκευάζω, f. άσω, (ἐπὶ, σκευάζω,) the primary signif. of the word is, 'to put all things in readiness unto,' or for any purpose; to furnish out every thing for it. Hence it is used of furnishing out or forth a feast, equipping and fitting out a ship; also, of equipping horses, as, for instance, with saddles, bridles, &c., espec. beasts of burden. So Xen. Hist. vii. 2, 18,

ἐπισκευασάμενοι ἐπιζύγια. Also, to load carts, Xen. Cyr. vii. 3, 1. And this, it may be observed, affords much countenance to the reading of not a few ancient MSS. and the Ed. Princ. in Acts xxi. 15, ἐπισκευασάμενοι ἀνεβαίνομεν εἰς Ἱερ., where the sense is, 'having made preparation for our journey,' lit. 'having loaded horses or carriages for our journey.' So Hesych. ἐπισκευασάμενοι' εὐτρεπισθίντες.

Ἐπισκηνόω, f. ώσω, lit. to pitch tent upon, or at a place, and gener. to take one's abode or sojourn there, Polyb. iv. 18, 8. 72, 1. In N. T. fig. of a spiritual influence descending from on high, and resting or abiding on any one, 2 Cor. xii. 9, ἐπ. ἐπ' ἐμέ.

Ἐπισκιάζω, f. άσω, (ἐπὶ, σκιάζω,) I. PROP. to cast a shadow upon, to overshadow; foll. by acc. Matt. xvii. 5. Lu. ix. 34; and dat. Mk. ix. 7. Acts v. 15. Sept. Ps. xci. 4.—II. FIG. said of a Divine power and influence, to as it were overshadow, by resting upon, and exerting its influence in, Lu. i. 35. Comp. ἐπισκηνόω in 2 Cor. xii. 9.

Ἐπισκοπέω, f. ήσω, (ἐπὶ, σκοπέω,) prop. to look upon, visit, as the sick; to inspect, examine what is done by others, to overlook, see that any thing is done. Hence in N. T. to look after, take care of, 1 Pet. v. 2, ἐπισκοποῦντες, scil. τὸ ποιῆναι. Also, with neg. μή τις, to see to, take heed lest, Heb. xii. 15, ἐπισκοποῦντες μή τις ὑστερῶν, &c. Xen. Lac. ii. 2.

Ἐπισκοπή, ης, ἡ, gener. visitation or care over, and inspection or charge of. In N. T. the word is used I. of the act of being visited or taken care of; and fig. said of God's gracious care and favour, Lu. xix. 44, τὸν καιρὸν τῆς ἐπισκοπῆς σου, i. e. 'the time when God was present to save and bless thee.' See Job xxix. 4. xxxiv. 9. Prov. xxix. 13. 3 Macc. v. 42. And so 1 Pet. ii. 12, ἐν ἡμέρᾳ ἐπισκοπῆς. Though some there explain, 'visitation for evil, avengement,' as often in Sept. and Apocr. So Synes. ap. St. Thes. ἐπισκοπή Θεοῦ, and Eurip. Iph. Taur. 1414, ἐπισκοπεῖν, 'to avenge.'—II. of the duty or charge of visiting and inspecting gener., Acts i. 20, τὴν ἐπισκοπὴν αὐτοῦ λαβεῖν ἕτερος, (so often in Sept.); and spec. of the office of an ἐπίσκοπος, 1 Tim. iii. 1, εἰ τις ἐπισκοπῆς ὀρέγεται, &c.

Ἐπίσκοπος, ου, ὁ, (ἐπισκέπτομαι,) in Class. an overseer, guardian, prefect, or governor, in various capacities, civil, but not military or religious; but in the Sept. an overseer, guardian, or governor, in civil, military, and espec. religious affairs. Hence it was used by the N. T. writers to designate an ecclesiastical functionary, who had

the spiritual oversight, either of a congregation of Christians worshipping in any place, or of a Church gener., consisting of several or many congregations: the pastors of which were, it would seem, originally called indifferently *πρεσβύτεροι*, (a term derived from the Jewish polity,) or *ἐπίσκοποι*, (from the Grecian,) i. e. overseers and caretakers of their flocks; espec. as the term *ἐπίσκ.* was well adapted to designate the pastoral duties. But soon afterwards, when it became necessary that one presbyter in each Church should take the charge of general inspection and government over the whole, the term *ἐπίσκοπος* was selected, as best adapted to designate the nature of the duties of such an officer; while *πρεσβ.* was confined to denote pastors generally. And not only was the term more appropriate, but as it was prob. borrowed immediately from the use in the Sept., so, in appropriating it as above, there might be allusion to a passage of Isaiah, lx. 17, Sept., where the prophet, foretelling the glory and felicity of the Church by the admission of the Gentiles, says, *καὶ ὥσω τοὺς ἄρχοντας σου ἐν ἐρήνῃ, καὶ τοὺς ἐπισκόπους σου ἐν δικαιοσύνῃ*. Here the idea of *ruling* is prominent. Before the term was so appropriated, the governing presbyter was, as we find from 1 Tim. v. 17, called *ὁ προϊστάμενος πρεσβύτερος*. See my note there, and those on Acts xi. 30. xx. 17. Phil. i. 1. Eph. iv. 11. In the first of the above senses, i. e. for *pastor*, it is used at Acts xx. 28, and Phil. i. 1; in the second, superintendent or bishop, at 1 Tim. iii. 2. Tit. i. 7. It is used *fig.* at 1 Pet. ii. 25, of Jesus Christ, as the great Care-taker of souls, who 'careth for us,' 1 Pet. v. 7.

*Ἐπισπάω*, f. *ἄσω*, prop. *to draw to*, as a door in shutting it, Xen. Hist. vi. 4, 36. In N. T. mid. *to draw upon or over*, 1 Cor. vii. 18, *μὴ ἐπισπάσθω*, 'let him become uncircumcised.' See my note.

*Ἐπίσταμαι*, f. *στήσομαι*, mid. form to *ἐπίστημι*, with *π* for *φ*. Ionic, and used to express the particular sense of *ἐπίσταμαι* τὸν νοῦν. Hence prop. *to fix one's mind upon* any thing or pers.; and hence, by impl., *to understand, know about* it. In N. T. I. *to have knowledge of*, *TO KNOW* a thing or person; the former, Acts xviii. 25, *ἐπιστάμενος μόνον τὸ βάπτισμα*. I. Ja. iv. 14; the latter in Acts xix. 15, *Παῦλον ἐπίσταμαι*: foll. by accus. and partic. Acts xxiv. 10, *ὄντα σε κριτὴν ἐγώ*. Foll. by *περὶ τούτων*, Acts xxvi. 26, and also by *ὡς, ὅτι, πῶς, or πού*, Sept. and Class.—II. *to understand*; foll. by acc. *οὐκ ἐπ. τί σὺ λέγεις*, Mk. xiv. 68. 1 Tim. vi. 4. Jude 10. Sept. and Class.

*Ἐπιστάτης*, ου, ὁ, (*ἐπίσταμαι*, to

set over,) prop. 'one set over others,' in the discharge of any business, civil or military. In N. T. *master*, for teacher, in Engl.; and applied only to Christ as a title of respect, and acknowledgment of authority, like that of *Rabbi*, Lu. v. 5. viii. 24. ix. 33, 49. xvii. 13.

*Ἐπιστέλλω*, f. *λῶ*, 'to send word to any one,' whether verbally, by message, or in writing, Thuc. vii. 14. In N. T. it means, I. 'to send word in writing,' *to write a letter to*, Heb. xiii. 22. Ælian, V. H. x. 20.—II. *to send word* (i. e. make one's will known) by letter, *give direction to* by letter, Acts xv. 20, *ἐπιστεῖλαι αὐτοῖς τοῦ ἀπέχεσθαι*, &c. And so Joseph. Ant. viii. 2, 7. Xen. Hist. i. 5, 2. Hdtian. i. 5, 2.

*Ἐπιστήμων*, ονος, ὁ, ἡ, (*ἐπίσταμαι*,) adj. prop. *knowing*, i. e. endued with knowledge, skilful in any art or science; mostly foll. by gen. of thing, but also absol. and gener. *intelligent*, and by impl. *prudent, discreet*, Ja. iii. 13, *τίς σοφός καὶ ἐπιστήμων ἐν ὑμῖν*; Ecclus. x. 25, *ἀνὴρ ἐπιστήμων οὐ γογγύσει*. The word often occurs in the Sept. united with *σοφός* or *συνετός*, and in Plato and Xenophon.

*Ἐπιστηρίζω*, f. *ίσω*, *to fix a thing firmly upon* its basis, or as leaning against something else, (nearly equiv. to *ἐπηρείδω*,) and in the pass. or mid. *to be supported, or to rest upon* another. In N. T. the act. alone occurs in a *fig. sense, to confirm, establish*, Acts xiv. 22, *τὰς ψυχὰς τῶν μαθητῶν ἐπ. xv. 32, 41. xviii. 23*; and *στηρίζω* often in N. T. signifies to confirm believers in their adherence to the Gospel, notwithstanding persecution and affliction.

*Ἐπιστολή*, ἡς, ἡ, (*ἐπιστέλλω*,) prop. 'intelligence sent, or orders communicated by letter;' and also the letter itself, as Acts xv. 30, and often in N. T. and sometimes in Sept. and Class. In Acts ix. 3, it signifies *a letter of authority, a dispatch*, and in 2 Cor. iii. 2, a letter of recommendation.

*Ἐπιστομίζω*, f. *ίσω*, (*ἐπὶ, στόμα*,) lit. *to put any thing upon the mouth*, as a bit in a horse's mouth, or a muzzle upon a dog; and *fig.* in N. T. *to put to silence*, Tit. i. 11, *οὐδὲ δεῖ ἐπιστομίζειν*. So Dem. 85, 4, *ἐπιστομίζειν τοὺς αὐτῷ ἀντιλέγοντας*. Aristoph. Eq. 845, *ἐπιστομίζειν*.

*Ἐπιστρέφω*, f. *ψω*, gener. act. with mid. signif. prop. *to turn upon, or towards*, Hom. Il. iii. 370. Soph. Tr. 566, or *fig. to turn one's attention* to any subject. Also act. with act. signif. *to turn any one back*

from one course to another, Thuc. ii. 90. Xen. Hist. vi. 4, 9, and Sept.; and fig. from error to truth, Lucian, Timon ii. 7, πολλοὺς αὐτῶν ἐπ. Plut. Alcib. ἐνίοις τὸ λεχθὲν ἐπίστρεψε. Hence in N. T. I. TRANS. to convert, in a spiritual sense, to turn to the service of the Lord, Lu. i. 16, πολλοὺς ἐπιστρέφει ἐπὶ Κύριον τὸν Θ. Sept. Ezra vi. 22, or 'to turn from error to truth,' Ja. v. 19, sq. ἐπιστρέψαι αὐτὸν scil. ἐπὶ τὴν ἀλήθειαν.—II. INTRANS. with εαυτὸν understood; and also in mid. to turn oneself towards or unto, 1) act. intrans. prop. Acts ix. 40, ἐπ. πρὸς τὸ σῶμα. Polyb. vii. 11, 4, and fig. ἐπιστρέφειν ἐπὶ τὸν Θεὸν or Κύριον, 'to turn to the service of the true God,' from paganism and idolatry, Acts ix. 35. xi. 21. xiv. 15. xv. 19. xxvi. 18, 20. 2 Cor. iii. 16. 1 Thess. i. 9. ἐπὶ τὸν ποιμένα, 1 Pet. ii. 25. Sept. 2) by impl. to abut upon or towards, Acts xvi. 18. Rev. i. 12. Sept. and Class. Hence, 3) to turn [back] upon, to return unto, prop. and with ὀπίσω, Mk. xiii. 16. Lu. xvii. 31. Ælian, V. H. i. 6; without ὀπίσω, Lu. viii. 55. With εἰς or ἐπὶ and acc. Matt. xii. 44. Lu. xvii. 4. Acts xv. 36. 2 Pet. ii. 22. Fig. as said of a return to good, to return, to be converted, absol. Matt. xiii. 15. Mk. iv. 12. Lu. xxii. 32. Acts iii. 19. xxviii. 27. Also, as said of a return to evil, 'to turn back to the commission of sin,' Gal. iv. 9, ἐπ. πάλιν ἐπὶ τὰ—πτωχὰ στοιχεῖα. 2 Pet. ii. 21, ἐπ. ἐκ τῆς ἐντολῆς, scil. ἐπὶ τὴν φθοράν.—III. MID. INTRANS. with aor. 2. pass. 1) to turn about upon or towards, Matt. ix. 22. ἐπιστραφεῖς, Mk. viii. 33. John xxi. 20. Sept. Apocr. and Class. 2) to turn back upon, to return unto, Matt. x. 13, ἡ εἰρήνη ὑμ. πρὸς ὑμᾶς ἐπιστραφήτω. Sept. and Plut. de Educ. 17, med. Fig. 'to return to the right path,' to be converted, John xii. 40, ἐπιστραφῶσι.

Ἐπιστροφή, ἥς, ἡ, prop. and in Class. a turning back from one thing to another, Pol. v. 72, 8. Thuc. ii. 90. iii. 71. In N. T. fig. conversion, by a turning back from paganism, or Judaism, to Christianity, Acts xv. 3; from paganism to Judaism, Eccclus. xviii. 21. Jos. Ant. ii. 14, 1.

Ἐπισυνάγω, f. ἄζω, prop. to lead or bring together, upon or to a place, to gather together to, trans. Matt. xxiii. 37. Mk. i. 33, et al. Sept. and Class.

Ἐπισυναγωγή, ἥς, ἡ, (ἐπισυνάγω,) a being gathered together, 2 Thess. ii. 1; an assembling together at one place, Heb. x. 25. In 2 Macc. ii. 7, 'an assembly.'

Ἐπισυντρέχω, to run together to any scene of action, or towards any person, Mk. ix. 25.

Ἐπισύστασις, εἰς, ἡ, (ἐπισυνίστασθαι, to come together to any place,) Acts xxiv. 12, ἐπ. ποιεῖν ὄχλου, to make a concourse, raise a tumult. So 1 Esdr. v. 73, ἐπισυστάσεις ποιούμενοι. The word also occurs in Num. xvi. 40. Jos. C. Ap. i. 20. Sext. Emp. Eth. 127. In 2 Cor. xi. 28, ἡ ἐπ. μου ἡ καθ' ἡμέραν, the meaning is either, 'the concourse of cares continually resting upon me,' or, 'the concourse of persons perpetually resorting to me.' So Cicero pro Archia, c. 6, has, in the same sense, the expression quotidianus hominum impetus. See, however, my note on the above passage.

Ἐπισφαλής, εἰς, ὁ, ἡ, (ἐπὶ, σφάλ-λεσθαι,) prop. and lit. 'near upon falling,' i. e. ready to fall, or slip from the hold; and metaph. insecure, dangerous, Acts xxvii. 9, ἐπισφαλοῦς τοῦ πλοῦς. Demosth. and the later writers.

Ἐπισχύω, f. ὑσω, (ἐπὶ, ἰσχύω,) I. TRANS. to strengthen, lit. to put strength upon. So Ps. lxxviii. 19, Sept. we have ἐθέμην βοήθειαν ἐπὶ δυνατόν. Xen. Ec. xi. 13, ἐπ. τὴν πόλιν.—II. INTRANS. to receive strength, be strong, Eccclus. xxix. 1, ἐπισχύων τῇ χειρὶ αὐτοῦ. 1 Macc. vi. 6. Hence, fig. to grow more vehement, Lu. xxiii. 5, ἐπίσχυον, λέγοντες.

Ἐπισωρεύω, f. εὔσω, prop. to heap up upon, i. e. more and more, trans. Plut. Pyrrh. 22, ἐπ. τοὺς νεκρούς. Athen. p. 123; metaph. to accumulate upon, as said of things, Artem. iii. 66, ὑποθήκας πρὸς τοῖς εἰρημένοις ἐπισωρεύσω. Plut. de Vit. Ær. Al. 6. In N. T. only used of persons, 2 Tim. iv. 3, ἐπ. διδασκάλους, 'accumulating teachers upon teachers.'

Ἐπιταγή, ἥς, ἡ, (ἐπιτάσσω,) an order or injunction, whether of God, as 2 Cor. viii. 8, or of Christ, 1 Cor. vii. 6, 25. And, as injunction implies earnestness and strictness, so in Tit. ii. 15, ἐλεγχε μετὰ πάσης ἐπιταγῆς, the meaning is, 'with strictness and severity.' At Rom. xvi. 26, and 1 Tim. i. 1, the term signifies decree, appointment, as also at Wisd. xiv. 16, and ordin. Polyb. xii. 4, 3. In Tit. i. 3, commanding authority.

Ἐπιτάσσω, f. ξω, (ἐπὶ, τάσσω, which see,) prop. to range in order, one row upon another, and in military affairs one rank of soldiers upon another, to range in ranks, by placing each in his station. Hence, from the adjunct, to give order to, to enjoin upon, charge, with dat. of pers. So in N. T. Mk. i. 27. ix. 25. Lu. iv. 36. Sept. and Class. Also foll. by dat. and infin. Mk. vi. 39. Lu. viii. 31, and Class.; by accus. and infin. Mk. vi. 27, ἐπτάζειν ἐνεχθῆναι τὴν κειφ. αὐτοῦ. Sept. & Class.

**Ἐπιτελέω**, *f. ἴσω*, to bring any thing to an end, to finish, accomplish. I. PROP. in act. sense, as said of any work, business, or course of action, Lu. xiii. 32. Rom. xv. 28. 2 Cor. vii. 1. viii. 6, 11. Phil. i. 6. Heb. viii. 5. ix. 6. Sept. and Class. In mid. to come to an end, finish, with dat. of manner, Gal. iii. 3, ἐναρξάμενοι πνεύματι, νῦν σαρκὶ ἐπιτελείσθε;—II. FIG. said of sufferings, &c. to go through, endure, in pass. 1 Pet. v. 9, ἐπιτελεῖσθαι, scil. τὰ παθήματα, with dat. of pers.

**Ἐπιτήδειος**, *a, ου*, adj. (from the gen. ἐπιτήδεος of the old adj. ἐπιτήδης, sitting,) prop. suited to, suitable, proper, Wisd. iv. 5. Xen. Cyr. i. 4, 17. Hence in N. T. by impl. needful, necessary, Ja. ii. 16, τὰ ἐπιτ. τοῦ σώματος, 'the necessities of life,' food and clothing, Xenoph. Theophr. and Æsch.

**Ἐπιτίθημι**, *f. θήσω*, to place, lay upon, trans. I. ACT. prop. and 1) gen. foll. by ἐπὶ and acc. Matt. xxiii. 4, φορτία ἐπὶ τοὺς ὄμους. Lu. xv. 5. Acts xv. 10, ἐπιθεῖναι ζυγὸν ἐπὶ τὸν τράχ. Matt. xxvii. 29. Mk. iv. 21. John ix. 15. Acts xv. 28, ἐπ. ὑμῖν βάρος. Lu. xxiii. 26, John xix. 2. Fig. of giving a name to, Mk. iii. 16, 17. Sept. in Dan. i. 7. v. 13. Jos. and Class. 2) spec. in the phrase ἐπιτίθεναι τὴν χεῖρα, or τὰς χεῖρας, to lay hands upon, as a symbol of healing power, foll. by ἐπὶ with acc. Matt. ix. 18. Mk. viii. 25, al.; foll. by dat. Mk. v. 23. vi. 5, al.; or for benediction, inauguration, &c. foll. by ἐπὶ with acc. Acts viii. 17; by dat. Acts vi. 6, where see my note, viii. 19. xiii. 3. xix. 6. 1 Tim. v. 22, al. 3) said of stripes, to lay on, inflict, πληγὰς ἐπ. Lu. x. 30. Acts xvi. 23. And so plagas imponere in Latin. 4) fig. of gifts, to load with, Acts xxviii. 10, ἀναγομένοις ἐτίθεντο τὰ πρὸς τὴν χρεῖαν. See Ruth iii. 15. Xen. Cyr. viii. 2, 4.—II. MID. to set oneself upon any one, to set upon, attack, with dat. Acts xviii. 10, οὐδεὶς ἐπιθήσεται σοι. Sept. Jos. and Class.—III. to put upon, add, foll. by πρὸς with acc. Rev. xxii. 18, ἐάν τις (λόγος) ἐπιτεθῇ πρὸς ταῦτα. Hom. II. vii. 364. Dem. 165, 2.

**Ἐπιτιμᾶω**, *f. ἴσω*, prop. to put a τιμή, value or price (see next word) upon any thing; and as that estimate is either favourable or the contrary, so ἐπιτιμᾶω may signify either to prize and honour, or to censure, criminate, and punish. The original and complete phrase was ἐπιτιμᾶν τί τινα, which often occurs in Plato, Xenophon, and other of the best writers. See Steph. Thes. and Lex. Plat. and Xen. From the notion of criminating and censuring springs that of rebuking,

found with the dat. only in Isocrat. and other writers, and often in the N. T.; e. gr. Mk. viii. 32, sq. x. 13. Lu. ix. 55. xvii. 3, et al. and Sept. Thus it is used for ἐπιπλήσσω. And as that word signifies both to rebuke or blame, and to punish, so ἐπιτιμᾶω means to punish, lit. ἔτρογare panam alicui, at Jude 9, ἐπιτιμῆσαι σοι Κύριος, sub. δίκην or τιμωρίαν. So Hdot. iv. 43, ἀνεσκολόπισε αὐτὸν, τὴν ἀρχαίην δίκην (αὐτῷ) ἐπιτιμῶν, and Jos. Ant. xviii. 4, 6, τιμωρίας ἐπιτίμα τοῖς ἀλοῦσιν. From the proper sense of rebuking springs a fig. one, found only in the Scriptural writers, and alone with dat. of thing, by which the inanimate object, as the wind, waves, Matt. viii. 26. Mk. iv. 39. Lu. viii. 24, the sea, Nah. i. 4. Ps. cvi. 9, is as it were personified, and its violence checked, since reproof and correction are supposed to check an evil doer. Comp. 2 Pet. ii. 16. Lastly, from the sense of rebuking springs that found, foll. by dat. in Matt. xvii. 18. Mk. i. 25. ix. 25. Lu. iv. 35, 41, and oft. in N. T. by which, together with the notion of rebuking, is united, and chiefly to be understood, that of strictly charging, whether to do or to forbear, any action.

**Ἐπιτιμία**, *as, ἡ*, (ἐπιτιμᾶω,) in Class. the τιμή or political honour pertaining to a citizen; but in N. T. said of the τιμή or estimate fixed by a judge, in the way of retribution, upon any wrong, i. e. penalty, punishment, 2 Cor. ii. 6. Wisd. iii. 10. The Class. writers use ἐπιτίμιον.

**Ἐπιτρέπω**, *f. ψω*, prop. to turn any thing upon or to any one; and hence by impl. to give it over to him, Hom. Od. ii. 226. Xen. An. vi. 1, 31. In N. T. to permit to any one the doing of any thing, Matt. viii. 21. Mk. v. 13, and oft.

**Ἐπιτροπή**, *ἡς, ἡ*, (ἐπιτρέπω,) a commission, charge, Acts xxvi. 12, and Lat. Class.

**Ἐπίτροπος**, *ου, ὁ*, (ἐπιτρέπω,) prop. one to whom a charge is committed, as steward, agent, &c. In N. T. it is used, 1) prop. Matt. xx. 8. Lu. viii. 3, ἐπιτρόπου Ἡρ. 'Herod's house-steward.' So Jos. Ant. xviii. 6, 6, mention is made of one Thaumastus as Agrippa's ἐπίτροπος τῆς οὐσίας. See Pa. cv. 21. See, however, my note on Lu. viii. 3. 2) equiv. to ὁ παιδαγωγός, a private tutor, or guardian of the morals of boys, Gal. iv. 2, and Class.

**Ἐπιτυγχάνω**, prop. to light upon, chance to meet with, Thuc. viii. 14. Also in archery, to hit a mark, and fig. to attain one's aim. In N. T. to obtain an object of desire, Heb. vi. 15, ἐπέτυχε τῆς

ἐπαγγελίας, and xi. 33, and Class. Absol. Rom. xi. 7. Ja. iv. 2. Thuc. vi. 38.

Ἐπιφαίνω, f. φανῶ, prop. *to cause to appear to, to show to any one; and fig. to display, evince*, 3 Macc. ii. 19, ἐπίφανον τὸ ἑλεός σου. Theogn. 359. Plut. Marc. 1. In N. T. we find both the act. form with εαυτὸν understood, and the pass. or mid. *to show oneself to, appear to*; and as said of light, *to shine upon*, intrans. I. prop. in act. pres. absol. Acts xxvii. 20, μήτε ἄστρων ἐπιφαινόντων: aor. 1. with dat. Lu. i. 79, ἀνατολὴ ἐξ ὕψους, ἐπιφάναι τοῖς ἐν σκότει. Ælian. V. H. xiii. 1, ἀπρ. ἐπέφηνε, ὥσπερ ἀστήρ.—II. fig. in aor. 2. pass. *to be conspicuous, manifest, to become known*, Tit. ii. 11, ἐπιφανῇ ἡ χάρις τοῦ Θεοῦ, and iii. 4, φιλανθρωπία ἐπέφανη.

Ἐπιφάνεια, ας, ἡ, (ἐπιφαίνω,) prop. *an appearing, or appearance*; espec. as said of the sun, moon, and stars; and, accordingly, suggesting the idea of *splendid appearance*. The word is used in 2 Macc. iii. 24. v. 4, et al. of *splendid celestial appearances* in aid of Israel; and in Jos. Ant. iii. 14, 4, of the pillar of fire. So, too, the Class. writers often use it of the appearance, on earth, in splendour, of some deity. Hence we see the fitness of its use in N. T. to denote the advent, or manifestation, of Christ (God-man) in the flesh, 2 Tim. i. 10; also, of his future advent in glory to judgment, 2 Thess. ii. 8. 1 Tim. vi. 14. 2 Tim. iv. 1, 8. Tit. ii. 13.

Ἐπιφανής, εὖς, ὁ, ἡ, adj. prop. *apparent, visible to*, Thuc. vii. 19, or *clear, manifest*, Xen. Mem. iii. 1, 10, and fig. *splendid, illustrious*, as said both of persons, Jos. Ant. v. 8, 2. Xen. Ag. iii. 2. Ælian. V. H. iii. 19, and things, as Pol. i. 36, 3. i. 78, 11. So Acts ii. 20, τὴν ἡμέραν Κυρίου τὴν μεγ. καὶ ἐπιφανῇ.

Ἐπιφαύω or Ἐπιφαύσκω, f. αὖσω, (φάνω, φάω,) prop. *to give light to*, as said of the rising and giving light of the heavenly luminaries, Sept. in Job xxv. 5. xxxi. 26. xli. 9. Orph. Hymn. xlix. 9. In N. T. fig. foll. by dat. of pers. *to enlighten*, i. e. to save and bless, Eph. v. 14, ἐπιφαύσει σοι ὁ Χριστός. Comp. Is. lx. 1—3, and espec. Ps. xviii. 27, 28, where, in antithesis with the words 'thou wilt save the afflicted people,' we have, 'thou wilt light my candle'; the Lord my God will enlighten my darkness, 'make my darkness light, i. e. convert my affliction into gladness, will save and bless me; darkness being a frequent emblem of sorrow and death, (comp. Ps. xiii. 3,) as light is of life and joy.

Ἐπιφέρω, f. οἶσω, gener. *to bring to, or bring upon any one*. In N. T. it is

used I. prop. in the sense *to bring to any person, foll. by ἐπι and accus.* Acts xix. 12. Jos. Ant. iv. 8, 22. Thuc. iv. 37.—II. *to superadd*, Phil. i. 16, οἰόμενοι θλίψιν ἐπιφέρειν τοῖς δεσμοῖς μου. So Philo, p. 1009, πῦρ ἐπιφέρων πυρί. Aristot. Rhet. iii. 6, fin. ἐκ τῶν στερήσεων γὰρ ἀποφέρουσι.—III. *to bring upon* (i. e. against) in a judicial sense, as *a charge, or accusation*, Acts xxv. 18, αἰτίαν. Thuc. iii. 46. v. 75. Jos. Ant. ii. 67. Jude 9, κρίσιν. Jos. Ant. iv. 8, 23. Hdian. iii. 8, 13. So of wrath or punishment, Rom. iii. 5, ἐπιφέρων ὀργήν. And so ἐπιφέρειν τὴν ποίνην, Jos. Ant. iii. 13. ἐπιφέρειν πλῆγὴν τινι, ii. 14, 2.

Ἐπιφωνέω, f. ἦσω, prop. *to cry out upon*, i. e. thereupon, Lu. xxiii. 21, or *to shout at, applaud*, absol. Acts xii. 22, δῆμος ἐπεφώνει. Esdr. ix. 47. 2 Macc. i. 23. Philo de Herod. Malig. 34. Foll. by dat. of pers. upon, for (i. e. against) whom the outcry is made, Acts xxii. 24, οὕτως ἐπεφώνουν αὐτῷ, 'so exclaimed against him.'

Ἐπιφώσκω, *to dawn upon*, (lit. to grow light upon,) intrans. Matt. xxviii. 1, τῇ ἐπιφωσκούσῃ, scil. ἡμέρᾳ. Lu. xxiii. 54, σάββ. ἐπέφωσκε. Diod. Sic. xiii. 18.

Ἐπιχειρέω, f. ἦσω, prop. *to lay hands upon*, Hom. Od. xxiv. 386. Now that may be either in the way of *laying hold of and seizing any thing, or putting the hand to any thing, and fig. of undertaking it*. So, foll. by infin. Lu. i. 1, ἐπεχειρήσαν ἀνατάξασθαι διήγησιν. And so Class.

Ἐπιχέω, f. αὔσω, *to pour upon any thing or person*, as water for washing, Hom. Od. i. 136. In N. T. of wine and oil upon wounds, Lu. x. 34.

Ἐπιχορηγέω, f. ἦσω, (ἐπι, χορ. from χορηγός, the person who supplied the expenses of the theatrical entertainments,) *to supply or furnish to*, trans. 2 Cor. ix. 10, ὁ ἐπιχορηγῶν σπέρμα τῷ σπείρουσι. Gal. iii. 5. 2 Pet. i. 5, 11. Mid. in a recipr. sense, *to supply and to one another, furnish mutual aid*, Col. ii. 19, τὸ σῶμα ἐπιχορηγούμενον καὶ συμβιβαζόμενον. Comp. Eph. iv. 16, where see my note.

Ἐπιχορηγία, ας, ἡ, (ἐπιχορηγίω,) *supply, aid*, Phil. i. 19. Eph. iv. 16, διὰ πάσης ἀφ᾽ ἧς τῆς ἐπιχορηγίας, 'through all the joints of supply,' i. e. which afford mutual aid.

Ἐπιχρίω, f. ἴσω, *to smear over*; said espec. of oil, but also as used of paint, *to daub*, and likewise as applied to any similar substance, as whitening, mud, or mortar, John ix. 6, ἐπέχρισε τὸν πηλὸν ἐπὶ

τοῖς ὀφθαλμοῖς, namely, as meant to suggest the idea of collyrium, or eye-salve.

**Ἐποικοδομέω**, f. ἴσω, (ἐπὶ, οἰκοδομῆς,) prop. to build upon any thing, as a foundation. In N. T. only fig. to build upon, said of Christian faith and life, as built upon the only foundation, Jesus Christ. So pass. foll. by ἐπὶ with dat. Eph. ii. 20, ἐποικοδομηθέντες ἐπὶ τῷ Σέμ. &c. Col. ii. 7, 'resting on Christ for better knowledge.' Act. foll. by acc. and ἐπὶ with acc. 1 Cor. iii. 12, 14. By impl. to build any one up further, i. e. in the faith, and upon Christ, Acts xx. 32, τῷ δυναμένῳ ἐποικοδομῆσαι, sc. ὑμᾶς. Jude 20, ἐποικοδομοῦ. εἰαντούς.

**Ἐποκίλλω**, f. ἐλῶ, (ἐπὶ, ὀκέλλω, equiv. to κέλλω,) to drive any thing upon, as a ship upon a shoal, when run aground, Acts xxvii. 41, ἐπ. τὴν ναῦν, and Class.

**Ἐπονομάζω**, f. ἄσω, (ἐπὶ, ὀνομάζω,) lit. to name upon, i. e. with allusion to some other name or circumstance, Sept. in Gen. iv. 17, 24, 25, al. In N. T. pass. to be named so or so in addition to some other name, to be also called, Rom. ii. 17, σὺ Ἰουδαῖος ἐπονομάζῃ. Pol. i. 29, 2. Xen. Oecon. vi. 17.

**Ἐποπτεύω**, f. σῶ, (from ἐπόπτης, which see,) to look at or behold attentively, contemplate closely, 1 Pet. ii. 12, ἐποπτεύσαντες, for εἰς ἐποπτεύσασαι, scil. τὰ κατὰ ὑμῶν ἔργα, denoting the full knowledge derived from close observation. The term is used foll. by τὰ ἔργα in Hom. Od. xvi. 140. Hesiod, Op. 765. And so 1 Pet. iii. 2, ἐποπτεύσαντες τὴν ἀγνὴν ἀναστροφὴν ὑμῶν.

**Ἐπόπτης**, ου, ὁ, (ἐπόπτομαι, f. to ἰφοράω,) prop. a *looker-on* or *spectator* of what is passing, 2 Macc. vii. 35, 3 Macc. ii. 21. Aesch. Prom. 299, πόνων—ἐπόπτης. Plato, p. 105, τοῖς ἐπόπταις τῶν ἀθροπύων. Thus it becomes equiv. to αἰτόπτης. So Plut. iii. 647, ἐπόπτας καὶ μάρτυρας. And such may be the import at 2 Pet. i. 16, ἐπόπται γεννηθέντες τῆς ἐκείνου μεγαλειότητος. But some stronger sense seems intended; and as those, who were admitted to a sight of the more secret mysteries of the pagan religion by the last initiation, were called ἐπόπται, as distinguished from the μυσταί, whether lower or higher, so the sense here is, 'admitted to the most intimate view and acquaintance with His majesty;' prob. with allusion to the august scene of the Transfiguration, Matt. xv. 5. Nor is this metaphorical sense unexampled: so Synes. παρ. νοῦς φιλόσοφος, ἐπόπτης ὦν τῶν ἀληθῶν; and Gregor. de Theolog. τοῦτο εἶδεν ἂν οἱ ἐγγυτέρω Θεοῦ, καὶ τῶν ἀντεγχεϊσάντων αὐτοῦ κριμάτων ἐπόπται καὶ θεωροί.

**Ἐπος**, εος, τό, (εἶπον, ἔπω,) prop. something spoken, a word, or speech; in N. T. occ. only in Heb. vii. 9, ὡς ἔπος εἰπεῖν, 'so to speak:' a form of expression frequent in the best Greek writers, (prob. founded on the phrase ἔπος εἰπεῖν, occ. in Homer,) where any thing is about to be said which might sound too bold, and require to be thus softened down.

**Ἐπουράνιος**, ἰον, ὁ, ἡ, adj. for phrase ὁ ἐπ' οὐρανῷ, prop. connected with heaven, heavenly; in N. T. said I. of PERSONS, 1) 'those who dwell in heaven,' Matt. xviii. 35, ὁ Πατήρ ὁ ἐπ. Phil. ii. 10, οἱ ἐπ. the angels. 2 Macc. iii. 39, and Class. 1) of those who come from heaven, 1 Cor. xv. 48, sq.—II. of THINGS, 1 Cor. xv. 40, σώματα ἐπουράνια, meaning the heavenly bodies, as the sun, moon, and stars. 1) as neut. plur. without subst. τὰ ἐπουράνια, the upper heavens, the abode of God and the angels, Eph. i. 20. ii. 6. iii. 10; also the lower heavens, the sky, the seat of evil spirits, Eph. vi. 12. 2) as said of the kingdom of heaven and whatever pertains to it, 2 Tim. iv. 18, or the calling thereto, Heb. iii. 1. vi. 4. viii. 5. ix. 23. xi. 16. xii. 22. Also τὰ ἐπουράνια, 'things pertaining to the kingdom of God,' Eph. i. 3, or gener. 'things spiritual,' John iii. 12.

**Ἐπτὰ**, οἱ, αἱ, τὰ, indecl. seven, Matt. xv. 34. Acts xx. 6, et al. The number seven was often used by the Jews as a round number, Matt. xii. 45. Lu. xi. 26, al. and oft. in O. T. Also as a sacred number of good omen, Acts vi. 3. Rev. i. 4, 12, 16, al. and oft. in O. T. And so among the Egyptians, Persians, and Arabians.

**Ἐπτάκις**, num. adv. seven times, put for an indef. round number, Matt. xviii. 21. Lu. xvii. 4, and Sept.

**Ἐπτακισχίλιοι**, αἱ, α, 7000, Rom. xi. 4.

**Ἐργάζομαι**, f. ἄσσομαι, dep. mid. (with perf. pass. ἐργασμαι as depon. in 2 John 8, but pass. in John iii. 21,) gener. to work, both intrans. and trans. I. INTRANS. and 1) prop. to work, labour, whether at one's trade, Matt. xxi. 28. Acts xviii. 3. 1 Cor. iv. 12. 1 Th. ii. 9. 2 Th. iii. 8, or gener. as Lu. xiii. 14. John ix. 4. 1 Cor. ix. 6. 1 Th. iv. 11. 2 Th. iii. 10, 11, 12. Sept. and Class. 2) fig. to do business, i. e. 'to trade or traffic,' Matt. xxv. 16, ἐργάσατο ἐν αὐτοῖς. Dem. 957, 27, ἐ. τινι. 3) met. to be active, exert one's powers and faculties, John v. 17, ὁ Πατήρ ἐργάζεται. Rom. iv. 4, τῷ δὲ ἐργαζομένῳ, and 5, τῷ δὲ μὴ ἐργ.—II. TRANS. to work, work out, produce, effect, 1) gener. of things wrought or performed, as miracles, John vi. 30, τί ἐργάζῃ; scil. σημεῖον, Acts xiii.



41, *ἔργον*: of sacred rites, τὰ ἱερὰ ἔργ. 1 Cor. ix. 13, 'to be employed about.' Comp. Hom. Od. v. 101, οἳ τε θεοῖσι ἱερὰ τε ῥέζουσι. So gener. of ἔργα τοῦ Θεοῦ, or τοῦ Κυρίου, John vi. 28. ix. 4. Eph. iv. 28. Col. iii. 23, al. or ἐν Κυρίῳ, i. e. in conformity to his will, John iii. 21. Sept. and Class. Also ἐργάζομαι ἔργον καλὸν εἰς τινα or ἐν τινι, Matt. xvi. 10. Mk. xiv. 6. 3 John 5; or κακόν τι, Rom. xiii. 10. Class. Fig. to work, i. e. habitually, practise good or evil, Matt. vii. 23. Acts x. 35. Rom. ii. 10. Ja. ii. 9. In Sept. and Class. it is only used of what is evil. 2) to work, i. e. to till, as said of ground, in Sept. Gen. ii. 5. Xen. Œcon. i. 8. Thuc. ii. 71, et al. In N. T. only fig. of the sea, as Rev. xviii. 17, οἱ ἐργαζόμενοι τὴν θάλασσαν, to ply it, i. e. follow nautical pursuits as an occupation. So Aristot. Probl. § 38, 2, τοὺς τὴν θάλασσαν ἐργαζομένους: also in Arrian, Appian, Plutarch, and other later writers. 3) used, by meton. of effect for cause, in the sense to work for and earn, John vi. 27, τὴν βρῶσιν ἔργ. Sept. and Class. e. gr. Hes. Oper. 43, βίον ἔργ. Hdor. i. 24, χρήματα ἔργ. Aor. 1. gener. 2 John 8.

Ἔργασία, ας, ἡ, (ἐργάζομαι.) I. prop. 'any labour undergone,' either in agriculture, Thuc. i. 139, or in the exercise of any handicraft, Hdor. Vit. Hom. 3; also, of any trade or occupation; but sometimes fig. 'labour or effort' gener. So Jos. Ant. iii. 1, 7, μὴ σὺν πόνῳ μηδ' ἐργασίᾳ. Hence it occurs in the phrase ἐργασίαν διδόναι, Lu. xii. 58, corresponding to Lat. dare operam, 'to do one's best' to bring any thing about.—II. 'the effect of any labour,' i. e. the practice or performance, whether of good, Plato, p. 404, et al. or of evil, Eph. iv. 19, εἰς ἐργασίαν ἀκαθαρσίας πάσης. Sept. 1 Chron. vi. 49, al. Æschin. Dial. ii. 36, πρὸς ἐργασίας πραγμάτων μοχθηρῶν. Plato, p. 404.—III. work, i. e. a trade or craft, Acts xix. 25. Sept. and Class.—IV. by meton. the gain accruing therefrom, Acts xvi. 16, 19. xix. 24, oft. in Class. Xen. Mem. iii. 10, 1.

Ἐργάτης, ου, ὁ, (ἐργάζομαι.) a labourer or workman; prop. in agriculture, but also in trade. I. gener. and prop. a labourer, i. e. an agricultural labourer, Matt. ix. 37, ὁ μὲν θείρισμός πολλός, οἱ δὲ ἐργάται ὀλίγοι, & ver. 38. x. 10. x. 1, 2, 8. Lu. x. 2. vii. 1. 1 Tim. v. 18. Ja. v. 4, and Class.; fig. of labourers in the work of the Gospel, teachers in the Church, 2 Tim. ii. 15, ἐργάτην ἀνεπ. So, with censure, 2 Cor. xi. 13. Phil. iii. 2. Hence, with gen. of thing, a worker, i. e. habitual doer, of any thing, Lu. xiii. 27, ἐργάται ὡς ἀδικίας. 1 Macc. iii. 6. In Class. the

word is used exclusively of good deeds, except in Menand. Hist. p. 145, ἔργον ἀνοσιῶν &c.—II. a workman, or artisan, Acts xix. 25, and oft. in Class.; gener. with a genit. denoting the kind of employment.

Ἔργον, ου, τὸ, (not of Gr. origin, but I believe from the Gothic weorcan, whence the Dutch werken, operari, agere, to DO,) lit. 'something done or to be done,' work in various senses, I. LABOUR, BUSINESS, Mk. xiii. 34, δοὺς ἐκάστῳ τὸ ἔργον αὐτοῦ. Eph. iv. 12, εἰς ἔργον διακονίας. 1 Tim. iii. 1. Sept. and Class.; of the work which Jesus Christ was sent to accomplish, John iv. 34. v. 20. ix. 4. xvi. 4. So τὸ ἔργον τοῦ Κυρίου, the Gospel-work, 1 Cor. xv. 58. xvi. 10. Phil. ii. 30. Also of this work as committed to apostles and teachers, 2 Tim. iv. 5, ἔργον ποιήσων εὐαγγελιστοῦ. Acts xiii. 2. xiv. 26; and fulfilled by them, Acts xv. 38. Phil. i. 22. It is likewise designated as τὸ ἔργον τοῦ Θεοῦ, i. e. 'which God requires,' 'duty towards God,' John vi. 28, sq. In the sense of undertaking, lit. 'work set about,' Acts v. 38. 2 Tim. iv. 18. Sept. in Deut. xv. 10. Job xxxiv. 21. Wisd. ii. 12.—II. work, i. e. DEED, ACTION; implying something already done, 1) gener. as ἔργον ἐργάζεσθαι, to do a deed, Acts xiii. 41; and so in the Class. 2) spec. of the 'mighty works' of Jesus, miracles, Matt. xi. 2. John vii. 3 & 21; or of God, Heb. iii. 9, εἶδον τὰ ἔργα μου. 3) where λόγος and ἔργον are opposed, Lu. xxiv. 19, δυνατὸς ἐν ἔργῳ καὶ ἐν λόγῳ. Acts vii. 22. Rom. xv. 18, et al. Ecc. iii. 8, and Class. 4) of the work of men, in reference to right and wrong, whether as judged by the moral law, or by the precepts of the Gospel; and that, either gener. as Matt. xxiii. 3, 5. John iii. 20, sq. Rom. ii. 6. iii. 27, et al. Sept.; or specially, either of good works gener. Rom. ii. 7. xiii. 3. Eph. ii. 10. 2 Thess. i. 17, et al., or of evil works, John iii. 19. Col. i. 21. Heb. vi. 1, et al. Moreover, there are found two phrases placed in contrast, τὰ ἔργα τοῦ νόμου, 'the works required by the Mosaic moral law,' Rom. ii. 15, where see my note, and ἔργον νόμου, 'conformable to the law,' Rom. iii. 20. Gal. ii. 16, though τὸν νόμον is often implied, Rom. iv. 2, et al. τὰ ἔργα τῆς πίστεως, 'works springing from faith, combined with faith,' 1 Thess. i. 3, where see my note, 2 Thess. i. 11; or with τῆς πίστεως impl. Heb. vi. 10. Ja. ii. 14, 17.—III. work, i. e. A THING WROUGHT, something made, as said of man, Acts vii. 41, ἐν τοῖς ἔργοις τῶν χειρῶν (idols), 1 Cor. iii. 13, seqq. ix. 1. Sept. and Class.; or created, as said of God, both gener. Acts xv. 18, γνωστὰ τῷ Θεῷ πάντα τὰ ἔργα αὐτοῦ. Rom. xiv. 20. Phil. i. 6. Heb. i. 10, et al.

Sept. and Hom. II. xix. 22; and spec. of work implying power, and put for *power*, *might*, John ix. 3, *ἵνα φανερωθῇ τὰ ἔργα τοῦ Θεοῦ ἐν αὐτῷ*.

*Ἐρεθίζω*, f. *ίσω*, (*ἐρίθω*, fr. the obsol. *ἐρέω*, to move or ply, whence *ἐρέσσω*, lit. to move, as Eurip. Iph. A. 138, *ἐρέσσω τὸν πῶδα*, and espec. to move the oars of a vessel, and fig. to excite.) The prim. idea seems to be, 'to excite to motion' any quiescent object; and sometimes it is used of 'urging forward' horses, Eurip. Rhes. 373; but chiefly of moving the passions of men, whether to sorrow, Hom. Od. iv. 813, or anger, TO EXASPERATE, *παροξύνω*, as oft. in the Class. So Col. iii. 21, *μὴ ἐρεθίζετε τὰ τέκνα ὑμῶν*. From the primary idea to excite to motion, springs that of exciting to action, found in 2 Cor. ix. 2, *ὁ ἐξ ὑμῶν ζῆλος ἠρέθισε τοὺς πλείονας*, 'hath impelled very many to contribute.' So Arr. Diss. Ep. ii. 23, 13, and Hom. Od. xix. 45, *ὄφρα κ' ἔτι δώμας καὶ μητέρα σὴν ἐρεθίζω*.

*Ἐρείδω*, f. *είσω*, prop. to fix firmly, place, or rest any thing or person upon something else, which may support it, Hom. II. xxii. 112. In N. T. with *ἐαυτὸν* und. to become fixed to any thing, to stick fast, as a ship on a sand bank, Acts xxvii. 41, *ἐρείσασα ἔμεινεν ἀσάλευτος*.

*Ἐρεύγομαι*, f. *ξομαι*, dep. mid. prop. to eject wind or matter from the stomach; or, as said of water, from a reservoir, to pour forth, gush; or fig. to eject loud sounds from the lungs, to bellow or roar, Theocr. Id. xiii. 58. Hom. II. xx. 403. and Sept. 1 Macc. iii. 4. Hence, in N. T. and Alexandrian Greek, to utter forth, to speak out, trans. Matt. xiii. 35, *ἐρεύξομαι κικρυμμένα*. Sept. in Ps. xix. 2.

*Ἐρευνάω*, f. *ήσω*, (*εἰρέω*), prop. to search for any one by tracking or tracing his footsteps. So Hom. Od. xix. 436, *ἵγη ἐρευνῶντες κύνας ἦισαν*, et al. Hence, to seek diligently for any thing, Hom. Od. xxii. 18, *τεύχε' ἐρευνάω*, or person, Eurip. Med. 1315. Xen. Cyr. i. 2, 12. Hence, as said of a thing, to make an exact scrutiny after, Pind. Nem. iii. 42, to investigate or explore it, espec. as to its nature, properties, &c. which are supposed to be hidden or obscure, Hdian. vii. 6, 12, *τὰ ἀπόρρητα ἠρευνάω*. So, fig. in John v. 39, *ἐρ. τὰς γραφάς*. vii. 52. *ἐρ. τὰς καρδίας*, Rom. viii. 27. *τὰ βάθη τοῦ Θεοῦ*, 1 Cor. ii. 10, where, however, it denotes, as in Rev. ii. 23, by meton. to be thoroughly acquainted with, as the result of full scrutiny, 1 Pet. i. 11, et Sept.

*Ἐρημία*, as, *ῆ*, (*ἐρημος*), prop. a desert, or uncultivated and uninhabited tract of land, Matt. xv. 33. Mk. viii. 4.

2 Cor. xi. 26. Heb. xi. 38. Sept. Joseph. and Class.

*Ἐρημος*, ου, ὁ, ῆ, adj. in Class. *desert*; and by impl. *vast*, &c. In N. T. I. as an ADJ. and used 1) of a region uninhabited and uncultivated, Matt. xiv. 13, *εἰς ἐρημον τόπον*. Mk. i. 35, et al. Sept. and Class. 2) in the sense *desolate*, *laid waste*, *deserted*, Matt. xxiii. 38. Lu. xiii. 35, *ὁ οἶκος ὑμῶν ἐρημος*. Acts i. 20. viii. 26. Sept. and Class. (of a city.) 3) of a female, destitute, i. e. of a husband, *solitary*, Gal. iv. 27, *πολλὰ τὰ τέκνα τῆς ἐρήμου*, Is. liv. 1. And so Hdot. viii. 65, *forsaken*, *abandoned by*. Eurip. Suppl. 1143, and Soph. (Ed. Col. 1719, *bereft of*. Plut. Cæs. 63, *living alone*.—II. as SUBST. *ἡ ἐρημος*, sc. *χώρα*, equiv. to *ἐρημία*, 'the desert,' meaning gener. an uninhabited and uncultivated tract of country, Matt. iii. 3. Mk. i. 3. Lu. iii. 4. John i. 23; also *αἱ ἐρημοί*, Lu. v. 16, et al. Also said of the *Desert of Judæa*, situate in the S. E. part of it, from the Jordan along the Dead Sea, Matt. iii. 1. Mk. i. 4. Lu. i. 80. iii. 2. In the above passages, however, it does not signify a country absolutely desert and uncultivated, but only one little cultivated, and thinly inhabited; comp. Josh. xv. 61, sq. and my Gr. Test. vol. i. p. 12. Of the desert, or mountainous region, where Christ was tempted, Matt. iv. 1. Mk. i. 12, sq. Lu. iv. 1; of a desert between the Mount of Olives and Jericho, Acts xxi. 38. John xi. 54; of the Arabian desert, between Mount Sinai and Palestine, John iii. 14. vi. 31, 49. Acts vii. 30, and seqq. 1 Cor. x. 5. Heb. iii. 8.

*Ἐρημόω*, f. *ώσω*, (*ἐρημος*), to lay waste, make desolate, trans. Sept. & Class. In N. T. only in pass. to be laid waste, made desolate, said both of things, as *βασιλεία*, Matt. xii. 25. Lu. xi. 17; *πόλις*, Rev. xviii. 19. Sept. *sæpe* and *Class. πλοῦτος*, to be destroyed, come to nought, Rev. xviii. 16; and of a person, Rev. xvii. 16, *ἡρμωμένην ποιήσουσι τὴν πόρνην*, 'shall make her desolate,' despoil her of her riches and power. So in Sept. foll. by *βασιλεῖς*, 2 Kings xix. 17. Is. xxxvii. 18. Plut. Vit. Alex. *σεαντὸν ἐρημοῖς*, 'become bereft of friends.'

*Ἐρήμωσις*, *εως*, *ῆ*, (*ἐρημόω*), a laying waste, desolation, Matt. xxiv. 15. Lu. xxi. 20. Mk. xiii. 14, *τὸ βδελύγμα τῆς ἐρ.* Sept. Jer. iv. 7. vii. 34. Arrian, E. Al. i. 9, 13.

*Ἐρίζω*, f. *ίσω*, (*ἔρις*), 1) to dispute, wrangle, Class. and Apocr. 2) by impl. to cry out, vociferate, as do persons when quarrelling, intrans. Matt. xii. 19, *οὐκ ἐρίσει, οὐδὲ κραυγάζει*. So at least the recent Expositors and Lexx. interpret, to make the sense correspond to the Hebr.

πῶς and Sept. *κεκράξεται*. But it is more probable that the Evangelist here chose to render *freely*, in order the better to characterize the Pharisees, whose disputatious spirit, in the words of a great poet, 'Loquacious, brawling, ever in the wrong,' is well known. Indeed, the best version will be, 'He shall not brawl, nor shall he even raise his voice.'

*Ἐριθεία*, ας, ἡ, (*ἐριθεύω*, to wrangle, fr. *ἐρέθω*, cogn. with *ἐρίζω*.) in the Class. writers, *zeal* in the service of a party, by solicitation, &c.; but in N. T. gener. *party-strife*, *rivalry*, Phil. i. 16. ii. 3. Ja. iii. 14, 16. Rom. ii. 8. plu. 2 Cor. xii. 20. Gal. v. 20. And so Aristot. Polit. v. 2 & 3, *μεταβάλλουσι δ' αἱ πολιτεῖαι καὶ ἀνευ στάσεως, διὰ τὰς ἐριθείας*.

*Ἐριον*, ου, τὸ, (dimin. fr. *ἔρος*, *εἶρος*.) wool, Heb. ix. 19. Rev. i. 14. Sept. and Class.

*Ἐρις*, ιδος, ἡ, (see supra at *ἐραθίζω*.) 1) prop. *strife*, *contention*, 1 Cor. i. 11. iii. 3. 2 Cor. xii. 20. Gal. v. 20. 1 Tim. vi. 4. Tit. iii. 9, and Class. 2) meton. *love of strife*, equiv. to *φιλονεικία*, Rom. i. 29. Phil. i. 15. Hdian. iii. 2, 13. On the distinction between this term, *ζῆλος*, and *διχοστασία*, see my note on 1 Cor. iii. 3.

*Ἐρίφιον*, ου, τὸ, (dim. of *ἐρίφος*.) a *kidling*, Matt. xxv. 33. Athenion ap. Athen. xiv. sub fin. p. 661, B. *ἐρίφιον ἐντάκερον, ἐμπνικτόν*.

*Ἐρίφος*, ου, ὁ, ἡ, a *kid*, prop. Lu. xv. 29. Sept. and Class. In Matt. xxv. 32, *ἀφοριεῖ αὐτοὺς—ὥσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβατα ἀπὸ τῶν ἐρίφων*, it must signify, from the antithesis, a *goat*; *young goats*, of course, being meant. That the word may have this sense, is plain from the circumstance that this was (as we learn from Hesychius) an appellation of Bacchus. Moreover, it is, I would say, required by the antithesis there with *sheep*, as in Ex. xii. 5. Lev. i. 10. So also in Hom. II. xxiv. 262, we have *ἀρνῶν ἢ δ' ἐρίφων ἐπιδήμιοι ἀρπακτῆρες*.

*Ἑρμηνεία*, ας, ἡ, (*ἐρμηνεύω*.) prop. *interpretation* or *explanation*, as 1 Cor. xiv. 26; but in 1 Cor. xii. 10, put meton. for the *faculty of interpretation*, considered as a spiritual gift. See my note in loc.

*Ἑρμηνεύω*, f. *εὔσω*, prop. *to interpret*, i. e. explain what is obscure. In N. T. *to translate* from one language to another; lit. *to make intelligible*, by translation, what would otherwise be unintelligible, John i. 39, 43. Sept. Ezra iv. 7. Xen. An. v. 4, 4.

*Ἑρπετὸν*, οὔ, τὸ, prop. neut. of adj. *έρπετός*, fr. *έρπω*, to creep, which occ. in Hom. Od. iv. 418; but, in use, a subst. neut. denoting 'a creeping animal,' a *rep-*

*tile*, Acts x. 12. xi. 6. Rom. i. 23. Ja. iii. 7. Sept. and Class.

*Ἐρυθρός*, α, ὄν, adj. (*ἐρεύθω*, to redd- den,) *red*. In N. T. only used of the Red Sea, Acts vii. 36. Heb. xi. 29; where see my notes.

*Ἐρχομαι*, f. *ἐλεύσομαι*, *to come* or *go*, *move* or *pass along*, intrans. in any direction whatever, as indicated by adjuncts, or suggested by the context. I. *TO GO*, with adjuncts implying motion from a place or person to another, John vi. 17, *ἤρχοντο πέραν τῆς θαλάσσης εἰς Κ.* xxi. 3. Heb. xi. 8; foll. by *ὁδόν*, *to go one's way*, Acts ix. 17. Xen. An. ii. 2, 10; by *ὁδὸν ἡμέρας*, accus. of distance, Lu. ii. 44. Xen. Anab. iii. 1, 5.—II. *TO COME*, with adjuncts implying motion *to* or *towards* any person or place, 1) prop. said of *pers.* both *absol.* as Matt. viii. 9. Mk. iv. 4. vi. 31. John i. 40. Acts v. 15, et *sæpe*, (on the phrase *ὁ ἐρχόμενος*, to denote the Messiah, see my note on Matt. xi. 3, and on the pleonasm of *ἐλθὼν* prefixed to verbs of motion, see on Matt. ii. 23,) and with adjuncts marking *object* or *purpose*, as Matt. ii. 2, *ἦλθομεν προσκυνῆσαι αὐτῷ*. Mk. ii. 17. Lu. iv. 34. John x. 10. xii. 9. Acts vii. 27, et al. With dat. of *pers.* either pleonastic, *in respect to*, *for*, or directly, for *πρὸς τινα*, Matt. xxi. 5. Rev. ii. 5, 16; also with dat. of *thing*, as manner or instrument, John xxi. 8; with adv. of place, Matt. viii. 29. Mk. v. 27. Lu. x. 1. John iv. 16, et al. Also constr. with prep. as *ἀπὸ* with gen. of place or person, *als* with acc. of place or purpose, *ἐκ* with gen. of place *whence*, *ἐπὶ* with gen. of thing; or with acc. of place, *upon* or *to which one comes*, Mk. vi. 53. Lu. xix. 5. xxiv. 1; with acc. of *object* or purpose, Matt. iii. 7. Acts xxiv. 8; *κατὰ* with accus. of object; *μετὰ* with acc. of person, *after*; *ὀπίσω* with gen. of person or of time; *παρὰ* with gen. of person or acc. of place; *πρὸς* with acc. of person or of thing. 2) in the sense *to come forth*, make one's appearance publicly, Matt. xi. 14, 19. Mk. ix. 11, sq. Gal. iii. 19. 2 Pet. iii. 3, et al. 3) in the sense *to come against* or *back*, *to return*, *absol.* Lu. xv. 30. xix. 13. John ix. 7. xxi. 22. Rom. ix. 9. 2 Thess. i. 10. Heb. xiii. 23. 4) metaph. of *pers.* foll. by *διὰ*, as *δι' ὑδατος καὶ αἵματος*, 1 John v. 6; by *εἰς*, as *εἰς ἑαυτὸν ἐλθὼν*, 'recovering his right mind,' Lu. xv. 17; *εἰς τὸ χειρὸν ἐλθοῦσα*, 'growing worse,' Mk. v. 26; *εἰς ἀπαιεγμὸν*, Acts xix. 27; *εἰς κρίσιν*, 'to be condemned,' John v. 24; *εἰς ἐπίγνωσιν*, 1 Tim. ii. 4. 2 Cor. xii. 14; *εἰς τὴν ὥραν ταύτην*, John xii. 27. 5) fig. said of *things*, as of *time*, *ἐλεύσονται ἡμέραι*, Matt. ix. 15; *ὅταν ἐλθῇ ἡ ὥρα*, John xvi.

4, et al.: of the kingdom of God as to come, or to be established, Matt. vi. 10. 1 Cor. xiii. 10; of things, good or evil, which come upon men, as peace or war, wrath or punishment, Matt. x. 13. John xviii. 4. Eph. v. 6, et al. Also of natural phenomena which occur, Matt. vii. 25, et al. So of a law which is said to come, i. e. to be announced; and of faith, to come abroad, be manifested, Gal. iii. 23.

Ἐρωτάω, f. ἴσω, (cogn. with ἔρομαι,) to ask or question, gener. foll. by acc. of pers. and also of thing, or other adjuncts. In N. T. it bears two acceptations, I. to ask, i. e. INTERROGATE, inquire of, with acc. of pers. Matt. xvi. 13, ἡρώτα τοὺς μαθητὰς αὐτοῦ, λέγων. John i. 19. xvi. 5. Sept. and Class.; foll. by acc. of person and thing, Matt. xxi. 24, ἐρωτήσω ὑμᾶς—λόγον ἑνα. Mk. iv. 10. Lu. xx. 3. Sept. and Class.; foll. by acc. of person and περὶ with gen. of thing, Lu. ix. 45. Sept. and Class. to propose questions. Absol. Lu. xxii. 68. Deut. xiii. 14, 2 Macc. vii. 2, and Class.—II. From the Hebr. to ask, i. e. TO REQUEST, entreat, beseech; foll. by acc. of pers. Matt. xv. 23, ἡρώτων αὐτόν, λέγοντες. Lu. xiv. 18, 19. John xii. 21. Phil. iv. 3. Joseph. Ant. v. 1, 14; by acc. of thing, ἐρ. τὰ πρὸς τὴν εἰρήνην, Lu. xiv. 32. Ps. cxvii. 6. Sept.; by acc. of pers. and prep. περὶ or πρὸς, to ask for, Lu. iv. 38. John xvi. 26. 2 Th. ii. 1; by acc. of pers. and ἵνα or ὅπως, Mk. vii. 26. Lu. vii. 36; or infin. aor. Lu. v. 3.

Ἐσθῆς, ἦτος, ἡ, (ἐννυμι, ἔσθην,) a garment, clothing, Lu. xxiii. 11.

Ἐσθήσις, εως, ἡ, a garment, raiment, Lu. xxiv. 4, ἐν ἐσθήσεσιν ἀστραπτούσαις. The word is rare, and, I believe, found nowhere else in the plural, since it only means clothing. A Classical writer would have written ἐσθήμασι.

Ἐσθίω, (ἔσθω, fr. ἔδω,) to take food, eat, I. gener. and absol. of persons, Matt. xii. 1. xiv. 21, et sæpe al. Sept. & Class.; foll. by μετὰ with gen. to take a meal with, Lu. vii. 36, and Sept.; with ἐνώπιόν τινος, Lu. xxiv. 43. Sept. 2 Sam. xi. 13.—II. with an adjunct of the object, i. e. the thing eaten. 1) foll. by gen. Lu. xv. 16, κεραιῶν ὧν ἔσθιον οἱ χοῖροι. 2) by ἐκ with gen. to eat of, i. e. part of, Lu. xxii. 16. John vi. 26, 50. 1 Cor. xi. 28. Rev. ii. 7. Sept. 3) foll. by ἀπὸ and gen. to eat of, i. e. a part of, Matt. xv. 27. Mk. vii. 28. Rev. ii. 7; foll. by acc. of the thing eaten both gener. Matt. xxvi. 17. Mk. xi. 14, and xiv. 12, 14, et al. sæpe, (prop. and fig. as 1 Cor. xi. 20. Rev. xvii. 16,) and spec. as in the phrase ἄρτον ἔσθιεν or φαγεῖν: to take food, or a

meal, Matt. xv. 2, et al. and Sept.; and fig. in Lu. xiv. 15; also, to eat, i. e. use as ordinary food, live upon, Mk. i. 6, ἐσθίων ἀκριδὰς καὶ μέλι ἄγριον, John vi. 31. Rom. xiv. 2, et al.—III. from the Hebr. in the phrase ἐσθίειν or φαγεῖν καὶ πινεῖν, used either absol. or with acc. in three senses, 1) simply to take a meal, Lu. x. 7. xvii. 8. Sept. 2) to live in the usual manner, Matt. xi. 18, μήτε ἐσθίωιν μήτε πίνωιν. Lu. vii. 33. 1 Cor. ix. 4. 3) by impl. to feast, Lu. xii. 19, φάγε, πίε, εὐφραίνου. 1 Cor. x. 7. xv. 32; with the idea of revelling, Matt. xxiv. 49. Lu. xii. 45. xvii. 27, sq. 1 Cor. xi. 22. Sept. 4) foll. by ἐνώπιόν τινος, and fig. denoting acquaintance; while ἐσθίειν καὶ πίνειν ἐπὶ τῆς τραπέζης τινός denotes the closest social intercourse and intimacy, Lu. xxii. 30.—IV. FIG. to devour, i. e. consume, as said of fire, Heb. x. 27; to eat into, as said of rust, Ja. v. 3.

Ἐσόπτρου, ου, τὸ, (ἐς, at, ὀπτεσθαι, to look,) occ. only twice in the N. T. Ja. i. 23, οἰκεν ἀνδρὶ κατανοοῦντι—ἐν ἐσόπτρῳ, and 1 Cor. xiii. 12, βλέπομεν δι' ἐσόπτρου ἐν αὐτίματι: in the former of which passages it means a mirror, such as those of the ancients, which were made of highly polished metal; see Exod. xxxviii. 8. Job xxxvii. 18, and espec. Jos. Ant. xii. 2, 9, οἱ δ' ἀργύρειοι (κρατῆρες) τῶν ἐσόπτρων τὴν λαμπρότητα πολὺ διαυγέστεροι γεγόνεισαν, ὥς τραυτίερας διὰ τούτων τὰς τῶν προσφερομένων ὀψεῖς ὁράσθαι. In the latter passage the sense has been not a little disputed. Most expositors assign the same sense ('mirror'), and either imagine an allusion to be made to the spots and rust, which would sometimes be found in such metallic mirrors; or, as that might seem to involve an absurdity, they suppose the sense to be, 'But now we have only a reflected image, obscurely, and not face to face, as we shall hereafter.' Yet, how this sense can be elicited, I see not. That would require ἐν ἐσόπτρῳ. It is, therefore, better, with Bos, Wolf, Schoettgen, Schleus. Wahl, and Bretsch. to suppose, that the allusion is not to a speculum or mirror, but to specula, window-glass, i. e. a window, filled up with some imperfectly-transparent substance in lieu of glass, such as transparent stone, lapis specularis; see Oldermann, de Specularibus Veterum, who has ably illustrated this seeing through a specular. And Buxtorf, Schoettg. and Webster have shown that the Jewish writers often use the expressions videre per specular lucidum, and videre per specular obscurum, of clear and of imperfect knowledge. So of Moses, they say that he saw per spec. lucidum; the rest of the pro-

pheta, *per spec. obscurum*; for of the transparent stones used for windows, and called by Strabo *διοπτραι*, some, as we find from Pliny, *Hist. Nat.* were as clear as crystal; others dusky. So Philo, 1042, D. *προσάττει τὰς ἐν κύκλῳ θυρίδας ἀναληφθῆναι* (I conj. ἀναφραχθῆναι) *τοῖς ὑάλῳ λευκῇ διαφανέσι παραπλησίως λίθοις*, 'with stones, in plates, like unto white amber or crystal.' It is true that no other example has been found of this use of *ἑσοπτρον*, which may perhaps be numbered among the Latinisms of later Greek, and regarded as one of the peculiar idioms occurring in St. Paul's writings. Yet *κάτοπτρον* is so used in Philo, de Decal. p. 198, 34, in a similar sentiment: *ὡς γὰρ διὰ κατόπτρον φαντιοῦνται τοὺς Θεὸν ὁρώντας καὶ κοσμοποιοῦντας*.

*Ἑσπέρα*, ας, ἡ, prop. fem. of adj. *ἑσπερος*, (fr. *ἑσπομαι*), *evening*, Lu. xxiv. 29. Acts iv. 3. xxviii. 23. Sept. and Class.

*Ἑσχατος*, η, ον, adj. (*ἑσχεσθαι* for *ἔχεισθαι*), *furthestmost, or uttermost, last*; used both of place and time. I. of PLACE, 1) prop. *remotest, extreme*, and neut. *τὸ ἑσχατον* as subst. *the extremity*, Acts i. 8. xiii. 47, *ἕως ἑσχατου τῆς γῆς*. Sept. and Class. 2) fig. of rank or dignity, *the lowest, last*, Lu. xiv. 9, *τὸν ἑσχατον τόπον*. So gener. of persons, *ἑσχατοι*, as opp. to *πρώτοι*, Matt. xix. 30. Mk. ix. 35. x. 31, et al. 3) of order or number, *utmost*, Matt. v. 26, *τὸν ἑσχ. κοδράντην*. Lu. xii. 59.—II. of TIME, *the latest or last*, only in the later Gr. writers; 1) of persons, Matt. xx. 8, 12, *οἱ ἑσχατοι*, 'those last hired.' So Anon. in Phryn. *Ecl. Lo-beck*, 135, *μάρτυρα παρέχειν scil. ἑσχατων*, 'to bring forward the last witness.' 1 Cor. xv. 26, 45, *ὁ ἑσχατος Ἀδάμ*. In an adverbial sense, Mk. xii. 6, 22, *ἑσχάτη ἀπίθανε*. 2) of things, *the last*; or, in reference to two, *the latter*. So *τὰ ἑσχατά τινος*, *the latter state of any one*, Matt. xii. 45. Lu. xi. 26. 2 Pet. ii. 20, al. and Sept. 3) with a noun of time, as *ἡμέρα, καιρὸς, or χρόνος*, John vii. 37, and oft. See my note on 1 John ii. 18. On the phrase *ὁ πρῶτος καὶ ὁ ἑσχατος*, applied to the Messiah in glory, to denote *eternal*, and occurring in Rev. i. 11, 17. ii. 8. xxii. 13, see my note on Rev. i. 11.

*Ἑσχάτως*, adv. *extremely*, occ. in the phrase *ἑσχάτως ἔχειν*, like the Latin *in extremis esse*, *to be in great extremity*, at the point of death, Mk. v. 23, and often in the later Greek writers, as *πονηρῶς ἔχειν* in the earlier ones.

*Ἐσω*, or *Ἐῖσω*, (fr. *εἰς*), prop. a prep. and a lengthened form of *εἰς*, *into, in, within*, in the inmost place, as opposed to *ἔξω*. In N. T. it is used as an adverb. I. of place *whither*, implying *motion*

*into* or *inwards*, Matt. xxvi. 58, *καὶ εἰσέλθων ἔ.* Mk. xiv. 54. Sept. and Class.; with gen. Mk. xv. 16, *ἔσω τῆς αὐλῆς*. Xen. Hier. ii. 10, and oft. in Class.—II. of place *where*, WITHIN, John xx. 26. Acts v. 23.—III. with art. ὁ, ἡ, *τὸ ἔσω* as adj., *ὁ ἔσω ἄνθρωπος*, *the inner man*, i. e. the mind, soul, Rom. vii. 22. Eph. iii. 16. οἱ ἔσω scil. *τῆς ἐκκλησίας, Christians*, as opp. to *heathens*, 1 Cor. v. 12.

*Ἐσωθεν*, adv. of place, (*ἔσω*), *from within*; prop. implying motion from within, Mk. vii. 21, *ἔσωθεν ἐκ τῆς καρδίας*, &c. Lu. xi. 7, and Class. By impl. *internally*, of pers. Matt. vii. 15, *ἔσ. δέ εἰσι λύκοι ἄρκ.*, and xxiii. 25, 27, 28. 2 Cor. vii. 5. Rev. iv. 8. v. 1. Sept. and Class. Also, with art. ὁ, ἡ, *τὸ*, as adj. Lu. xi. 39, *ἡ, τὸ ἔσωθεν scil. μέρος*, i. e. the mind, soul, 2 Cor. iv. 16, *ὁ ἔσωθεν scil. ἄνθρωπος*.

*Ἐσώτερος*, α, ον, adj. (compar. from *ἔσω*), *inner, interior*, Acts xvi. 24. Heb. vi. 19.

*Ἑταῖρος*, ον, ὁ, (*ἔτηρ*, *socius*) a *companion, friend*, Matt. xi. 16. Sept. and Class. In Matt. xx. 13. xxii. 12. xxvi. 50, *ἑταῖρε* is, like the Class. *ὦ ἀγαθὲ φίλε*, *come on*, and Engl. *my friend*, a familiar form of address, and consequently chiefly used to inferiors; and sometimes in the Classical writers, to persons little known, and wholly indifferent to one.

*Ἑτερόγλωσσος*, ον, ὁ, ἡ, adj. (*ἑτερος*, *γλῶσσα*), lit. *other-tongued*, i. e. of another language, 1 Cor. xiv. 21, *ἐν ἑτερογλώσσοις scil. λόγοις*, or rather *new* for *γλώσσαις ἑτέραις*, with allusion to Is. xxviii. 21. The word occ. in Aquila, Ps. cxiv. 1. Pol. xxiv. 9, 5, *πλείστοις ἑτερογλώσσοις ἀνδράσι χρησάμενοι*.

*Ἑτεροδιδασκαλίω*, (*ἕτεροι*, *διδασκ.*) f. ἥσω, equiv. to *ἑτέρα διδ.*, *to teach otherwise*; i. e. other doctrines than those taught by the Apostles, 1 Tim. i. 3. vi. 3.

*Ἑτεροζυγίω*, f. ἥσω, (*ἑτεροζυγοί*), having a different yoke; so Phocyl. 13, *σταθμός ἐτ.* 'an unequal balance,' *to bear a different yoke*; and by impl. *to be yoked unequally*, or heterogeneously. In N. T. only fig. of Christians living in familiar intercourse with heathen idolaters, 2 Cor. vi. 14, where see my note.

*Ἐτερος*, α, ον, cor. pron. *the other, other*, I. PROP. & DEFIN. *ὁ ἕτερος*, *the other*, i. e. of two already mentioned, Matt. vi. 24. Lu. v. 7. vii. 41, et al.; or implied, as Lu. iv. 43, *ταῖς ἑτέραις πόλεσιν*, 'the other cities,' viz. where the Gospel has not been preached. In distinction from oneself, *another person*; equiv. to *ὁ πλησίον*, Rom. ii. 1. 1 Cor. iv. 6. xiv.

17. Gal. vi. 4. Ja. iv. 12, and Class. So ἡτέρα scil. ἡμέρα, *the other* (i. e. next) day, Acts xx. 15. xxvii. 3. Xen. Cyr. iv. 6, 10.—II. INDEFIN. and without the art., *other, another, equiv. to ἄλλος, strange.* 1) *prop.* Matt. viii. 21, ἕτερος δὲ τῶν μαθητῶν. Lu. viii. 3. John xix. 37, et al. Class. Also, joined with τις, indef., *some other one, any other*, Acts viii. 34. xxvii. 1. Rom. viii. 39. 1 Tim. i. 10. 2) *spec. of another kind, i. e. another, different; equiv. to ἄλλοιός, Mk. xvi. 12, ἐν ἰ. μορφῇ. Rom. vii. 23, ἕ. νόμος. Ja. ii. 25, ὁδός. Gal. i. 6, εὐαγγέλιον. Heb. vii. 11, ἱερεὺς. Acts vii. 18, βασιλεὺς. In the sense foreign, strange, and by impl. wonderful, Jude 7. Sept. in Ex. xxx. 9.*

Ἐτέρως, adv. (ἕτερος,) *otherwise*, Phil. iii. 15, and Class.

Ἐτι, adv. *yet, still*, I. implying DURATION, and said 1) of *present* time, either simply *yet, still, hitherto*, Matt. xii. 46, ἔτι λαλῶντος, and xxvii. 63. Lu. ix. 42, & Class.; or of the *pres.* in allusion to the *past*, even *now*, as before, Mk. viii. 17. Lu. xxiv. 41. Acts ix. 1. Rom. iii. 7. Gal. i. 10, et al. In the sense *even*, Lu. i. 15, ἔτι ἐκ κοιλίας μητρὸς αὐ. Heb. vii. 10. 2) of *future* time, *yet, still*, i. e. still further or longer, Lu. xvi. 2, οὐ γὰρ δυνήσῃ ἔτι οἰκονομεῖν. Mk. v. 35. John iv. 35. vii. 33, et al. and Class., as ἔτι ζῆν: espec. with a negat. οὐκ or οὐδὲ ἔτι, *not further, no more*. So Matt. v. 13, ἔτι οὐδὲν ἰσχύει ἔτι. Lu. xx. 40. John xiv. 30. Gal. iv. 7, al. and Class.—II. implying ACCESSION or addition, *yet more, further, besides*, 1) *gener.* Matt. xviii. 16, παράλαβε μετὰ σοῦ ἔτι ἕνα ἢ δύο, and xxvi. 65. Heb. xi. 32, al. and Class. So ἔτι δὲ καὶ, *and further also, moreover*, Lu. xiv. 26. Acts ii. 26. xxi. 28, and Class. 2) with compar. *intens. yet, much, far*, Phil. i. 9, ἔτι μάλ- λον. Heb. vii. 15, περισσότερον ἔτι κατάδηλον.

Ἐτοιμάζω, f. ἄσω, (ἔτοιμος,) *gener. to prepare, or get ready, and keep in readiness*, as said of things, Hom. II. i. 118, ἐτοιμάσατέ μοι γέρας. Thuc. vii. 18, ἐργαλεία ἥτ. εἰς ἐπιτελισμόν, i. e. 'to get in readiness'; also of pers. Polyb. oft. In N.T. it is said I. of *things*, as τὴν ὁδόν, 'road,' Rev. xvi. 12; fig. of the Messiah, Matt. iii. 3. Mk. i. 3. Lu. i. 76. iii. 4. See my notes. Of a *meal, or banquet*, &c. Matt. xxii. 4. Lu. xvii. 8. τὸ πάσχα, Matt. xxvii. 17, 19. Mk. xiv. 12, et al. So Hom. II. x. 571, ἱρόν (sacrifice) ἔτ. Ἀθήνῃ, and II. xix. 197, κάπρον ἔτ.; of an abode, ἰ. τόπον, John xiv. 2. 1 Chron. xv. 3. Rev. xii. 6. πόλιν, Heb. xi. 16. Pa. cvii. 36. ξενίαν, Philem. 22. Lu. ix. 52.—II. of PERSONS, to *put in readiness* for some service or office, as soldiers, Acts

xxiii. 23; horses for war, Rev. ix. 7; a bride, ἑαυτήν, Rev. xix. 7. xxi. 2; a servant, ἑαυτόν, Rev. viii. 6. ix. 15. Lu. xii. 47; pass. part. ἡτομασμένους, *prepared, fitted, fit*, 2 Tim. ii. 21, σκεῦος—εἰς πᾶν ἔργον ἀγ. ἡτομ. Comp. Rom. ix. 23, προητοίμασεν εἰς δόξαν.—III. in the sense to *provide*, as necessities for present use, Lu. xxiii. 56, ἀρώματα, or subsidia for future use, Lu. xii. 20, ἀγαθά. So Sept. & Class. Fig. of *God*, as having, in his counsels, prepared good or evil for men, i. e. to *destine, appoint*, Matt. xx. 23. xxv. 34, 41. Mk. x. 40. Lu. ii. 31. 1 Cor. ii. 9, and perhaps Heb. xi. 16. Rev. ix. 15. Sept. in Gen. xxiv. 14. Ex. xxiii. 20. Is. xli. 21. Tob. vi. 17.

Ἐτοιμασία, as, ἡ, (ἔτοιμος,) *prop. the act of preparing or getting ready any thing for any purpose*. So Sept. Ps. lxx. 9, ὅτι οὕτως ἡ ἐτοιμασία. Nah. ii. 3, ἐν ἡμέρᾳ ἐτοιμασίας αὐτοῦ. Wisd. xiii. 12, εἰς ἐτοιμασίαν τροφῆς. The term is also susceptible of other senses, as *foundation*, or *basis*, (lit. 'something prepared,' as a support to build on,) and a *support* gener., Dan. xi. 7, 20, 21. Ezra ii. 68. iii. 3. Zach. v. 10; also *disposition*, or form in which any materials for building are laid down, *ground-plan*. So Ezek. xliii. 11, Sept. Alex. διαγράψεις τὸν οἶκον καὶ τὴν ἐτοιμασίαν αὐτοῦ. Also, fig. a *disposition of mind*, and by impl. *inclination, desire*. So Ps. x. 17, Sept. τὴν ἐπιθυμίαν τῶν πεινῆτων εἰσήκουσε Κύριος τὴν ἐτοιμασίαν τῆς καρδίας αὐτῶν προσέσχε τὸ οὖς σου, where read αὐτοῦ, from Alexand., also τῇ ἐτοιμασίᾳ, even without MSS., such being absolutely required by the construction of προσέχειν, and by the parallelism. As illustrative of the above may be noticed the signif. found in ἐτοιμότης, and our term *readiness* for action, i. e. *promptitude* and *alacrity*. Moreover, the above discussion may afford materials for judgment as to the sense (obscure and disputed) of the word at Eph. vi. 15, ὑποδησάμενοι τοὺς πόδας ἐν ἐτοιμασίᾳ τοῦ εὐαγγελίου, where many, from Bynæus to Parkh., think that *constancy* in the profession of Christianity is inculcated. But however that may be supported by one of the physical senses, it is forbidden by the context. And as to the interpretation propounded by Schleus., 'the being ready at hand,' i. e. *prompt to help*, this, however agreeable to the original force of the word, is feeble and frigid. That of Wahl and Bretschn., readiness of mind, alacrity, (q. d. shod as to your feet with alacrity in behalf of the Gospel; let your feet be ever ready to go forth and preach the Gospel,) it is also jejune and too limited; the words not regarding the preachers only, but the professors of the

Gospel generally; and the Apostle having here in view not merely *constancy* in the faith of the Gospel, but *perseverance* in its *practice*. So Theophyl. βιούντες κατὰ τὸ εὐαγγέλιον, the feet being a symbol of life and conduct. So, just before, it is said, 'See that ye walk circumspectly.' Yet Bynæus was right in tracing a *military allusion*: indeed, the air of the context, presenting a succession of military metaphors, demands this. There is undoubtedly a reference to the military *ὑπόδημα* of the Greeks, or the *caliga* of the Romans, which, by means of the *clavi*, or hob-nails, with which the heels were well armed, afforded a great security against the roughness or slipperiness of any road. So Thucyd. iii. 29, ἦσαν δὲ εὐσταλαῖς τὴν ὁπλίσει, καὶ τὸν ἀριστερόν ποδαμόνον ὑποδεδεμένοι, ἀσφαλείας ἕνεκα τῆς πρὸς τὸν πηλόν. Thus the sense is, 'And [like as soldiers have their feet shod with sandals armed with iron, as a defence against the roughness, and a security against the slipperiness, of the roads,] so do ye arm yourselves against the rough or slippery temptations of your Christian course, by being, as it were, shod with the preparation and defence supplied by the Gospel of peace, (i. e. which alone gives peace with God, Rom. v. 1. xiv. 7, and our own consciences,) even the strong motives to constancy in religion and a holy life supplied by the Gospel.'

Ἔτοιμος, η, ον, adj. *ready*, as applied both to things and persons. I. of THINGS, *ready*, i. e. 'prepared for any purpose, ready furnished,' and not to seek. So Hom. Od. xiv. 453, ἐπ' ὀνειδ' ἔτοιμα προκείμενα χεῖρας ἱαλλόν. Thuc. vi. 65. So of a banquet, Matt. xxii. 4, 8. Lu. xiv. 17; of a chamber, Mk. xiv. 15; of a contribution, 2 Cor. ix. 5; of time, *at hand*, John vii. 6, καιρὸς ἔτοιμος. So of an event, *imminent*, Plato 715, D. φθορὰν ἐτ. Hom. Il. xviii. 96, πότμος ἐτ. And so Job xv. 23, 'the way of darkness is ready at hand.' Of things done to our hands, and therefore *ready*, i. e. obtained for us, 2 Cor. x. 16, εἰς τὰ ἐτ. καυχήσασθαι. So Thuc. i. 70, ἔτοιμα, and i. 20, ἐπὶ τὰ ἐτ. τρέπονται. Foll. by infin. of accomplishment, *ready to be done*, 1 Pet. i. 5, εἰς σωτηρίαν ἐτ. ἀποκαλυφθῆναι, and often in Class.—II. of PERSONS, *ready to act*, *prepared* for any design, so that there shall be no delay; and foll. either by a simple infin. expr. or impl. or an infin. with πρὸς or εἰς, or its equiv. a noun subst.; foll. by infin. *ready to do*, Lu. xxii. 33, or *to be done*, 1 Pet. i. 5. Acts xxiii. 15; with inf. impl. ver. 21, and Matt. xxv. 10, αἱ ἐτ. (scil. εἰσέρχασθαι) εἰσῆλθον, Matt. xxiv. 44. Lu. xii. 40, γίνεσθε ἔτοιμοι, 'be ye in readiness.' So Ex. xix.

15; foll. by πρὸς τὸ, Tit. iii. 1. 1 Pet. iii. 15, ἐτ. πρὸς ἀπολογία. Besides these may be noticed the phrases ἐξ ἑτοίμου ἔχειν and ἐν ἑτοίμῳ λαβεῖν or ἔχειν, of which the last occurs only in N. T. *to be in readiness*, foll. by infin. 2 Cor. x. 6. Pol. ii. 34, 2.

Ἐτοίμως, adv. (ἔτοιμος,) *readily*; but chiefly for phrase ἐν ἑτοίμῳ, and used in the form of expression ἑτοίμως ἔχειν, *to be ready*, Acts xxi. 13. 2 Cor. xii. 14. 1 Pet. iv. 5. Sept. and Class.

Ἔτος, εος, τὸ, a year, Lu. iii. 1. Acts vii. 30. Heb. i. 12, et al. Sept. and Class. oft. In N. T. are to be noted the following peculiar idioms: in dat. plur. ἔτεσι, marking a period in or during which any thing is done, John ii. 20. Acts xiii. 20. Accus. plur. of time, *how long*, Matt. ix. 20. Lu. ii. 36. John. v. 5, et al.; in the phrase εἶναι or γίνεσθαι ἐτῶν, 'to be of such or such an age.' Mk. v. 42. Lu. ii. 37, 42. Acts iv. 22, al. Sept. and Class.; also John viii. 57, πεντήκοντα ἔτη οὐκ ἔχεις, 'thou art not yet 50 years old.' So the Latin *habere* as said of time, 'to pass, or have spent.'

Εὖ, adv. (prop. neut. of εὖς,) *well* or *good*. I. prop. with a verb, Eph. vi. 3, ἵνα εὖ σοι γένηται. Sept. Gen. xii. 13. Deut. iv. 40. Arr. Epict. ii. 5, 30. Mk. xiv. 7, εὖ ποιῆσαι τινι, *to benefit any one*. Sept. and Class. Acts xv. 29, εὖ πράσσειν, *to do right, act well*, Sept. in 1 K. viii. 18. 2 K. x. 30. Jos. Ant. iv. 8, 38. Arrian Epict. iv. 6. Xen. Mem. iii. 9, 14.—II. *without a verb*, in commendations like Latin *euge, well!* Class. εὖγε, Matt. xxv. 21, εὖ, δοῦλε ἀγαθὲ, Lu. xix. 17. In comp. besides the above senses, it has the force of *intensity*, as in εὐπρόσδερος, εὐτόνως, &c.

Εὐαγγελίζω, f. ἴσω, (εὐάγγελος, a messenger of good,) *to bring glad tidings, announce good news*. In N. T. it is used I. ACT. with acc. of pers. and acc. of thing impl. Rev. xiv. 6, εὐαγγ. τοὺς καθημένους, and x. 7. Sept. with dat. as also in Dio Cass. lxi. 13. Polyæn. v. 7. The act. form not found in the earlier writers.—II. MIDD. in the N. T. and also in the Class. *to announce, publish*, as glad tidings, 1) gener. with acc. of thing, Acts x. 36. Rom. x. 15, ε. εἰρήνην: foll. by acc. of thing and dat. of pers. (the more usual construction,) Lu. i. 19, ἀπεστάλην εὐαγγελίσασθαι σοι ταῦτα, and ii. 10. Eph. ii. 17. 1 Th. iii. 6. Sept. Jos. and Class. With acc. of thing impl. Lu. iv. 18, ἔρχομαι με εὐαγγελίσασθαι πτωχοῖς. Dem. 332, 9. 2) spec. as said of the annunciation of the Gospel of Christ, and all that pertains to it, *to proclaim or preach*; the idea of *glad tidings* being, of course, every

where implied; and that in various phrases, *εὐαγγ.* τὴν βασιλείαν τοῦ Θεοῦ, Lu. xiii. 1, or absol. with *βασι.* implied, Lu. ix. i. x. 1. 3) *εὐαγγ.* Ἰησοῦν Χρ. or τὸν Ἰησοῦν, Acts v. 42. xi. 20. xvii. 8, or with *εὐαγγ.* τὸν λόγον, τὴν πίστιν, &c. Acts viii. 4. xv. 35. Gal. i. 23, et al. -III. PASS. to be announced or published -glad tidings, 1) with a nomin. of the thing announced, Lu. xvi. 16, ἡ βασιλεία τοῦ Θεοῦ. Gal. i. 11, τὸ εὐαγγέλιον, Pet. i. 25; with dat. of pers. 1 Pet. iv. 6. 2) with nom. of pers. Heb. iv. 2, καὶ γὰρ σὺν εὐαγγ. καθάπερ κἀκεῖνοι. Sept. n 2 Sam. xviii. 31. So in respect to the Gospel, to have it preached, Matt. xi. 5. Lu. vii. 22, πτωχοὶ εὐαγγελίζονται.

*Εὐαγγέλιον*, ου, τό, (εὐαγγελος,) prop. the reward for good news, Hom. Od. iv. 152. Aristoph. Eq. 661, and several times in Sept. In fact the word is no other than neut. of the adj. *εὐαγγέλιος* (on which see Steph. Thes.) with *δῶρον* underst. but sometimes signif. the glad tidings themselves, as Sept. in 2 Sam. xviii. 20. Aristoph. Plut. 765. Appian, vol. ii. p. 523. 84. 557. 33. 677, 77. Jos. B. iv. 11, 5. In N. T. it is said only of the glad tidings of God's erecting that spiritual and eternal kingdom foretold in Dan. ii. 44. vii. 13, sq. by the coming of the Messiah in the flesh, or the glad tidings in the Gospel, of the redemption of man from sin and death, through the merits and intercession of Jesus Christ our Saviour.—I. PROP. in the sense of glad tidings, viz. of salvation, every where except in the Epistles of St. Paul, e. gr. τὸ εὐαγγ. τῆς βασιλείας (τοῦ Θεοῦ) Matt. iv. 23. ix. 35. xxiv. 14. Mk. i. 14, et al. or meton. announcement of the Gospel through Christ, Mk. i. 1. Also *εὐαγγ.* τῆς χάριτος τοῦ Θεοῦ, i. e. as manifested in Christ, Acts xx. 24. Also the Gospel or glad tidings of salvation by Christ, Mk. viii. 35. x. 29. xvi. 15. Acts xv. 7. 1 Pet. iv. 17.—II. in the writings of St. Paul, the Gospel, i. e. 1) gener. the Gospel scheme, its doctrines, precepts, promises, &c. Rom. ii. 16, κατὰ τὸ εὐαγγ. μου, 'the Gospel which I preach,' and xi. 28. xvi. 25. 1 Cor. ix. 14, 18. xv. 1, et sæpe al.—III. by meton. the Gospel work, i. e. the preaching of the Gospel and the labour therein, Rom. i. 1, 9, 16. x. 16. 1 Cor. iv. 15. ix. 14. 2 Cor. xii. 12. viii. 18. Gal. ii. 7. Eph. vi. 15. Phil. i. 12. iv. 3. 15. 2 Th. ii. 14. 2 Tim. i. 8. Philem. 13.

*Εὐαγγελιστής*, ου, ό, (εὐ, ἀγγε-  
λίζομαι,) prop. a messenger of good tidings. In N. T. an evangelist, preacher of the Gospel, meaning probably not a regular pastor in any particular place, but one of a sort of travelling preachers sent

out as assistants to the Apostles, to preach the Gospel and found churches, or execute some particular commissions connected therewith, Acts xxi. 8. Eph. iv. 11 (where see my note), 2 Tim. iv. 5.

*Εὐάρεστέω*, f. ἤσω, (εὐάρεστος, acceptable,) placeo, to please well, be well pleasing, with dat. Heb. xi. 5, 6, ε. τῷ Θεῷ. Sept. in Gen. v. 22, 24. Ecclus. xiv. 16. Diod. Sic. xiv. 4. Mid. to be pleased with, take pleasure in, Heb. xiii. 16, τ. θυσίαις εὐάρεστεῖται ὁ Θεός.

*Εὐάρεστος*, ου, ό, ἡ, adj. (εὐ, ἀρέσκω,) well-pleasing, acceptable; with dat. expr. or impl. Rom. xii. 1, ε. τῷ Θεῷ, and xiv. 18. 2 Cor. v. 9. Eph. v. 10. Phil. iv. 18. Tit. ii. 9; foll. by ἐνώπιόν τινος instead of dat. Heb. xiii. 21. By ἐν with dat. of pers. ἐν Κυρίῳ, Col. iii. 20. Wisd. ix. 10, ε. παρὰ σοί.

*Εὐαρέστως*, adv. (εὐάρεστος,) acceptably, so as to please, Heb. xii. 28, and later Class.

*Εὐγενής*, έος, ό, ἡ, adj. (εὐ, γένος,) 1. PROP. well-born, of good family, 1 Cor. i. 26, εὐγενεῖς, and oft. in Class. Also honourable, as said of a person of rank and distinction, Lu. xix. 12. 1 Cor. i. 26. Job i. 3, & Class.—II. METAPH. noble-minded, intelligent, candid, equiv. to γενναῖος, Acts xvii. 11, εὐγενέστεροι. And so 4 Macc. vi. 5, μεγαλόφρων καὶ εὐγενής. Joseph. Ant. xii. 5, 4, οἱ δοκιμώτατοι καὶ τὰς ψυχὰς εὐγενεῖς, and sometimes in Class. as Plato 413, B. εὐγενοῦς ἦθους.

*Εὐδία*, ας, ἡ, (εὐδῖος, fr. εὐ, δίος gen. of Ζεῦς, the air or sky,) fair weather, (lit. fair sky,) Matt. xvi. 2, εὐδία, scil. ἔσται. So Xen. Hist. vi. 2, 17, we have εἰ εὐδία εἶη, &c.

*Εὐδοκέω*, f. ἤσω, (εὐ, δοκέω,) prop. to seem good, and by impl. to THINK good. Found only in later Gr. Hence with dat. to be well disposed towards any person, to favour him, Diod. Sic. xvii. 47. xiv. 61, or thing, to embrace and assent to it, 1 Macc. i. 43. Diod. Sic. iv. 23. xiv. 110, or to consent to it, Pol. ii. 38, 7, et sæpe al. In N. T. to think good, and take pleasure in any person. I. to view with approbation, to like, foll. by ἐν and dat. of pers. Matt. iii. 17. xvii. 5. Mk. i. 11. Lu. iii. 22. 1 Cor. x. 5. Heb. x. 38. By ἐν and dat. of thing, 2 Cor. xii. 10, εὐδ. ἐν ἀσθενείαις. 2 Th. ii. 12, εὐδ. ἐν τῇ ἀδικίᾳ. Sept. and Apocr. Pol. ii. 12, 3, ποιεῖται συνθήκας ἐν αἷτις εὐδόκησε. Diod. Sic. vol. iii. p. 72, εὐδόκησε τῇ συνθήκῃ, and iv. 184. vi. 313. Foll. by εἰς with acc. of pers. Matt. xii. 18, εἰς ὃν εὐδόκησεν ἡ ψυχὴ μου. 2 Pet. i. 17. Foll. by acc. of thing, Heb. x. 6, 8, ὀλοκαντώματα—οὐκ εὐδ. Sept.—II. in the sense to will or desire, foll. by infin. expr. or impl. and in two shades of



sense, 1) *gener. to be willing or ready to do a thing*, 2 Cor. v. 8, εὐδοκοῦμεν μάλ-  
λον ἐκδομησάι ἐκ τοῦ σώματος. 1 Th. ii.  
8, ε. μεταδοῦναι ὑ. Ecclus. xxv. 16.  
1 Macc. vi. 23. Pol. i. 8, 4, et saepe. 2)  
by impl. *to determine, resolve*, the idea of  
spontaneous bounty being implied, Rom.  
xv. 26, εὐδόκησαν Μ. καὶ Ἀ. 1 Th. iii.  
1, εὐδ. καταληφθῆναι. Said of God, Lu.  
xii. 32, εὐδόκησαν ὁ Πατήρ ὑμῶν δοῦναι  
ὑμῖν τὴν βασιλ. 1 Cor. i. 21. Gal. i. 15.  
Col. i. 19. 1 Macc. xiv. 46, sq.

Εὐδοκία, ας, ἡ, (εὐδοκίω,) prop. 'a  
being well pleased with a thing;' implying  
approbation and good-will. In N. T. it  
denotes, I. PROP. *delight in any person*,  
and hence *favour*, Lu. ii. 14, ἐν ἀνθρώ-  
ποις εὐδ. favour, i. e. on the part of God.  
So in Sept. and Ecclus. xi. 17. Of men,  
*good-will, kind intention*, Phil. i. 15, δι'  
εὐδοκίαν. And so Epigr. Adesp. 612,  
ed. Jacobs. By impl. *desire*, Rom. x. 1,  
ἡ εὐδοκία—καρδίας.—II. SPEC. in the  
sense of good pleasure, in which are in-  
cluded the ideas of *purpose and benevo-  
lence*, Eph. i. 5, 9, κατὰ τὴν εὐδοκίαν  
τοῦ Θελήματος αὐτοῦ. Phil. ii. 13.  
2 Thess. i. 11. And so Matt. xi. 26.  
Lu. x. 21, οὕτως ἐγένετο εὐδοκία ἐμ-  
προσθέν σου.

Εὐεργεσία, ας, ἡ, (εὐεργέτης,) the  
primary sense of the word is that found in  
Hom. Od. xxii. 374, *well-doing*: Ὡς  
κακοεργίης εὐεργεσίῃ μέγ' ἀμείνων.  
But elsewhere in Class. it denotes a be-  
nefitting any one, or a *benefit done to any  
one*. And so Acts iv. 9, ἐπὶ εὐεργεσία  
ἀνθρώπου ἀσθενοῦς: also 2 Macc. vi. 13,  
and Ps. lxxvii. 14. The word only occurs  
elsewhere in N. T. at 1 Tim. vi. 2, τῆς  
εὐεργεσίας ἀντιλαμβανόμενοι; where,  
if referred, as it is by some Expositors,  
ancient and modern, to the *masters*, it will  
mean, 'those who are kind to them.' So  
frigid, however, is the sense thus arising,  
that it is *better*, with Bretschn. Rose, and  
others, to explain, 'those who partake of  
the benefits and blessings [of the Christian  
faith].' Yet this involves an ellipsis so  
harsh, that, after all, it is best to refer  
τῆς εὐεργ. to the *servants*, in this sense:  
'Let them serve them the better, because  
those who possess the benefit [of their ser-  
vice] are believers and beloved [brethren].'  
This subaudition from the context is, in-  
deed, suggested by the use of the *article*,  
which in the singular has always the force  
of *reference*.

Εὐεργετίω, f. ἦσω, (εὐεργέτης,) *to  
do good, to benefit*, absol. Acts x. 38,  
διήλθεν εὐεργετῶν. Sept. Jos. and Class.

Εὐεργέτης, ου, ὁ, (εὐ, absol. ἔργω,) *prop. a verbal adj. as in Xen. Cyr. v. 3, 8,*

ἀνδρὶ εὐεργέτῃ: but, in use, a *subst.  
benefactor*, as often in Class. In N. T. it  
is a title of honour, *benefactor*, correspond-  
ing to the Latin *pater patriae*, Lu. xxii.  
25, οἱ ἐξουσιάζοντες αὐτῶν εὐεργίται  
καλοῦνται.

Εὐθετος, ου, ὁ, ἡ, adj. (εὐ, τίθημι)  
*prop. well situated*, convenient for any pur-  
pose; foll. either by *eis* and *acc.* or *its  
equiv. a dat.* Diod. Sic. ii. 57, πηγὰς ἀ-  
λουτρά εὐθέτους. In N. T. fig. *fit,  
proper*, for any purpose, Lu. ix. 62, οὐκ  
εὐθ. ἐ. *eis* τὴν βασ. τ. Θ. So Nicomachus ap.  
Stob. xiv. p. 87, οἶμαι δ' ἐμάντων εὐθέτω  
τοῖς πράγμασι. Also of things, Lu. xiv.  
35, οὔτε ἐἰς κοπρίαν εὐθετόν ἐστιν. So  
Diosc. ii. 65, εὐθέτως ἐἰς ἀπὸθεσιν. Also,  
*useful to any person*, Heb. vi. 7, βοτάνη  
εὐθ. ἐκείνοις, &c.

Εὐθέως, adv. (εὐθὺς,) *straightway,  
immediately*, Matt. viii. 3. Mk. i. 31, et  
al. saepe. Sept. and Class.

Εὐθυδρομέω, f. ἦσω, (εὐθύδρομος,  
*running straightforward*,) *prop. to run  
straight, take a straight course*; in N. T.  
said of a *ship*, Acts xvi. 11. xxi. 1; foll.  
by *eis* and *acc.* of place, and so Philo. p.  
102, 213.

Εὐθυμέω, f. ἦσω, (εὐθυμος,) *to be  
cheerful, in good spirits*, Acts xvii. 22.  
25. Ja. v. 13. Plut. de Tran. 2 & 9. The  
earlier Class. use the mid. form.

Εὐθύμος, ου, ὁ, ἡ, adj. (εὐ, θυμός.)  
*prop. well-disposed, kind-hearted*. In  
N. T. *cheerful*, Acts xxiv. 10. xxvii. 36.  
2 Macc. xi. 26. Xen. Ag. viii. 2. Cyr. ii.  
2, 27.

Εὐθύνω, f. νῶ, (εὐθὺς,) *to make  
straight*, trans. 1) *prop. of a way, to make  
straight and level*, John i. 23. 2) *gener.  
to guide any thing a straight way*; also,  
*to steer a vessel straight*, Lucian Dial.  
Mort. x. 10, εὐθύνει, ὦ πορθμεῦ, τὸ πηλό-  
λιον. Eurip. Hec. 39. Hence in Ja. iii.  
4, ὁ εὐθύνων, *the steersman*.

Εὐθὺς, εἰα, ὁ, adj. 1) *prop. straight*,  
Matt. iii. 3. Mk. i. 3. Lu. iii. 4 & 5,  
where see my notes. Sept. and Class. 2)  
fig. of the heart and life, *upright, sincere*,  
Acts viii. 21, ἡ καρδία. xiii. 10, τὰς ἀδελ-  
φῶν Κυρίου τὰς εὐθείας. 2 Pet. ii. 15. Sept.  
As adv. of time, for εὐθέως, Matt. iii. 16.  
xiii. 20, et al. and Class.

Εὐθύτης, τητος, ἡ, (εὐθὺς,) *prop.  
straightness*, fig. *rectitude*, Heb. i. 8, ῥάβ-  
δος εὐθύτητος, equiv. to ῥάβδος εὐθείας.

Εὐκαιρέω, f. ἦσω, (εὐκαιρος,) *prop.  
to have leisure*, lit. good time for doing any  
thing, 1) *gener.* Mk. vi. 31, οὐδὲ φαγεῖν  
ἠύκαιρον. Lucian ii. 433, ἠύκαιρον  
ἐπινοεῖν τι τῶν κραιπνῶν. Absol.  
1 Cor. xvi. 12, ἐλεύσεται δὲ ὅταν ἔκai-

ῥῆσθ. Pol. xx. 9, 4, οὐκ ἔφασκεν εὐκαιρεῖν. 2) spec. with εἰς final, to have leisure for, and by impl. to spend one's time in, any thing, Acts xvii. 21, 'Αθ. εἰς οὐδὲν ἕτερον εὐκαίρουν, ἢ λέγειν, &c. So Philo, p. 969, πλῆθος δ' ἐστὶν ἐνευκαιροῦν διαβολαῖς καὶ βλασφημίαις.

Εὐκαιρία, ας, ἡ, (εὐκαιρος,) a fit time, opportunity, Mk. xxvi. 16. Lu. xxii. 6, and Class.

Εὐκαιρος, ου, ὁ, ἡ, adj. well-timed, opportune, Mk. vi. 21, ἡμέρας εὐκ. Heb. iv. 16, and Class.

Εὐκαιρως, adv. opportunely, Mk. xiv. 11. 2 Tim. iv. 2, and Class.

Εὐκοπος, ου, ὁ, ἡ, adj. easy to be done; lit. 'of easy labour,' Pol. xviii. 1, 2, τοῦτο δὲ εὐκοπον, opp. to ἀδύνατον, Eccles. xxii. 15. 1 Macc. iii. 18. In N. T. occ. only in compar. neut. easier, Matt. ix. 5. Mk. ii. 9. x. 25. Lu. v. 23. xvi. 17, et al.

Εὐλάβεια, ας, ἡ, (εὐλαβής,) prop. and in Class. *circumspection, caution*, lit. 'fear of handling' any thing; and fig. *caution*, as to taking any thing in hand, Soph. Œd. Col. 115, ε. τῶν ποιουμένων: also by impl. the avoiding of it, Arist. Eth. iv. ε. τῶν αἰσχυρῶν: the fear of any thing, Jos. Ant. xi. 6, 9. Hdian. v. 2, 3, δι' εὐλάβειαν ἡσυχάζοντων, *timidity*, Wisd. xvii. 8. Prov. xxviii. 14. Hence the sense, 'fear of offending God,' *piety*; found only in the later Class. and even there with an adjunct, as Diod. Sic. vol. v. 215, ἡ πρὸς τὸ θεῖον εὐλάβεια. Plut. Cam. 21, τὴν πρὸς τὸ θεῖον εὐλ. Philo, p. 113, εὐλ. θεοῦ μετὰ αἰδοῦς καὶ εὐλαβείας. In the N. T. the word is used without adjunct; as Heb. v. 7. xii. 28.

Εὐλαβέομαι, f. ἥσομαι, depon. pass. (εὐλαβής,) in the earlier Class. the term signifies to be circumspect, or cautious, to beware of any thing, and avoid it: in the later ones, as Polyb. and Diod. Sic. to be afraid of any thing or person, as Plut. Pericl. 7. Also with infin. as Soph. Œd. Tyr. 616, ε. πεσεῖν. Sept. Jos. and Apoc. Also foll. by μή and subj. 1 Macc. iii. 30, εὐλαβήθη μή οὐκ ἔχη, &c. So Acts xxiii. 10, εὐλαβηθεῖς μή διασπασθῇ. And so, as the words are understood by many, Heb. xi. 7, εὐλαβηθεὶς κατεσκεύασε κίβωτον. But the meaning there appears to be, not 'fear of the deluge,' but 'fear of God, and reverence to his word;' a sense of the word often found in the Sept. but rare in the Class.; though an example occurs in Plato, p. 879, θεὸν εὐλαβούμενος: and Rechin. ap. Steph. Thes. εὐλαβεῖσθαι.

Εὐλαβής, ἐος, ὁ, ἡ, adj. (εὐ, λαβεῖν,) prop. taking well hold of any thing, so as

not to let it slip from one's grasp, Ælian An. iii. 13. Hence fig. *cautious, wary* of undertaking any thing, and circumspect in carrying it on, Arrian, Epict. ii. 1, 2; Hdian. vi. 9, 2; & thence *timid, fearful*, absol. So in Aristot. Demosth. Philo, & Plut. ap. Steph. Thes. Hence the term came to mean, as in N. T. Lu. ii. 25. Acts ii. 5. viii. 2, *par excellence*, 'one who fears God, a pious person;' a sense derived from the Hebrew idiom, and the character of the Mosaic law, in which the fear of God stands for the whole of the worship and service of God, see Ps. xxxiv. 11, as love does under the Gospel.

Εὐλογέω, f. ἥσω, prop. and in Class. to speak well of, commend: but in N. T. to bless, trans. and said I. of men towards God, to bless, i. e. praise and celebrate, with ascriptions of praise and thanksgiving. Lu. i. 64, εὐλογῶν τὸν θεόν, and ii. 28. xxiv. 53. 1 Cor. xiv. 16. Ja. iii. 9, and often in Sept. and Apoc.; and so in Jos. Ant. vii. 14, 11.—II. of men in respect to men, and sometimes things, to bless, i. e. to invoke God's blessing upon, 1) with acc. of pers. expr. or impl. to pray for any one's welfare, Matt. v. 44, εὐλογεῖτε τοὺς καταρωμένους ὑμᾶς. Mk. x. 16, ἡλλόγει αὐτὰ, scil. τὰ παιδία. Lu. ii. 34. vi. 28. xxiv. 50, et al. Sept. and Jos. Bell. vi. 5, 3. 2) with acc. of thing expr. or impl. in N. T. only used of food, or a meal, to bless, i. e. to ask the Divine blessing upon its use, Matt. xiv. 19. Mk. vi. 41. viii. 7. Lu. ix. 16. So of the Lord's Supper, Matt. xxvi. 26. Mk. xiv. 22. Lu. xxiv. 30. 1 Cor. x. 16.—III. of God or Christ in respect to men, to bless, i. e. to favour, prosper, and make happy, Eph. i. 3. Acts iii. 26. Heb. vi. 14. Sept. as Gen. xxiv. 1, 35. Pass. as in Philo, to be blessed, viz. of God, Gal. iii. 8, 9, and Sept. Pass. part. perf. εὐλογημένος, 'blessed and favoured of God,' happy. So it is said in joyful salutations, &c. espec. of the Messiah and his reign, εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, Matt. xxi. 9. Mk. xi. 9, sq. Lu. xiii. 35. John xii. 13, al. So Matt. xxv. 34, οἱ εὐλογημένοι τοῦ Πατρὸς μου. Lu. i. 28, and Sept.

Εὐλογητός, οὗ, ὁ, ἡ, adj. (εὐλογέω,) prop. of men, blessed. In N. T. used only of God, to signify worthy of praise, adorable, Mk. xiv. 61. Lu. i. 68, et al. Sept.

Εὐλογία, ας, ἡ, (εὐλογέω,) prop. and in Class. commendation, in N. T. blessing, I. from men towards God, blessing or praise, as expressed in ascriptions, implying also thanksgiving, Rev. vii. 12, ἡ εὐλογία—τῷ θεῷ, and v. 12, sq. Eccles. iii. 9. Jos. Ant. xi. 4, 2.—II. from men in respect to men and things, blessing, i. e. benediction, or invocation of good, viz. from

God, upon certain persons, Heb. xii. 17. Ja. iii. 10. Sept. in Gen. xxvii. 12, 35. Ecclus. iii. 8, 9. Jos. Ant. iv. 8, 44. Also upon things, 1 Cor. x. 16, τὸ ποτ. τῆς εὐλογίας δ' εὐλογοῦμεν, 'the cup of blessing,' i. e. consecration, drunk at the paschal supper. —III. by meton. *blessing*, i. e. favour conferred, *benefit*, *bounty*, 1) from God to men, Rom. xv. 29, ἐν πληρώματι εὐλογίας τοῦ εὐαγγ. τοῦ Χρ. Gal. iii. 14, ἡ εὐλογία τοῦ Ἀβραάμ, 'the blessing promised of God to Abraham' and his seed. Eph. i. 3. 1 Pet. iii. 9. Sept. in Gen. xlix. 25. Heb. vi. 7. 2) from man to God, *gift*, *present*, 2 Cor. ix. 5, τὴν προκ. εὐλογίαν ὑμῶν. Sept. in Gen. xxxiii. 11, et al. Hence, by impl. *liberality*, spontaneous bounty, 2 Cor. ix. 5, ὡς εὐλογίαν, καὶ μὴ ὡς πλεονεξίαν, & ver. 6, ἐπ' εὐλογίαις, as adv. *liberally*, *bounteously*.

Εὐμετάδοτος, ου, ὁ, ἡ, adj. (εὖ, μεταδίδωμι,) *ready to impart*, *liberal*, *bountiful*, 1 Tim. vi. 18. Marc. Ant. iii. 14, τὸ εὐμετάδοτον καὶ εὐποιητικόν.

Εὐνοία, f. ἦσω, (εὖ, νοῦς,) prop. *to be well-minded*, or *well-disposed to*, *to be on friendly terms with*, Hdian. viii. 8, 11. Xen. Cyr. viii. 2, 1. Œcon. xii. 5. At Matt. v. 25, ἴσθι εὐνοῶν τῷ ἀντιδίκῳ, it rather signifies, as we say, *to be friends with*, meaning, *to be reconciled to*.

Εὐνοία, ας, ἡ, (εὐνοίω,) prop. *good-will*, a willing mind, as in Eph. vi. 7, μετ' εὐνοίας δουλ. But in 1 Cor. vii. 3, the word is used per euphem. as χάριν is in the Classical writers. Though εὐνοία is found in Jos. Ant. vii. 12, 4. xvi. 7, 3. xvii. 3, 1, and Dio Chrys. p. 52, and φιλότης in Hesiod, Theog. 126, 306.

Εὐνουχίζω, f. ἴσω, (εὐνοῦχος,) *to make any one an eunuch*; prop. Matt. xix. 12. Jos. Ant. x. 2, 2; fig. Matt. xix. 12.

Εὐνοῦχος, ου, ὁ, (εὐνή, a sleeping-place, and ἔχω,) prop. *keeper of the bed-chamber*; and hence, *eunuch*, one who has been emasculated; such persons alone being employed as the keepers of Oriental harems. In N. T. the term denotes, 1) prop. *eunuch*, Matt. xix. 12, as often in Sept. and Class. 2) fig. Matt. xix. 12, twice, of those impotent from birth, and also of those who live in voluntary abstinence. 3) by impl. *a minister of state*, Acts viii. 27, 34, 36, seqq. See my note on ver. 27.

Εὐοδόω, f. ὥσω, (εὐδοος, well on a road,) prop. *to lead any one well on his way*, *direct his course*, Sept. Gen. xxiv. 27, ἐμέ τ' εὐώδεκεν K. εἰς οἶκον, &c. Theophr. de Causa Plant. v. 6. Fig. *to prosper one's journey*; and gener. *to give one success*, Sept. Gen. xxiv. 21, 40. Nehem. ii. 20. In N. T. it occurs only

in pass. *to be led in a good way*, i. e. I. prop. *to have a prosperous journey*, Rom. i. 10, εἰπὼς—εὐοδωθήσομαι ἐλθεῖν πρὸς ὑμᾶς.—II. fig. *to be prospered*, i. e. to obtain a happy issue in any undertaking, 1 Cor. xvi. 2, Σησαυρίζων ὃ τι εὐοδῶται. 3 John 2. Sept. and Hdot. vi. 73, εὐωδῶθη τῷ Κλεομένει τὸ πρῆγμα.

Εὐπάρεδρος, ου, ὁ, ἡ, adj. prop. *sitting by*, in close attention on, i. e. *assiduous*, 1 Cor. vii. 35, in some Edd. πρὸς τὸ εὐπ. τῷ Κυρίῳ, equiv. *to assiduity*, *devotedness* to.

Εὐπειθής, εὐος, ὁ, ἡ, adj. (εὖ, πείθωμαι,) *easily persuaded*, Ja. iii. 17, & Class.

Εὐπερίστατος, ου, ὁ, ἡ, adj. (εὖ, περὶ, ἵσταμαι,) lit. 'standing or stationed well around,' i. e. by impl. and fig. *easily besetting*, Heb. xii. 1, εὐπ. ἀμαρτίαν.

Εὐποιία, ας, ἡ, (εὐποιέω,) lit. *well-doing*, *doing good*, *beneficence*, Heb. xiii. 16. Jos. and later Class.

Εὐπορέω, f. ἦσω, prop. and lit. *to be well off*, as to the means for effecting any projected purpose, Thuc. vi. 34, 44. Plato de Leg. vii. 791. Frequently, however, the term signifies 'to be well off as to (περὶ) any possession,' food, clothing, goods, &c. & espec. money; in which case the genit. is usually expressed; though sometimes implied, as Xen. Cyr. i. 6, 10. Mem. ii. 7, 4. Œcon. xx. 2, εὐπορεῖν, as opp. to ἀπορεῖν. So also, in the absolute constr. but in the passive form and depon. sense, Acts xi. 29, καθὼς ἠὲν πορεῖτό τις, where, as often, the sense is, 'to have the means [of doing it], to be able to afford it;' for the idea of *wealth* is not necessarily to be supposed. So Musonius ap. Stob. Serm. p. 476, distinguishes between εὐπορος and πλούσιος, observing, that 'some men, when they cannot pretend poverty, ἀλλ' εὐποροὶ χρημάτων ὄντες, τιμὴν δὲ καὶ πλουσιοί, yet go so far as not to educate their younger children, ἵνα τὰ προγεγεμένα εὐπορῇ μᾶλλον, that the elder may be the better provided for.' This depon. use of the word, though rare, is found in Lev. xxv. 26, 49. Pol. i. 66, 5. Luc. Bis Acc. 27. Aristot. Œcon. 2, and Theopomp. ap. Athen. 275.

Εὐπορία, ας, ἡ, prop. 'the means for effecting any purpose,' espec. acquired *wealth*; as Acts xix. 25, and Class.

Εὐπρέπεια, ας, ἡ, (εὐπρεπής, of becoming presence,) *comeliness*, *personal beauty*, Ja. i. 11. Sept. Pol. i. 4, 8. Arr. Epict. i. 8.

Εὐπρόσδεκτος, ου, ὁ, ἡ, adj. (εὖ, προσδέχομαι,) I. and lit. *well-received*, i. e. *approved*, *acceptable*, with dat. Rom. xv. 31. 1 Pet. ii. 5; absol. Rom. xv. 16. 2 Cor. viii. 12. Plut. ix. 196.—II. by

impl. *favourable*, as *καιρός εὐπρ.* 2 Cor. vi. 2, 'a time of favour.'

*Εὐπρόσεδρος*, ου, ό, ή, adj. synonym. with *εὐπάρεδρος*, *assiduous*. Hence τὸ *εὐρ.* *assiduity, devotedness*, 1 Cor. vii. 35, where see my note.

*Εὐπροσωπίω*, f. ήσω, (*εὐπρόσωπος*, prop. well-faced, handsome; and fig. *specious*, Hdot. vii. 168,) fig. *to make a fair show*, Gal. vi. 12. So popular and plausible arguments are by the rhetoricians styled *εὐπρόσωπα*.

*Εὐρίσκω*, f. ήσω, *to find*, trans. I. gener. *to find without seeking, to light upon, meet with*, 1) prop. and with acc. of pers. Matt. xviii. 28. John i. 42, sqq. et al.; with acc. of thing, Matt. xiii. 44. Lu. iv. 17, sq. et al. Sept. and Class. 2) fig. *to find*, i. e. *perceive, or learn by experience*, Matt. xii. 44. Lu. viii. 35, et al. *sæpe*, and in Class. frequently.—II. *to find*, i. e. *find out*, viz. by search or inquiry, *to discover*, prop. and absol. Matt. vii. 7, *ζητεῖτε, καὶ εὐρήσετε*. Also with acc. of pers. or thing, Mk. i. 37. Lu. ii. 45. John vii. 34. Acts v. 22, et al. *sæpe*, and Sept. and Class.—III. *fig.* in various senses, 1) *εὐρίσκειν Θεόν*, i. e. 'so to find out the way of pleasing God as to be accepted by him.' (See *ἐκζητέω*, III.) Acts xvii. 27, *ζητεῖν τὸν Θεόν, εἰ ἄρα γε ψηφ. αὐτὸν καὶ εὐροίεν*. Pass. in Rom. x. 20, *εὐρίθην τοῖς ἐμὲ καὶ ζητοῦσιν*. 2) *to find or make out*; as said of the result of mensuration or computation, Acts xix. 19, *εὐρον ἀργυρίον μυριάδας πέντε*, and xxvii. 28. Xen. Cyr. viii. 2, 18. Hist. iii. 2, 10. 3) *to find out mentally, to invent, contrive*, Lu. v. 19. xix. 48. Acts iv. 21.—III. mid. *to find for oneself, to acquire, obtain*, Heb. ix. 12, *αἰώνιαν λύτρωσιν εὐράμενος*. Jos. Ant. i. 19, 1, *δόξαν ἀρετῆς εὐράμενος*, and Class. The act. in this sense often occurs in N. T. as Matt. x. 39, *ὁ εὐρών τὴν ψυχὴν αὐ.* xi. 29. Lu. ix. 12, *εὐρ. ἐπισιτισμόν*. John xxi. 6. Acts vii. 46. Rom. iv. 1. Heb. xii. 17. Rev. ix. 6. Sept. and Class. By Hebr. in the phrase *εὐρίσκειν χάριν παρὰ τῷ Θεῷ*, 'to obtain favour and acceptance with God,' Lu. i. 30. Acts vii. 46. So *εὐρεῖν ἔλεος παρὰ Κυρίου*, 2 Tim. i. 18; absol. Heb. iv. 16. Sept.

*Εὐροκλύδων*, ωνος, ό, Euroclydon, a tempestuous wind prevailing in the Levant, and so called from *εὐρος* and *κλύδων*, an obsolete adj. from *κλύζω*, meaning lit. *an East-souser*, or wave-stirring Easter, the *τυφών* of the ancients, and the *Typhoon* of the moderns; so called from its two peculiar properties, 1) as coming principally from the East; 2) as exciting the waves to a great height;

which is usual in the Mediterranean with Easters. Acts xxvii. 14. See more in my note in loc.

*Εὐρύχωρος*, ου, ό, ή, adj. (*εὐρύς, χώρος*,) prop. *broad-spaced, broad, spacious*, as *ή οδός*, Matt. vii. 13. Sept. and Joseph.

*Εὐσεβεία*, ας, ή, (*εὐσεβής*,) in Class. 'a dutiful reverence' both towards God and our parents; in N. T. it is confined to the former, and may be rendered *godliness*, Acts iii. 12. 1 Tim. ii. 2, et al. *sæpe*, also in Sept. & Apocr. and Jos. Ant. iii. 2, 3, and oft. in Class. In 1 Tim. iii. 16, *μέγα ἔστι τὸ τῆς εὐσεβ. μυστήριον*, the sense is, 'the doctrine of piety in the Gospel,' i. e. by meton. 'the Gospel scheme,' so named because piety towards God is the foundation of it. Thus Jos. c. Ap. i. 12, *ή κατὰ τοὺς νόμους παραδεδομένη εὐσεβεία*, meaning, 'the form of religion.' Ant. xviii. 5, 3, fin. *οὐδὲ ἄλλη τις ἀλκή τῶν ἐν ἀνθρώποις ἐπιτετευγμένων, δίχα τῶν πρὸς τὸ Θεῖον εὐσεβείων*, meaning, 'the various forms of religion in the world.'

*Εὐσεβέω*, f. ήσω, (*εὐσεβής*,) prop. *to be εὐσεβής*, 'to entertain a reverential and dutiful feeling' towards any one, trans. I. as regards God, *to reverence, worship*, Acts xvii. 23, *ὃν εὐσεβεῖτε*. Xen. Hist. i. 7, 10. Jos. Ant. x. 3, 2, *εὐσ. τὸν Θεόν*.—II. as respects parents, 1 Tim. v. 4, *εὐσ. τὸν ἰδίου οἶκον*. And so in Class., where, however, the acc. is governed of *πρὸς*, *περι*, or *ἐς*.

*Εὐσεβής*, έος, ό, ή, adj. (*εὐ, σέβεσθαι*, which prop. signifies 'to agitate oneself, to tremble,' and when foll. by an acc. 'to tremble at any one's presence,' and, like the Latin *tremo*, 'to dread,' and then again by impl. 'to reverence,' as in our law phrase, 'the king's dread majesty,') the primary sense of this word is 'the quality of feeling reverence' for those to whom it is due, as God, or one's parents; but in N. T. it is used only of the former mode, lit. signifying, *pious, devout*, Acts x. 2, 7. xxii. 12. 2 Pet. ii. 9. Sept., Apocr., and Class.

*Εὐσεβώς*, adv. *piously, religiously*, 2 Tim. iii. 12. Tit. ii. 12. Jos. and Class.

*Εὐσημος*, ου, ό, ή, adj. (*εὐ, σῆμα*,) lit. *well-marked*, or 'easy to be distinguished by certain marks;' & hence, 'easy to be recognised and known,' Pol. x. 44, 3. Theoph. C. Pl. iii. 8, 2. In N. T. said fig. of speech, *distinct*, 'easy to be understood,' 1 Cor. xiv. 9, *εὐσημον λόγον*. So Porphy. de Abstin. iii. 4. Sext. Emp. adv. Arithm. 18, and in the physical sense, Plut. p. 564, *φωνάς εὐσημούς*.

*Εὐσπλαγχνος*, ου, ό, ή, adj. (*εὐ, σπλάγχνον*,) *tender-hearted, compassionate*, Eph. iv. 32. 1 Pet. iii. 8, and Apocr.

The word occurs in Class., but in a very different sense.

**Εὐσχημόνως**, adv. (εὐσχήμων,) in Class. *decorously, becomingly*, so as not to violate modesty or propriety in any way. In N. T. it is used, 1 Cor. xiv. 40, of the mode of conducting public worship, *decently, decorously*, and also Rom. xiii. 13, *credulably*, as Xen. Mem. iii. 12, 4. At 1 Th. iv. 12, it is used of life and conduct, such as *becometh* those professing godliness. There is nothing that exactly corresponds to this in the Class. The nearest approach to it is in Stob. Eclog. Phys. vol. ii. 144, Heer. *κάν λέγωμαι ἀδιάφορα τὰ σωματικά πρὸς τὸ εὐσχημόνως ζῆν, ἐν ᾧ πάρεστι τὸ εὐδαιμόνως*.

**Εὐσχημοσύνη**, ης, ἡ, (εὐσχήμων,) prop. *becomingness* as to dress or general appearance; and sometimes used of *decorum of manners*. In N. T. 1 Cor. xii. 23, it is used of the decorous dressing of the body.

**Εὐσχήμων**, ονος, ὁ, ἡ, adj. (εὐ, σχῆμα,) prop. and lit. *well off* as to the σχῆμα, or to external figure, form, and general appearance. Hence, *comely*, as applied both to persons and things, I. *prop.* as said of the former; in N. T. it is used prop. 1 Cor. xii. 24, *τὰ εὐσχήμονα μέλη*. Xen. Cyr. i. 17.—II. metaph. τὸ εὐσχημον, *decorum, propriety*, 1 Cor. vii. 35, and Class.—III. of persons, fig. 'of good σχῆμα,' i. e. rank, condition, and the figure one makes (see Xen. Oecon. ii. 4); hence, *honourable, noble, &c.* Mk. xv. 43, *α. βουλευτής*. Acts xiii. 50, *γυναῖκας τὰς εὐσχ.* and xvii. 12, *γυναικῶν τῶν εὐσχ.*

**Εὐτόνως**, adv. (εὐτονος, fr. εὐ, τείνω, to stretch a cord,) *intensely*, i. e. *strenuously, vehemently*, Lu. xxiii. 10. Acts xviii. 28. Sept. and Class.

**Εὐτραπελία**, ας, ἡ, fr. εὐτράπελος, prop. *well-turned*, and fig. *facetious, witty*, 'who can readily turn his discourse' to a present occasion, for the purpose of exciting merriment. See Aristot. Eth. iv. 8, and Aristoph. Vesp. 467. As, however, such may be done either to a good or an evil purpose, so the thing itself, *εὐτραπελία*, according as it kept within due bounds or not, admits of a *good* or a *bad* sense. Hence in the Class. it is used I. in a good sense, to denote wit, *pleasantry*, as Plato p. 563, *εὐτραπελίας τε καὶ χαριεντισμοῦ ἐμπέπλανται*. So in Arist. Eth. ii. it is said, *περὶ τὸ ἡδὺ τὸ ἐν παιδιᾷ, ὁ μὲν μέσος* (he who keeps in due medium) *εὐτράπελος, καὶ ἡ διάθεσις, εὐτραπελία· ἡ δὲ ὑπερβολή, βωμολοχία· καὶ ὁ ἔχων αὐτήν, βωμολοχος· ὁ δὲ ἐλλείπων ἀγροικός τις*, 'a boorish person.—Also II. in a bad sense, for *scurrility, buffoonery*, coarse and even obscene

jeasting. So Isocr. Areop. 18, *τοὺς εὐτραπέλους καὶ σκόπτειν δυναμένους, οὓς νῦν εὐφυνεῖς προσαγορεύουσιν*. Aristot. Eth. i. 31. Endem. iii. οἱ βωμολοχοὶ εὐτράπελοι προσαγορεύονται, namely, by an Attic ὑποκορισμός, or calling bad things by good names. See my note on Thuc. iii. 82, 4. So in N. T. at Eph. v. 4 we have *καὶ αἰσχρότης καὶ μωρολογία, ἡ εὐτραπελία*.

**Εὐφήμια**, ας, ἡ, (εὐφήμος,) in Class. *the using of words of good omen*; but in N. T. *good report, good fame*, 2 Cor. vi. 8, *διὰ δυσφημίας καὶ εὐφημίας*. And so Ælian V. H. iii. 47, *ἡ εὐφήμια ἡ καλοῦσα αὐτὸν χρηστὸν, οὐδὲν ἀφέλῃσιν*. Alciph. Ep. i. 39. Hdian. i. 7, 11. Plut. vi. 462.

**Εὐφήμος**, ου, ὁ, ἡ, adj. (εὐ, φῆμη,) prop. *well-spoken*. Hence, by impl. of *favourable import*; also, of words, *laudatory*, as Pol. xxxi. 14, 1, λόγος *α.* In N. T. (of actions) of *good report, laudable*, and so Anthol. Gr. iv. p. 183, *αἰσχρὸν ἐπ' εὐφήμοις δόξαν ἐνεγκαμένη*.

**Εὐφορέω**, f. ἔσω, (εὐφορος, fertile,) *to bear well, yield abundantly*, as said of ground, Lu. xii. 16, *εὐφόρησεν ἡ χώρα*. Jos. Bell. ii. 21, 2, et al.

**Εὐφραίνω**, f. αὐῶ, (εὐφρων, cheerful,) *to gladden, cause to rejoice*, trans., also mid. and aor. 1. pass. in mid. signif. *to be glad, rejoice*, intrans. I. *gener.* in act. 2 Cor. ii. 2, *τίς ἐστὶν ὁ εὐφραίνων με*; Sept. and Class. Mid. Lu. xv. 32, *εὐφρανθῆναι δὲ καὶ χαρῆναι ἰδεῖ*. Acts ii. 26. Rom. xv. 10. Rev. xi. 10. xii. 12, et al. Sept. and Class.—II. *spec.* as connected with feasting, mid. *to rejoice, make merry*, Lu. xii. 19, *φάγε, πίε, εὐφραίνου*, and xv. 23, 24. Sept. and Class. Hence, by impl. simply *to feast*, Lu. xv. 29, where see my note.

**Εὐφροσύνη**, ης, ἡ, (εὐφρων,) *gladness, joy*, Acts ii. 28. xiv. 17. Sept. and Class.

**Εὐχαριστέω**, f. ἔσω, (εὐχάριστος,) prop. and in earlier writers, *to show oneself grateful*, i. e. to requite a favour; equiv. to *διδόναι χάριν*: but in later Gr. and N. T. *to give thanks, to thank*, equiv. to *εἰδέναι χάριν*, 'to feel and express one's gratitude to any one,' Lu. xvii. 16, *εὐχαριστῶν αὐτῷ*. Rom. xvi. 4. Jos. Ant. xiv. 10, 7. Plut. de Garr. 7, fin.; elsewhere in N. T. only used in reference to God, 1) in the sense *to give thanks* to Him, usually foll. by τῷ Θεῷ, &c., and also other adjuncts, as prepositions, or conjunctions, &c. Lu. xviii. 11. John xi. 41. Rom. i. 8. vii. 25, et al. sæpe; but sometimes absol. as in Eph. i. 16. 1 Thes. v. 18. Pass. with acc. 2 Cor. i. 11, *ἐὐχαριστήθη τὸ χάρισμα*. Apocrypha, Philo, Joseph., and later Class. 2) as

said of giving God thanks before meals, &c. foll. by τῷ Θεῷ, Acts xxvii. 35. Rom. xiv. 6; absol. Matt. xv. 36. Mk. viii. 6. xiv. 23. John vi. 11, 23. 1 Cor. x. 30, et al. By impl. to praise or worship, for εὐλογεῖν, Rom. i. 21. 1 Cor. xiv. 17.

Εὐχαριστία, ας, ἡ, (εὐχάριστος,) prop. *gratitude, thankfulness*, Acts xxiv. 3. Philo p. 231, 651. Pol. viii. 14, 8. Joseph. Ant. iv. 8, 25. In St. Paul's Epistles and Apocalypse, *thanksgiving, thanks*, i. e. 'the expression of gratitude to God,' 1 Cor. xiv. 16. 2 Cor. iv. 15. ix. 11, sq. Phil. iv. 6. Col. ii. 7. iv. 2. 1 Th. iii. 9. 1 Tim. ii. 1. iv. 3, 4. On the sense at Eph. v. 4, see my note there.

Εὐχάριστος, ου, ὁ, ἡ, adj. (εὖ, χαριῶμαι,) prop. and in Class. *grateful*, i. e. *pleasing and acceptable*, Xen. Cyr. ii. 2, 1. In N. T. *grateful*, i. e. *thankful*, to God, Col. iii. 15, see my note. Jos. Ant. xvi. 6, 2. Xen. Cyr. viii. 3, 19.

Εὐχή, ἡς, ἡ, (εὐχομαι,) I. *prayer*, to God, Ja. v. 15. Sept. in Job xvi. 17. Prov. xv. 9, and Class.—II. *a vow*, as said in N. T. of the vow of a Nazarite, Acts xxi. 23, where see my note. So Sept. in Num. vi. 2, 21. Acts xviii. 18, *χειράμενος τὴν κεφαλὴν ἐν Κ.* εἶχε γὰρ εὐχὴν, meaning *took a vow*, on which see my note in loc.

Εὐχομαι, f. ξομαι, dep. mid. This word bears, in the Class. writers, various senses, though closely connected together; of which the primary one seems to be that assigned by Hemsterhuis, who traces its origin from the obsolete εὐχω, which he says meant *peto, postulo*, in the mid. εὐχομαι; and in the latter of those senses, *ask postulo, arrego*, (whence *gloriarī*;) and also to *solemnly aver or affirm*, claiming belief to one's words; whence to *promise*: in the former, 'to seek for oneself,' *long for*, 'anxiously wish for,' any thing; whence, to *pray* for any thing. The two last senses, viz. to *pray for*, and to *earnestly wish for*, are alone found in the N. T. I. to *pray* to God, foll. by dat. τῷ Θεῷ, Acts xxvi. 29, by πρὸς τὸν Θεόν, 2 Cor. xiii. 7, absol. and by ὑπὲρ τινος, Ja. v. 16. Sept. & Class.—II. to *wish for, desire earnestly*, with acc. and infin. Acts xxvii. 29, ἡγοῦτο ἡμέραν γενέσθαι. Rom. ix. 3. 3 John 2; with acc. τούτου, 2 Cor. xiii. 9. Sept. and Class., espec. Plato.

Εὐχρηστος, ου, ὁ, ἡ, adj. (εὖ intens. χροῶμαι,) *very useful*, 2 Tim. ii. 21. iv. 11. Philem. 11. Sept. and Class.

Εὐψυχέω, f. ἦσω, (εὐψυχος,) prop. to be bold or brave, and fig. to be in good spirits, Phil. ii. 19. Anthol. Gr. iv. 275.

Εὐωδία, ας, ἡ, (εὐώδης, fr. ὄζω, pf. ὄδω,) prop. *good odour, fragrance*, Eccles. xxiv. 15. Xen. Conv. ii. 3. In N. T.

only fig. of persons or things, 'well-pleasing, or acceptable to God,' 2 Cor. ii. 15, Χριστοῦ εὐωδία ἐσμὲν, where see note. Eph. v. 2, εἰς ὁσμὴν εὐωδίας. Phil. iv. 18, ὁσμὴν εὐωδίας, θυσίαν δ. Hebr. for *fragrant odour*. Sept. Lev. i. 9, 13, 17. Num. xxviii. 13, and oft.

Εὐώνυμος, ου, ὁ, ἡ, adj. (εὖ, ὄνομα,) prop. of *good name, honoured, renowned*, Hes. Theog. 409. Pind. Ol. ii. 3, and oft. Or, *having an auspicious name*. Hence, of *good omen*, used by euphem. instead of ἀριστερός, the left, which was a word of ill omen; all omens on the left being sinister, or regarded as unlucky. In N. T. the left, said chiefly of the left hand, opp. to the right, Matt. xx. 21, 23. Mk. x. 37, 40. xv. 27; of the left foot, Rev. x. 2.—Adverbially, Acts xxi. 3, καταλιπόντες αὐτὴν εὐώνυμον, 'on the left hand.' Sept. and Class.

Ἐφάλλομαι, f. αλοῦμαι, (ἐπὶ, ἀλλομαι,) to leap upon, or against, foll. by ἐπὶ with acc. Acts xix. 16, ἐφαλλόμενος ἐπ' αὐτοὺς, 'springing upon.' In Pind. Nem. vi. 85, εἰς Αἰθίοπας ἐπᾶλτο, & Homer often; foll. by dat. of pers. And so Plut. vi. 526.

Ἐφάπαξ, adv. (ἐπὶ, ἀπαξ,) lit. *at once*, i. e. 1) 'once for all,' Rom. vi. 10. Heb. vii. 27. ix. 12. x. 10. 2) *at once*, i. e. not at several times, 1 Cor. xv. 6.

Ἐφευρετής, ου, ὁ, (ἐφευρίσκω, to find out any thing,) *an invention or device*, Rom. i. 30, ἐφ. κακῶν. So Philo, p. 968, κακῶν εὐρέται.

Ἐφημερία, ας, ἡ, (ἐφήμερος,) not found in Class. In Sept. it is used prop. of the *daily service* of the priests in the Temple, 2 Chron. xiii. 10. 1 Esd. i. 16. In N. T. meton. a *course* or *class*, into which the priests were divided for the daily service of the Temple, each continuing for a week at a time, Lu. i. 5, 8, ἐν τῇ τάξει τῆς ἐφ. where see my note.

Ἐφήμερος, ου, ὁ, ἡ, adj. (ἐπὶ, ἡμέρα,) prop. *for a day*, ὁ ἐφ' ἡμέραν ὢν, 'ephemeral.' In N. T. *daily*, 'sufficient for the day,' Ja. ii. 15, τῆς ἐφημέρου τροφῆς. Diod. Sic. iii. 32, τὰς ἐφημέρους τροφάς.

Ἐφικνέσθαι, f. ἰξομαι, to come to, arrive at, foll. by ἄχρι with gen. 2 Cor. x. 13; by εἰς with acc. 2 Cor. x. 14, et Class.

Ἐπίστημι, f. ἐπιστήσω, trans. to place upon or over, to set over. In N. T. the word occurs only in the intrans. form, (act. aor. 2, ἐπίστην; perf. part. ἐφαστός; and mid. ἐπίσταμαι,) I. prop. to place oneself upon or near, to stand by or near. 1) gener. Lu. ii. 38, καὶ αὕτη αὐτῇ τῇ ὥρᾳ ἐπιστάσα. Acts xxii. 13, 20; with dat. of pers. Acts xxiii. 11; with ἐπὶ τι, Acts x. 17. xi. 11; with ἐπάνω τινός, to stand by

and over, Lu. iv. 39. Sept. and Class. 2) as implying also approach, *to come and stand by, to come to or upon*, any person or place, Lu. xx. 1, ἐπέστησαν οἱ ἀρχιερεῖς, and x. 40, and Class. So also, with the idea of sudden appearance, Acts xii. 7, ἄγγελος Κυρίου ἐπέστη: with dat. Lu. ii. 9. xxiv. 4. Class. In a *hostile* sense, *to come upon*; gener. Acts vi. 12. xxiii. 27; with dat. Acts iv. 1. Jos. Ant. vii. 11, 1. —II. fig. 1) of persons, *to stand fast by*, i. e. be instant, pressing, 2 Tim. iv. 2, ἐπίστηθι εὐκαιρῶς ἀκαιρῶς scil. κηρύσσων τὸν λόγον. Demosth. 70, 16, διὰ τοῦτ' ἐγρήγορεν, ἐφέστηκεν. 2) of things, as evils, *to come upon, befall*, Lu. xxi. 34. 1 Th. v. 3; of a tempest, Acts xxviii. 2. Jos. Ant. ii. 4, 3. Wisd. vi. 5, 8; ζόφος, Pol. xviii. 3, 7. In the sense, *to impend*, 'be close at hand,' 2 Tim. iv. 6, ὁ καιρὸς ἐφέστηκε. Demosth. 287, 5.

Ἐχθρα, as, ἡ, (prop. fem. of adj. ἐχθρός,) *enmity, hatred*, Lu. xxiii. 12. Gal. v. 20. Eph. ii. 15, 17. Ja. iv. 4. Sept. & Class. In Rom. viii. 7, ἔχθρα εἰς Θεὸν means, 'is in a state of enmity against God.'

Ἐχθρός, ὁ, ον, (ἐχθος, fr. ἐχέσθαι, to stick close to, q. d. 'deeply-seated ill-will,') 1) pass. *hated, hateful*, an object of enmity, Rom. xi. 28, ἐχθροὶ δι' ὑμᾶς. Class. 2) act. *hating, hostile*, I. as adj. Matt. xiii. 28, ἐχθρὸς ἀνθρώπος. Rom. v. 10, ἐχθροὶ ὄντες. Col. i. 21. Sept. and Class.—II. as subst. ὁ ἐχθρός, *an enemy*, 1) gener. and foll. by gen. of pers. Matt. v. 43, sq. x. 36, et al. sæpe. Sept. & Class.; with gen. of thing, Acts xiii. 10. Sept. oft. and Class. 2) spec. of the adversaries of the Messiah, Matt. xxii. 44. Mk. xii. 36. Lu. xx. 43. Acts ii. 35. 1 Cor. xv. 25, et al. or of God, Jas. iv. 4. Also, ὁ ἐχθρός, said κατ' ἐξοχὴν of Satan, Lu. x. 19. Matt. xiii. 39.

Ἐχιδνα, ης, ἡ, (ἐχ-ις & κίδνα fr. κιδνός, small,) *a viper*; lit. a little serpent, Acts xxviii. 3, and Class.; fig. of *wicked men, γεννήματα ἐχιδνῶν*, Matt. iii. 7. xii. 34. xxiii. 33. Lu. iii. 7, Class.

Ἐχω, f. ἔξω, *to have or hold*, implying continued possession, I. PROP. and PRIM. *to have or hold in the hands*, Rev. i. 16, ἔχων ἐν τῇ δεξιᾷ αὐτοῦ χειρὶ ἀστέρας ἑ. vi. 5. x. 2. xvii. 4. Hom. II. i. 14, ἐν χειρὶν ἔχων, et al. sæpe, and sometimes in the other Class. So, by impl. Matt. xxvi. 7. Heb. viii. 3. Rev. iii. 1, et al. II. GEN. and most freq. *to have, i. e. possess*, 1) with the accus. of the *things* in one's possession, power, charge, &c. and that whether gener. as *property*, Matt. xiii. 12. xix. 21, et al. (sometimes left underst. as ἔχειν or μὴ ἔχειν) or spec. as *estates*, or inheritances, produce, or personal property, as clothes, arms, furniture, provi-

sions, &c., and also of the members of the body; also of power, faculty, dignity, John iv. 44. vi. 68, &c. or any advantage, benefit, &c. Matt. v. 46; favour with, Acts ii. 47; faith as a gift, Rom. xiv. 22; eternal life, as a free gift, John iii. 36. vi. 40, et al.; of a law, John xix. 7. 1 Cor. vii. 25; of age, or years, John viii. 57. ix. 21; of a ground of complaint against any one, Matt. v. 23. Acts ix. 38. xxiv. 19, et al.; or of reply, 2 Cor. v. 12. By impl. with the idea of charge, trust, &c. Rev. i. 18, ἔχω τὰς κλεῖς τοῦ θανάτου, and xii. 12, ἔχ. θυμὸν μ. and xv. 1, 6, ἔ. πηγάς. Dem. 1153, 4. In the sense *to have at hand*, 'ready,' 1 Cor. xiv. 26, with acc. of pers. implying some special relation or connexion, 1) gener. and simply, as of husband or wife, Matt. xiv. 4, et al.; brothers, Lu. xvi. 28; children, Tit. i. 6; widows, 1 Tim. v. 16, et al. 2) where the subject is *a thing, to have*, implying the existence of something *in*, i. e. in connexion with, the subject, Matt. xiii. 5, διὰ τὸ μὴ ἔχειν βάθος γῆς. Lu. xi. 36. xx. 24. Acts i. 12. 1 Cor. xii. 23. 1 Tim. iv. 8. 2 Tim. ii. 17. Heb. ix. 8. Ja. i. 4. Rev. iv. 7.—III. used of what any one is said to have *in*, or *on*, *by*, or *with*, himself, i. e. of any condition or state external or internal, in which any one is, 1) gener. of any obligation, duty, Acts xxi. 23, εὐχὴν ἔχοντες ἐφ' αὐτῶν, and xviii. 18. Rom. xii. 4, ἔ. πράξιν. 2 Cor. iv. 1, ἔ. διακονίαν. Phil. i. 30, & Col. ii. 1, ἔ. ἀγῶνα. Lu. xii. 50, ἔ. βάπτισμα. Of sin, guilt, &c. ἀμαρτίαν ἔχειν, John ix. 41. ἔχλημα, Acts xxiii. 29. κρίμα, 1 Tim. v. 12. Of effects or results, dependent on the subject, as a cause or antecedent, Heb. x. 35, ἥτις ἔχει μισθαποδοσίαν, 'has, or brings with it, reward.' 2) of any condition or affection of body or mind, where one is said to *have*, i. e. sustain or bear, such or such an affection, &c. whether of the body, as in the case of disease or infirmity, so ἔχ. μάστιγας or ἀσθενείας, Mk. iii. 10, Acts xxviii. 9. Heb. vii. 28, δαιμόνιον ἔχ. 'to have a devil,' namely, inflicting disease, Matt. xi. 18. Mk. iii. 22, 30. ix. 17. Lu. xiii. 11. Acts xvi. 16. xix. 13; or of the mind, as τὴν ἀγάπην τοῦ Θεοῦ ἔχειν, John v. 42. xiii. 35. ἀνάγκην, Lu. xiv. 18. xxiii. 17. So χρεὶαν ἔχειν, *to be in want of*, Matt. vi. 8. Lu. v. 31, et al. sæpe; χάριν ἔχ. τω, *gratias habere, to thank*, Lu. xvii. 9. 1 Tim. i. 12, and Class. By an inversion of subject and predicate, such an affection is in the Class. often said to have or possess a person, Hom. II. xviii. 247, and oft. Hdot. iv. 115, φόβος. And so Mk. xvi. 8, εἶχε δ' αὐτὰς τρόμος καὶ ἔκστασις. 3) of things which any one has *in, on*, or *about* himself, involving the idea of carrying in oneself, as ἐν γαστρὶ ἔχειν, Matt. i.

18 Rev. xii. 2, and fig. 2 Cor. i. 9. iv. 7. Phil. i. 7. So on oneself, as *garments*, *σῶμα*, 'to wear, or bear,' Matt. iii. 4, ἔ. ἐνδύειν. John xii. 6, τὸ γλωσσόκομον, and xviii. 10, μάχαιραν. Rev. ix. 17, θώρακας. Fig. of persons, *wearing* an appearance, Col. ii. 23. 2 Tim. iii. 5. Rev. iii. 1. 1) in the sense to *contain*, i. e. to have within itself, Heb. ix. 4. Rev. xxi. 11. Fig. ῥίζαν ἐν ἑαυτῷ, Matt. xiii. 21. Mk. v. 17.—IV. fig. and intens. to *have firmly*, i. e. in mind, to *hold to*, to *hold fast*, 1) gener. of things, John xiv. 21, ὁ ἔχων γὰρ ἐπιτολὰς μου. 1 Cor. xi. 16. Phil. ii. 9, et al.; also of persons, as ἔχειν Θεόν, τὸν Πατέρα, τὸν Υἱόν, to *hold fast to* them, 'hold them in devoted affection,' 1 John ii. 23. v. 12. 2 John 9. 2) by impl. to *hold* or 'regard as,' *account*; with acc. of pers. and noun in appos. Matt. xiv. ἡ ὥς προφ. αὐτὸν εἶχον, and xxi. 26, 46. Mk. xi. 32. Isocr. p. 239, τινὰς οὖν ἔχω πεπερασμένους.—V. foll. by infin. with acc. as τί, οὐδέν, &c. namely, ἔχω—τί ὥστε εἰπεῖν or ποιῆσαι, i. e. by impl. 'I am able to say or do something,' I CAN, implying only an objective or external ability, and so differing from δύναμαι: usually with infin. aor. Lu. vii. 40, ἔχω σοι τι εἰπεῖν, and xii. 4, μὴ ἐχόντων—τί ποιῆσαι. Acts iv. 14. xxiii. 17, sq. xxv. 26. xxviii. 19; with infin. pres. 2 John 12. And so in Class. More direct is the sense to be *able*, I *can*, where the acc. is suppressed, Matt. xviii. 25, μὴ ἔχοντες δὲ αὐτοῦ ἀποδοῦναι, 'not having wherewithal to pay,' pres. John viii. 6, ἵνα ἔχωσι κατηγορεῖν αὐτοῦ. 2 Pet. i. 15. So in Class. as Xen. Mem. ii. 7, 11, οὐχ ἔξω ἐπιδόουσαι. Sometimes the infin. is suppressed, as Mk. xiv. 8, ὃ ἔσχευεν αὐτὴ (ποιῆσαι), ἐποίησε. Acts iii. 6, & Class.—VI. intrans. or with ἑαυτὸν, &c. implied, always with an adv. or adverb. phrase, to *have oneself*, i. e. to be circumstanced so or so, to *be*; e. gr. ἐτοιμῶς ἔχειν, to be ready, Acts xxi. 13. 2 Cor. xii. 14. Ælian v. H. iv. 13. ἐσχάτως ἔχειν, to be in extremity, Mk. v. 23. κακῶς ἔχειν, to be sick, Matt. iv. 24. Lu. vii. 2. Xen. Econ. iii. 11. καλῶς ἔχειν, to be well, namely, after being ill, Mk. xvi. 18. John iv. 52. σθένος ἔχειν, to be so, Acts vii. 1. πῶς, πρ. 36. ἄλλως, 1 Tim. v. 25, and so Class. Acts xxiv. 25, τὸ νῦν ἔχον ('for the present') πορεύου: and so in Class.; foll. by adv. and dat. adverbially, John v. 5, 6, ἐν θένειᾳ ἔχειν. 2 Cor. x. 6. So of place, ἔχειν ἐν, 'to be in a place,' John xi. 17, ἐχ. ἐν τῷ μνημείῳ. Jos. Ant. vii. 1, 1.—VII. foll. by infin. to *hold oneself upon*, or to *hold by*, adhere to a person or thing, Hom. Od. xi. 346; also to *be contiguous* to any place, foll. by gen. Hdot. iv. 169. Thuc. v. 67. In N. T. only occ. in partic. ἔχόμενος, η, ον, 'next in place,' *adjacent*, Mk. i. 38. εἰς τὰς ἐχόμενας κωμοπόλεις. Jos. Ant. vi. 1. 1. Xen. Mem. iii. 5, 10. Of time, τῇ ἐχομένῃ, suppl. ἡμέρα, expr. Acts xxi. 26. τῷ δὲ ἔχ. σαββ. xiii. 44, et al. Sept. Apocr. Jos. and Pol. iii. 112, 1. Fig. Heb. vi. 9, τὰ ἐχόμενα σωτηρίας, 'things closely connected with salvation.' So Lucian, Herm. 69, ταύτ' ἐλπίδος ἐχόμενα λέγεις.

“Εως, prop. and prim. adv. but in the later writers also prepos. with gen. In N. T. I. ADV. in two senses: 1) *until*, i. e. *so long as*, *until*, i. e. 'unto such a time,' marking the continuance of an action up to the time of another action, and foll. by the indic. subj. or opt. according as the latter action is certain or uncertain. It is foll. *either* by indic. of a past action, as Matt. ii. 9, ἕως ἐλθὼν Ἰσθ. and xxiv. 39, in a future action, or foll. by subj. aor. with ἄν, where the latter action is only probable, Matt. ii. 13, ἕως ἄν εἴπω σοι, and v. 18, et sæpe; also Sept. and Class. 2) by impl. *so long as*, *while*, i. e. during the continuance of another action, until it ends, &c. John ix. 4, ἕως ἡμέρα ἐστίν, and xii. 35, and so in Class.—II. as PREP. gov. the genit. *until*, *unto*; marking a terminus ad quem, and used both of *time* and *place*. 1. of *time*, and 1) foll. by gen. of a noun of time, Matt. xxvi. 29, ἕως τῆς ἡμέρας ἐκείνης. Lu. i. 80, et al.; or by gen. of pers. or event, Matt. i. 17, ἕως Δαυὶδ, ἕως τῆς μετοικεσίας Βαβ., ἕως τοῦ Χριστοῦ, et al. and Class. as Diod. Sic. i. 4, ἕως τῆς Ἀλεξάνδρου τελευτῆς. 2) foll. by gen. of a pron. e. gr. ἕως, scil. χρόνου, lit. *until what time*, *until when*, i. e. simply *until*, with indic. or subj.; with indic. Matt. i. 25, ἕως οὗ ἔτεκε τὸν υἱόν. xiii. 33. Palaph. iv. 2; with subj. aor. without ἄν, Matt. xiv. 22, ἕως οὗ ἀπολύσῃ τοὺς δούλους, and oft.; also in Sept. Eccl. xii. 2. Jos. Ant. v. 1, 3. So ἕως ὅτου, scil. χρόνου, *until when*, *until*, either with indic. as John ix. 18, ἕως ὅτου ἐφώνησαν, et al. or with subj. Lu. xiii. 8, ἔ. ὅ. σκάψω. 3) foll. by adv. of time, with or without τοῦ. So ἕως τοῦ νῦν, *until now*, Matt. xxiv. 21. ἕως σήμερον, 2 Cor. iii. 15. So gener. without τοῦ, more usually in later writers, ἕως ἄρτι, *until now*, Matt. xi. 12. ἕως πότε; *until when?* i. e. how long? xvii. 17. Mk. ix. 19.—II. of PLACE, as *far as to*, *until*, *unto*. 1) prop. in various constructions, e. gr. foll. by gen. of place, Matt. xi. 23, ἕως τοῦ οὐρανοῦ, 'as far as, up to heaven.' xxvi. 58, ἕως τῆς αὐλῆς τοῦ ἀρχ. Lu. ii. 15, ἕως Βηθ. iv. 29. Acts i. 8. xi. 22. xxvi. 11, ἕως καὶ εἰς τὰς ἔξω πόλεις, 'as far as and even unto foreign cities.' So with gen. of pers. as marking



a place, Lu. iv. 42. Foll. by adv. of place, as *ὡς ἄνω*, 'to the very brim,' John ii. 7. *ὡς κάτω*, 'to the very bottom,' Matt. xxvii. 51. *ὡς ἔσω*, 'as far as the interior,' Mk. xiv. 54. *ὡς ὧδε*, 'unto this place,' Lu. xxiii. 5; foll. by prep. and its case, e. gr. *ὡς εἰς* B. 'as far as unto Bethany, Lu. xxiv. 50. Diod. Sic. i. 27, *ὡς εἰς τοὺς δοικητοὺς τόπους*. So *ὡς ἔξω τῆς πόλεως*, 'as far as to the outside of the city,' Acts xxi. 5.—III. FIG. foll. by gen. either of a *term* or *limit*, marking extent, Matt. xxvi. 38, *ὡς θανάτου*. Lu. xxii. 51, *ἐὰτε ὡς τούτου*: or of pers. in a like sense, Matt. xx. 8, *ὡς τὸν πρῶτον*. Dion. Hal. vi. 37, *ὡς ἐκγόνων*. John viii. 9. Acts viii. 10. Rom. iii. 12, *οὐκ ἔστιν ὡς ἑνός*, 'not so much as one.'

## Z.

*Zάω*, (ζῆς, ζῆ, inf. ζῆν, fut. ζήσω and later ζήσομαι,) gener. TO LIVE, intrans.; but employed in various shades of sense in N. T. as follows, 1. *to live, have life*, as said of physical life, or existence, as opp. to death, or non-existence, and implying always some duration. It is used, 1) gener. of human life, &c. Acts xvii. 28, *ἐν αὐτῷ ζῶμεν*, and; xxii. 22. Rom. vii. 1, et al. So *ζῶντες καὶ νεκροί*, Acts x. 42, et al. Sept. and Class. Also τὸ ζῆν, subst. *life*; Phil. i. 21, sq. 2 Cor. i. 8. Jos. Ant. ii. 3, 4, and Class. Of persons raised from the dead, Matt. ix. 18, *ἀρτι ἐτελεύτησεν ἀλλὰ ἔλθων—καὶ ζήσεται*, et al. Sept. in 2 Kings xiii. 21. Said likewise of persons restored to health from sickness, *not to die*, i. e. by impl. *to mend, be well*, John iv. 50, *ὁ υἱός σου ζῆ*, and Sept. in 2 Kings viii. 8, sq. 2) *spec. in the sense to exist, absol. now and hereafter, to live for ever*; of human beings, Matt. xxii. 32, *οὐκ ἔστιν ὁ Θεός, Θεός νεκρῶν, ἀλλὰ ζώντων*. John xi. 25; of Jesus, John vi. 57; of God, vi. 57, *ὁ ζῶν Πατήρ*, equiv. to *ὁ ἔχων ζωὴν ἐν ἑαυτῷ*, v. 26; also, in an oath, by Hebr. Rom. xiv. 11, *ζῶ ἐγὼ, λέγει Κύριος*, 'I live, saith the Lord.' So Sept. Numb. v. 21, et al. Partic. *ζῶν, ever-living, eternal*, ὁ Θεός ὁ ζῶν, Matt. xvi. 16. Rom. ix. 26, et al.; and as opp. to *idols*, which are dead, non-existing, Acts xiv. 15. 2 Cor. vi. 16. 1 Thess. i. 9, and Sept. 3) *fig. of things, only in particip. ζῶν, ζῶσα, ζῶν, living*, i. e. lively, active, and also enduring, as opp. to what is dead or inactive; likewise transient, e. gr. 1 Pet. i. 3, *ἐλπίς ζωῆς*, 'lively and enduring.' Rom. xii. 1, *θυσία ζωῆς*, 'enduring and constant,' opp. to the *interrupted sacrifice* of slaughtered victims. Heb. iv. 12,

*ζῶν ὁ λόγος τοῦ Θεοῦ*, 'is lively, active and enduring.' 1 Pet. i. 23, *λόγος ζῶντος Θεοῦ*, 'living, efficient, enduring;' and ii. 4, *λίθος ζῶν*, of Christ as the corner-stone of the Church, 'not inactive, but efficient; of Christians, v. 5. So *ὕδωρ ζῶν*, living water, i. e. the water of running streams opp. to that of stagnant waters, as pools or cisterns, John iv. 10. vii. 38. Rev. vii. 17, and Sept. in Gen. xxvi. 19, et al. By impl. and by Hebr. particip. *ζῶν, life-giving*, John vi. 51, *ὁ ἄρτος ὁ ζῶν*, 'which imparts eternal life.' Acts vii. 38, *λόγος ζῶντα*. Heb. x. 20, *ὁδὸς ζωῆς*. And so sometimes in Sept.—II. *to live*, i. e. sustain life, *to live on* or *by* any thing, Matt. iv. 4, *οὐκ ἐπ' ἄρτι μόνον ζήσεται*. 1 Cor. ix. 14, and Class.; as Demosth. i. 309, 26; with διὰ, Xen. Mem. iii. 3, 11.—III. *to live in any way, to pass one's life in any manner*, Lu. xv. 13, *ζῶν ἀσώτως*. Acts xxvi. 5, *ἐζῆσα Φαρισαῖος*. Gal. ii. 14, *ἐθνικῶς ζῆν*. 2 Tim. iii. 12, *εὐσεβεῖς ζῆν*. Tit. ii. 12, ζ. *σωφρόνως*, &c. Rom. vii. 9, *ἐζῶν χωρὶς νόμου*. Apocr. Jos. and Class. Lu. ii. 36, *ζήσασα ἐτη μετὰ ἀνδρός*. Hence the phrase *ζῆν τι, ἐν τίνι, κατὰ τινα*, *to live to, in, according to any one*, i. e. 'to be devoted to, to live conformably to the will, purpose, precept, or example of any person or thing;' e. gr. of a person, ζ. *τῷ Θεῷ*, Lu. xx. 38. Rom. vi. 10. Gal. ii. 19. And so 1 Pet. iv. 6, ζ. *κατὰ Θεὸν πνεύματι*, i. e. 'to live spiritually according to the will of God.' Also Gal. v. 25, ζ. *πνεύματι*, 'to live under His influences.' 1 Pet. ii. 24, ζ. *τῇ δικαιοσύνῃ*. Rom. xiv. 7. 2 Cor. v. 15, ζ. *ἐαυτῷ*, 'to live agreeably to one's own corrupt inclinations.' Demosth. p. 80, 26, *Φιλίππῳ ζῶντι, καὶ οὐ τῇ ἐαυτοῦ πατρίδι*. Of a thing, *ζῆν ἐν ἀμαρτίᾳ*, 'to live under the dominion of sin,' Rom. vi. 2; *ἐν πίστει*, 'under the power of faith,' Gal. ii. 20; *ἐν κόσμῳ*, i. e. 'in conformity to the world,' Col. ii. 20. iii. 7. So *Ἄλιαν*, V. H. iii. 13, ζ. *ἐν οἴνῳ. κατὰ σάρκα ζῆν*, 'to live conformably to the flesh,' Rom. viii. 13. Jos. Ant. iv. 8, 44, *κατὰ τοὺς νόμους ζ.*—IV. by impl. *to live* and PROSPER, *be blessed*, 1) gener. and prop. Rom. x. 5. Gal. iii. 12, *ὁ ποιήσας αὐτὰ ζήσεται ἐν αὐτοῖς*. 1 Thess. iii. 8, *νῦν ζῶμεν*, 'we live, feel ourselves happy.' So Sept. in Deut. viii. 1. 1 Sam. x. 24, et al. and Demosth. 434. 2) *metaph. to be exempt from death, temporal*, Lev. xviii. 5, or spiritual, 'to enjoy eternal life, and be admitted to the blessings and privileges of Christ's kingdom,' Lu. x. 28, *τοὺς πολεῖς, καὶ ζήσῃ*. John vi. 51. Rom. vi. 17. 1 Thess. v. 10, *ἵνα ἀμα σὺν αὐτῷ ζήσωμεν*. 1 John iv. 9, *ἵνα ζήσωμεν δι' αὐτοῦ*. Heb. xii. 9, *καὶ ζήσωμεν*, for *ἵνα ζήσωμεν δι' αὐτοῦ*, et al.

Ζεστός, ἡ, ὄν, adj. (ζέω,) prop. *boiled*, or *boiling*, Diosc. ζ. ὑδωρ. In N. T. *ferous* in zeal, (like τῷ πνεύματι ζέοντες, Rom. xii. 11, and ζέων τῷ πν. Acts xviii. 25.) as opp. to ψυχρός, 'frigid, indifferent.'

Ζεύγος, εος, τὸ, (ζεύγνυμι,) prop. a *yoke* for joining together two beasts of draught, and sometimes a carriage or wain drawn by them; but in N. T. the *pair of animals* thus yoked together, Lu. xiv. 19, ζεύγη βοῶν ἡγόρασα πάντα. Sept. 1 Kings xix. 19. Is. v. 10. Æl. V. H. ix. 25. Xen. Mem. ii. 4, 5; and gener. a pair, or couple, of any animals, as turtle-doves, Lu. ii. 24. Sept. Lev. v. 11.

Ζευκτηρία, ας, ἡ, (ζευκτήρ, ζεύγνυμι,) a *band*, or fastening of any thing to another, Acts xxvii. 40, τὰς ζ. τῶν πηδαλίων, *rudder-bands*, called by Eurip. Hel. 1552, ζευγλῆαι, see my note.

Ζέω, f. ζέσω, (Onomatop. like our *his*.) prop. of water, to *boil*, be boiling hot. In N. T. only fig. of the ardour of the affection, 'to be fervent,' Acts xviii. 25. Rom. xii. 11, ζ. τῷ πνεύματι. Anthol. Gr. iii. 169. v. 218, 219.

Ζῆλος, ου, ὁ, (fr. ζέω and the termin. εος, contr. to ζῆλος, as in βήλος, &c.) formed as ἕλος, μύλος, πύλος, &c.) prop. *heat*, produced by the action of fire or water. Hence it is applied to *every* kind of heat or fervour of the mind and affections; and so admits both of a good and a bad sense. I. in a GOOD sense, *ardour* for a person, or a cause, and foll. by gen. of that *for* whom or which it is felt, John ii. 17, ὁ ζ. τοῦ οἴκου σου. Rom. x. 2, ζῆλον Θεοῦ ἔχουσιν: by *ἐν*τῷ with gen. 2 Cor. vii. 7; absol. 2 Cor. xi. 2, ζῆλῳ ὑμᾶς Θεοῦ ζήλω, 'I am zealous for you with a zeal proceeding from, i. e. inspired by, God.' Sept. and later Class.—II. in a BAD sense, 1) *heart-burning*, *envy*, Acts xiii. 45. Rom. xiii. 13. 1 Cor. iii. 3. Ja. iii. 14. Plur. ζῆλοι, 2 Cor. xii. 20. Gal. v. 20, and later Class. 2) *eager*, *indignation*, Acts v. 17. Heb. x. 27, καὶ πυρὸς ζῆλος, *fiery wrath*. See Ps. xxi. 9. Mal. iv. 1, and Blomf. on Rechy. Ag. 449.

Ζηλῶς, f. ὥσω, (ζῆλος,) to be *zealous* towards, i. e. for or against, any person or thing, trans. I. gener. FOR a person or thing, and usually in a good sense, e. gr. of things, to *desire ardently*, be *eager* for, 1 Cor. xii. 31, ζηλοῦτε δὲ τὰ χαρίσματα τ. κ. and xiv. 1, 39. Sept. and Class. e. gr. Demosth. p. 500, 2, ζ. ἀρετὴν: of persons, in a good sense, to *bear an ardent affection for*, to *love*, Gal. iv. 18. Sept. in 2 Sam. xxi. 2. Prov. xxiv. 1. Soph. Aj. 552, and Elect. 1027. In a bad sense, to *make a show of zeal* or affection for any

one, in order to gain him as a follower, Gal. iv. 17.—II. AGAINST a person, to be *jealous of*, to *envy*, Acts vii. 9, ζ. τὸν Ἰωσήφ, and xvii. 5. Ja. iv. 2, φονεῖτε καὶ ζηλοῦτε, 'ye have heart-burnings even to meditate the murder of one another.'

Ζηλωτής, ου, ὁ, (ζηλῶ,) 1) *one zealous for*, *eagerly desirous* of any thing, 1 Cor. xiv. 12, ζηλωταὶ ἐστε πνευματικών. Tit. ii. 14, and later Class. So also, in a bad sense, of *zealots* for the ancient Jewish law, Acts xxi. 20.

Ζημία, ας, ἡ, Schl. after Spanheim supposes the primary sense of the term to be the *mult* or penalty for any crime, whether in person or purse. But though such be a sense frequent in the best writers, even the early ones,—that is, I apprehend, the primary one, which is laid down by him as *secondary*,—namely, *damage*, or injury, loss, as opposed to gain or advantage. Now this arises naturally out of the other, inasmuch as, by a metonymy of antecedent for consequent, pecuniary penalty is a payment, to make up the damage occasioned or injury inflicted by a person. A sense of the word found at Acts xxvii. 10, & 21, κερδῆσαι τὴν ζημίαν, 'this damage.' In Phil. iii. 7, ταῦτα ἡγῆμαι, διὰ τὸν Χριστόν, ζημίαν, the term signifies, as opp. to κέρδη, *what occasions loss*, and in the next verse, *what is injurious*, mere *poxa*. So Test. XII. Patr. p. 651, ζημία ἡ ἀπώλεια. With the phrase ζημίαν ἡγεῖσθαι, 'to count as loss, comp. a similar one, Xen. de Vect. iv. 5, ζημίαν λογίζεσθαι, and κέρδος ἡγ. Thuc. ii. 44, where see my note.

Ζημιῶ, f. ὥσω, (ζημία,) to *occasion loss* to any one, prop. with double accus. In N. T. only pass. or mid. to *suffer loss* or *damage*, 1 Cor. iii. 15. 2 Cor. vii. 9. Ph. iii. 8, τὰ πάντα ἐζημιώθην, 'I have suffered the loss of all things.' Class. Aor. 1. pass. ἐζημιώθην, in mid. signif. to *bring loss upon oneself*, i. e. to *lose*, τὴν ψυχὴν αὐτοῦ, Matt. xvi. 26, ἐαυτόν, Lu. ix. 25.

Ζητέω, f. ἥσω, to *seek*, trans. I. PROP. to *seek after*, *look for*, *strive to find*, *find out*, or *know*, 1) gener. e. gr. absol. in the proverbial phrase, Matt. vii. 7, 8, ζητεῖτε, καὶ εὐρήσετε: foll. by acc. of pers. Matt. ii. 13, ζητεῖν τὸ παιδίον. Mk. iii. 32. Lu. ii. 45, et al. Sept. and Class. So in the phrase formed on Hebr. ζητεῖν τὸν Θεόν, i. e. 'to turn to God in humble and hearty obedience,' & ζητεῖν τὸν Κύριον, Rom. x. 20. Acts xvii. 27. Foll. by acc. of thing, prop. 'something lost,' Matt. xviii. 12, ζητεῖν τὸ πλανώμενον. Lu. ii. 45, and xix. 10, with acc. impl. xv. 8, gener. as an object of *desire* and endea-

vour, Matt. xii. 43, ἀνάπαισιν. xxvi. 59, ψευδομαρτυρίαν. Rev. ix. 6, τὸν θάνατον: or of *striving*, as to buy, μαργαρίτας, Matt. xiii. 45. Theophr. Char. 23. Xen. Cyr. ii. 2, 26. Hence from the Hebr. *ζητεῖν τὴν ψυχὴν τινος*, 'to seek the life of any one,' i. e. to endeavour to kill him, Matt. ii. 20, and often in Sept. Note the construction *ζητεῖν πῶς*, 'to seek how to do any thing,' Mk. xi. 18. 2) to seek what was not before lost, in the sense to *strive after*, try to gain any thing, Matt. vi. 33, ζ. τὴν βασιλείαν τοῦ Θεοῦ. Lu. xii. 29, μὴ ζητεῖτε τί φάγητε. John v. 44, et al. Sept. and Class. So gener. to *endeavour, strive*; foll. by *ἵνα* and subj. 1 Cor. xiv. 12; by infin. aor. Matt. xxi. 46, ζ. αὐτὸν κρατῆσαι, Lu. v. 18, et al. or infin. pres. Lu. vi. 19. Gal. i. 10; infin. impl. John v. 30, οὐ ζητῶ τὸ θέλημα τὸ ἐμὸν, scil. ποιεῖν. Sept. and Class. 3) by impl. to *desire, wish*, foll. by infin. aor. Matt. xii. 46, ζ. αὐτῷ λαλῆσαι. Lu. ix. 9, ἐξήτει ἰδεῖν αὐτόν. xi. 54. John vii. 4; with acc. John i. 38. iv. 27, τί ζητεῖς; 2 Cor. xii. 14, οὐ ζητῶ τὰ ὑμῶν. 1 Cor. vii. 27, & Class.—II. metaph. to *seek for, require, demand, expect*, with acc. of thing, 1 Cor. i. 22, σοφίαν ζητοῦσιν. 2 Cor. xiii. 3. Heb. viii. 7; foll. by *παρά τινος*, Mk. viii. 11, ζ. παρ' αὐτοῦ σημείον. Lu. xi. 16; by *ἐν τινι*, 1 Cor. iv. 2; with accus. of pers. John iv. 23.—III. by impl. to *inquire, ask*; foll. by *περὶ* and gen. John xvi. 19, περὶ τούτου ζητεῖτε. And so in Class.

Ζήτημα, ατος, τὸ, (ζητέω,) prop. something sought or inquired about, an object of search; also fig. an object of research, a question, Acts xv. 2. xviii. 15.

Ζήτησις, εως, ἡ, (ζητέω,) prop. the act of seeking, Thuc. viii. 57, or the search for any thing lost or wanting, Eurip. Cycl. 14. Thuc. i. 20. vi. 53; also, fig. the process of inquiry concerning it, discussion, debate, Plut. Coriol. ζήτησιν ἐποιήσαντο τοῦ πράγματος. And so John iii. 25, ἐγένετο ζήτησις. Acts xxv. 20, εἰς τὴν περὶ τούτων ζήτησιν, and so oft. in the Philosophers, espec. Plato. In 1 Tim. i. 4. vi. 4. 2 Tim. ii. 23, it means a question, or topic of discussion, as often in Plato.

Ζιζάνιον, ου, τὸ, prop. a general name for weeds among grain, like our *cockle, darnel*, &c., but in N. T. a weed common in Palestine, which infests fields of grain, and resembles wheat, but is worthless, Matt. xiii. 25, sqq.

Ζόφος, ου, ὁ, darkness, thick obscurity, Hom. Od. xx. 353; espec. as said of the infernal regions, Hom. Od. xi. 57. Il. xx. 191, & xxi. 56. So in N. T. of the darkness of Tartarus, or Gehenna, 2 Pet. ii. 4, σιραῖς ζόφου ταρταρώσας, 'thrusting

them down to Tartarus, and consigning them to chains of darkness,' i. e. where darkness encompasses them like chains, and holds them fast. So Wisd. xvi. 17, of the wicked, ἀλύσει σκότους ἐδέθησαν. Luc. Contemp. 1, παραδούς τῷ ζόφῳ, 'infernal darkness.' Intens. ὁ ζ. τοῦ σκότους, 'thickest darkness,' 2 Pet. ii. 17. Jude 13.

Ζυγός, ου, ὁ, (ζεύγνυμι,) prop. a yoke, so called as coupling two things together, e. g. draught cattle. In N. T. only used fig. I. of a yoke, either as an emblem of servitude, 1 Tim. vi. 1, and Class.; or, as denoting moral bondage, e. g. of the Mosaic Law, Acts xv. 10. Gal. v. 1. Hence, by antith. the precepts of Christ, Matt. xi. 29. And so Lucian says of necessity, that it puts βαρὺν κατ' αὐχένα ζυγόν ἡμῖν.—II. from its resemblance thereto, the beam of a balance which unites the two scales; hence, by synecd. a pair of scales, Rev. vi. 5, ἔχων ζυγὸν ἐν τῇ χειρὶ αὐτοῦ. Sept. and Class.

Ζύμη, ης, ἡ, (ζύω, cogn. with ζῆω, ferreo,) fermentum (for *fermentum*), id quod ferveat, leaven, Matt. xiii. 33. Hence, as leaven causes the dough to ferment and turn sour, it is said proverb. Gal. v. 9, μικρὰ ζύμη ὅλον τὸ φύραμα ζυμοῖ, i. e. 'a few bad men corrupt a multitude.' Also fig. for corruptness of heart, life, &c. Matt. xvi. 6. Mk. viii. 15. Lu. xii. 1. 1 Cor. v. 7, sq.

Ζυμός, f. ὥσω, (ζύμη,) to leaven, make to ferment, trans. Matt. xiii. 33. Lu. xiii. 21. 1 Cor. v. 6. Gal. v. 9.

Ζωργρέω, f. ἦσω, (ζῶω for σῶω, ἀγρεύω,) prop. to take alive, Hom. Il. vi. 46. Hdot. i. 86; or to take prisoner, Thuc. vii. 23, sq. But the word seems to have been by the later Greek writers used of catching or taking game, as beasts, birds, or fishes in a net or snare; as we may infer from the phrase, κύρτος ὁ ζωρητικός, for 'a fishing-net;' and ζωργρεῖν, 'an aviary.' In N. T. the word only occurs twice, 1) in Lu. v. 10, of Peter, ἀπὸ τοῦ νῦν ἀνθρώπους ἔσθι ζωγρῶν, where the latter sense is alluded to, q. d. 'henceforth thou shalt catch, i. e. win over to the truth and hold fast, men;' as applied spiritually to the taking or catching of men by the preaching of the Gospel; terms of hunting and fishing being by the ancients often used of those who attach men to themselves. 2) in 2 Tim. ii. 26, of sinners, ἐζωγρημένοι ὑπ' αὐτοῦ (the Devil), where the allusion (as appears fr. the next words, εἰς τὸ ἐκείνους δεῖλῃσαι) is to the former sense, i. e. of taking and holding captive; and therefore the meaning is not, as the recent Commentators explain, *ensnared or seduced*, but *held captive*.

**Ζωή, ἡς, ἡ, (ζῶω,) life, I. GENER.** as said of physical life or existence, opp. to death, or non-existence, 1) prop. and gener. of *human* life, &c. Lu. xvi. 25. Acts xvii. 25, διδούς πᾶσι ζωὴν. Heb. vii. 3. Ja. iv. 14, and Sept. and Class.; also of life after rising from the dead, only of Christ, Rom. v. 10. 2 Cor. iv. 10; fig. of the Jewish people, Rom. xi. 15, wh. see my note. 2) in the sense of *existence*, absol. & without end, Heb. vii. 16, ζωὴ ἀκατάλυτος. So τὸ ζῦλον τῆς ζωῆς, 'which preserves from death,' Rev. ii. 7. τὸ ὕδωρ τῆς ζωῆς, xxi. 6. ὁ ἄρτος τῆς ζωῆς, John vi. 35. Meton. of God and his Son Jesus Christ, *life*, i. e. source of life, John i. 4.—II. *life*, i. e. *manner of life, conduct*, Rom. iv. 4, ἐν καινότητι ζωῆς περ. Eph. iv. 18, τῆς ζωῆς τοῦ Θεοῦ, 'a godly life.'—III. *life*, i. e. a happy life, *happiness*, 1) gener. Lu. xii. 15. John vi. 51, ὑπὲρ τῆς τοῦ κόσμου ζωῆς. 2 Cor. ii. 16, ὁσμὴ ζωῆς, 'salutary.' Acts ii. 28, ὁδοὺς ζωῆς, 'life and happiness.' 1 Pet. iii. 10, ζῶν ἀγαπᾶν. 2) spec. in the *Evangelical* sense, of eternal life, that life of bliss in the kingdom of God, which awaits the true followers of Christ, after the resurrection. So ζ. αἰώνιος, Matt. xix. 16, αἰ. ἡ ὁπώρας ζ. 1 Tim. vi. 19; absol. Matt. vii. 14, ἡ ζωὴ. Acts v. 20, τὰ ρήματα τῆς ζωῆς ταύτης, i. e. 'the doctrine of eternal life.' Rom. v. 17, et al. *sepe*. So ὁ στέφανος τῆς ζωῆς, 'the reward of eternal life,' Ja. i. 12. χάρις ζωῆς, 1 Pet. iii. 7. Meton. for the *author* or giver of eternal life, John xi. 25; *the cause* thereof, John v. 39.

**Ζώνη, ἡς, ἡ, (ζώννυμι,) prop. a belt or girdle**, such as was worn by both sexes, among the ancients, Gr. and Lat., espec. the Orientals, because of their long flowing vestments, Matt. iii. 4. As, however, this girdle was often *hollow*, it served as a *purse* to hold money, Mk. vi. 8, by a custom still subsisting in the East.

**Ζώννυμι, or Ζωννύω, f. ζώσω, to gird, or bind with a girdle, put on a girdle**, John xxi. 18. Sept. and Class.

**Ζωογονέω, f. ἦσω, (ζωογόνος, from ζῶω and obsol. γένω,) prop. to bring forth alive, and pass. to be born alive**, as in the later Class. In N. T. *to preserve alive*, Lu. xvii. 33. Acts vii. 19. Sept. and Fathers.

**Ζῶον, ου, τό, prop. neut. of adj. ζῶος, meaning, a living thing, i. e. an animal**, Heb. xiii. 11. 2 Pet. ii. 12. Sept. & Class. Symb. Rev. iv. 6, and often in that book.

**Ζωοποιέω, f. ἦσω, (ζῶω, ποιέω,) prop. and in Class. to make alive, i. e. engender; also, to vivify, or reanimate, by restoring lost animation**. In N. T. 1) *prop. to make alive, endue with life*, 1 Tim. vi. 13, τοῦ Θεοῦ τοῦ ζωοποι. τὰ πάντα.

Sept. Act. Thom. 10, ὁ Θεὸς τὸν κόσμον ζωοποιῶν. Of the dead, *to recall to life, reanimate*, John v. 21. Rom. iv. 17. viii. 11. 1 Cor. xv. 22. 1 Pet. iii. 18. Of seeds, *to quicken*, like reanimation in animals, 1 Cor. xv. 36, ὁ σπείρεις οὐ ζωοποιεῖται. 2) metaph. and by impl. *to make alive, cause to be alive, happy* for ever in Christ's kingdom, John vi. 63, τὸ πνεῦμα ἐστὶ τὸ ζωοποιῶν. 1 Cor. xv. 45, εἰς πνεῦμα ζωοποιῶν. 2 Cor. iii. 6, τὸ δὲ πνεῦμα ζωοποιεῖ. Gal. iii. 21, ὁ δυνάμενος ζωοποιῆσαι. Sept. and Fathers.

## H.

**Ἡ, a particle, disjunct., interrog., and comparat. I. DISJUNCT.** *aut, or*, 1) gener. Matt. v. 17, τὸν νόμον ἢ τοὺς πρ. 2) ἡ—ἢ, repeated, *either—or*, Matt. vi. 24, ἡ τὸν ἕνα μισήσει—ἡ ἐνὸς ἀνέξεταί.—II. **INTERROG.**, where, however, the primary force is strictly retained, *or whether, if perhaps*, 1) prop. *indirect*, in the latter clause of a double interrog., after πότερον, *whether—or*, John vii. 17, γινώσεται—πότερον ἐκ τοῦ Θεοῦ ἐστὶν, ἢ ἐγὼ ἀπ' ἐμαντοῦ λαλῶ. So gener. where πότερον or something equiv. is implied, Matt. ix. 5. 2) gener. and in a *direct* question, where the interrogation implies a negation of something preceding, Matt. vii. 9, ἢ τίς ἐστὶν ἐξ ὑμῶν ἄνθρωπος; xx. 15. Rom. iii. 29.—III. **COMPARAT.** *than; e. gr.* 1) after comparatives, and words implying comparison, Matt. x. 15, ἀνεκτότερον—ἢ τῇ πόλει ἐκείνῃ. John iv. 1. μᾶλλον ἢ, *more than, rather than*, iii. 19. πρὶν ἢ, *sooner than, before*, Matt. i. 18. So after εἰλω, 1 Cor. xiv. 19. 2) after ἄλλος, ἕτερος, and the like, Acts xvii. 21, εἰς οὐδὲν ἕτερον εὐκαίρουν ἢ λέγειν, &c.; with ἄλλος, &c. impl. John xiii. 10, ὁ λελουμένος οὐ χρειᾶν [ἄλλην] ἔχει, ἢ τοὺς πόδας νύψ. Acts xxiv. 20, 21, τί ἀδικημα [ἄλλο] ἢ περὶ μιᾶς ταύτης φωνῆς. 3) after the positive, where it may be rendered *rather than, more than*, μᾶλλον ἢ, so that the positive with ἢ is equiv. to the compar. Matt. xviii. 8, καλὸν σοὶ ἐστὶν εἰσελθεῖν εἰς τὴν ζωὴν χαλὸν ἢ κυλλὸν, ἢ δύο χεῖρας—ἔχοντα, βληθῆναι εἰς τὸ πῦρ τὸ αἰών. Lu. xvii. 2. xviii. 14.—IV. **with other particles; viz.** 1) ἄλλ' ἢ, *unless, except*. 2) ἢ καὶ, *or also, or even*, Lu. xviii. 11, οὐκ εἰμὶ ὥστε οἱ λοιποὶ—ἢ καὶ ὡς οὗτος: interrog. xi. 11. 3) ἢ περ, *than perhaps, than indeed*, after μᾶλλον, John xii. 43. 4) ἢ τοι=ἢ, *or, but stronger*; in N. T. only ἢ τοι—ἢ, *whether indeed—or*, Rom. vi. 16.

**Ἡ, a particle of affirmation, truly, assuredly, certainly**; in N. T. only in the connection ἡ μὲν, the usual intensive form

of oaths, *most certainly, most surely*, Heb. vi. 14.

Ἡγεμονεύω, f. εἰσω, (ἡγεμών,) prop. *to go first*, Hom. Od. iii. 306. Hence, *to lead* or *point out the way*, Hom. Od. xxiv. 225. And hence, in the later writers, *to lead an army*, also, *to command* or *govern* men, Hdot. vii. 99; foll. by gen. Thuc. iii. 61. In N. T. *to be governor of* a Roman province, Lu. ii. 2. iii. 1.

Ἡγεμονία, as, ἡ, (ἡγεμών,) *reign*, Lu. iii. 1. In Class. as Hdot. vii. 2. Thuc. iv. 91, it means *chief command, dominion*.

Ἡγεμών, ὄνος, ὁ, (ἡγέομαι,) prop. *a guide*, one who goes first and directs the way, Hom. Od. xi. 505. Hdot. v. 14, also, *a chief* or leader, whether military (as oft. in Class.) or civil. So Matt. ii. 6, ἐν τοῖς ἡγεμόσιν Ἰουδα, 'heads of families,' (see my note). And so in Sept. and Joseph. Hence, also, *a political chief*, as Thuc. i. 4, also *a governor of a Roman province*, whether proconsul, legate, or procurator, as often in later Class. Hence in N. T. it is used 1) gener. of a *proconsul*, legate, &c. Matt. x. 18. 2) spec. of the procurator of Judea, Matt. xxvii. 2. Acts xxiii. 24. xxvi. 30. The usual and more exact term is ἐπίτροπος. But ἡγ. occurs in Hdot. iv. 6, 8.

Ἡγέομαι, f. ἦσομαι, depon. mid. (ἄγω,) prop. and prim. *to go first, lead the way*, Hom. Od. x. 263. Joseph. Ant. vi. 5, 2; then, *to be a leader* or chief, whether in war, or in civil government, Diod. Sic. i. 4, or in the management of affairs in general. Hence in N. T. I. prop. *to be leader* in any business, Acts xiv. 12, ὁ ἡγούμενος τοῦ λόγου, 'chief speaker.' Jambl. de Myst. init. Σεδς ὁ τῶν λόγων ἡγεμών ὁ 'E. Said gener. of those who have authority, Lu. xxii. 26. Acts xv. 22; of officers in the churches, Heb. xiii. 7. xiii. 24; of a *chief magistrate*, as Joseph in Egypt, Acts vii. 10; of the Messiah, as Ruler, Matt. ii. 6, and often in Sept.—II. by a peculiar idiom, ἡγοῦμαι and perf. ἦρημαι signif. fig. (like the Latin *ducere*) 'to lead out before the mind,' i. e. *to view, regard* as being so or so, *to esteem, count, reckon*; said of THINGS, with acc. 2 Pet. iii. 9, ὡς τινὲς βραδυτῆτα ἡγούνται: with acc. and infin. Phil. iii. 8, ἡγοῦμαι πάντα ζημίαν εἶναι: with acc. and εἶναι impl. 2 Cor. ix. 5, ἀναγκαῖον ἡγησάμην παρακαλεῖσαι. Phil. ii. 25. 2 Pet. i. 13. Ja. i. 2; with double acc. and εἶναι impl. *to think* to be such and such, *to esteem* as any thing, Phil. iii. 7, ταῦτα ἡρῆμαι ζημίαν. Sept. and Class. So, of PERSONS, *to hold* or *esteem* one as such or such; with double acc. and εἶναι impl. Acts xxvi. 2, ἦρημαι ἑμάντων μακάριον. Phil. ii. 3, μὴ ὡς

ἐχθρόν, 2 Thess. iii. 15. Sept. & Class.; with acc. and adv. 1 Thess. v. 13, ἡγεῖσθαι αὐτοὺς ὑπερεκπερισσοῦ ἐν ἀγάπῃ, 'to regard them as very highly deserving of love.'

Ἡδέως, adv. (ἡδύς,) lit. *sweetly*, i. e. 'with pleasure,' Mk. vi. 20. xii. 37.

Ἡδῆ, adv. *now, even now, already*; often used with particles of time, and applied to time past, pres., and fut. I. said in reference to time *present* and *past*, Matt. iii. 10, ἡδῆ δὲ καὶ ἡ ἀξίτη (jam vero) κεῖται, 'is being laid.' Lu. iii. 9. And so Hom. II. i. 260, ἡδῆ ποτὶ ὠμίλησα, and with νῦν, 1 John iv. 3, νῦν ἔστιν ἡδῆ, 'is now already [in the world].' Plato Apol. Socr. 33, ἡδῆ ὥρα [ἔστιν] ἀπείναι. Thuc. ii. 35, 2, ἡδῆ καὶ ἀπιστοῦσιν: with part., marking the action as completed, Matt. v. 28, ἡδῆ ἐμοίχευσαν αὐτήν. Lu. vii. 6. John iii. 18. iv. 35, et al. Synes. ap. Steph. Thes. ἡδῆ δὲ καὶ τοῖς ἄλλοις τὸ περ. ἦν. So with ποτὶ, Phil. iv. 10, *now at length*. Dion. Hal. Ant. vii. 51.—II. by impl. of the immediate future, *now, presently, soon*, Rom. i. 10, εἰπὼς ἡδῆ ποτὶ εὐδωθήσομαι, 'if perhaps I may ere long be prospered.' And sometimes in Class., espec. Dion. Hal.

Ἡδιστα, adv. (ἡδύς,) prop. *most sweetly, with high relish*, as said of eating and drinking; in N. T. fig. *most gladly*, 2 Cor. xii. 9, 15, and so in Xen. Mem. ii. 7, 10.

Ἡδονή, ἡς, ἡ, (ἡδομαι, as ἀμπερχόν fr. ἀμπέχομαι, ἀρχόν fr. ἀρχομαι, &c.) prop. 'that by which we are pleased,' *pleasure, enjoyment*, of every kind, whether of the mind or of the senses, and both in a good and a bad sense. In N. T. only in the latter acceptance, as said either of sensual pleasure, or of that which closely resembles it, the carnal gratification of luxury, in *dress, sights*, &c. Lu. viii. 14, ἐπὶ ἡδονῶν τοῦ βίου, where the expression is equiv. to ἐπιθυμ. in the passage of Mark. Tit. iii. 3, ἐπιθυμίαις καὶ ἡδοναῖς, 'sensual lusts.' 2 Pet. ii. 13, ἡδονῇ ἡγ. 'regarding it as a matter of gratification.' In Ja. iv. 1, by ἐκ τῶν ἡδονῶν ὕμων, &c. are meant not only sensual lusts, the desire of sensual pleasure, but also the carnal passions of our corrupt nature. See my note there.

Ἡδύσμον, ου, τὸ, (neut. of adj. ἡδύσμος, sweet-scented,) *spearminst*, Matt. xxiii. 23. Lu. xi. 42, strewed by the Jews on the floors of their houses or synagogues.

Ἡθος, εος, τὸ, (Ion. for ἔθος, fr. ἔθομαι,) prop. 'the accustomed seat, haunt, or abode' of animals or men, as often in Homer, Hesiod, and Hdot.; or fig. *accustomed action, habit, behaviour, conduct*;

and in the plur. *morals*, Hdor. ii. 35. Thuc. vi. 18. Menand. in a passage quoted at 1 Cor. xv. 33.

\**ἤκω*, (f. *ἤξω*, later aor. 1. *ἤξα*.) to come, i. e. to have come, to be here, in the sense of pret. Gen. of pers. foll. by ἀπό with gen. of place whence, Matt. viii. 11, ἀπό ἀνατολῶν ἤξουσιν. Mk. viii. 3; by ἐκ, John iv. 47; and in the sense of to come forth, arise, Rom. xi. 26; by πρὸς with acc. of pers. Acts xxviii. 23, ἤκον πρὸς αὐτόν. Sept. and Class. Fig. John vi. 37; with ἐπὶ τινα, to come upon one, in a hostile sense, Rev. iii. 3. Sept. and Class. absol. Matt. xxiv. 50, ἤξει ὁ κύριος τοῦ δούλου ἐκείνου. Lu. xii. 46. xv. 27. John viii. 42, ἐκ τοῦ Θεοῦ ἐξηλθὼν καὶ ἤκω, for ἐξηλθὼν ἤκω. Heb. x. 7, 9. Sept. and Class. Fig. of things, e. gr. of time, John ii. 4, ἡ ὥρα ἤκει. Lu. xiii. 35. 2 Pet. iii. 10; of the end or consummation of any thing, Matt. xxiv. 14; of evils, Rev. xviii. 8. So foll. by ἐπὶ τινα, to come upon any one, i. e. as said of evil times, Lu. xix. 43; of guilt and its punishment, to be laid upon, Matt. xxiii. 36.

\**Ἡλικία*, as, ἡ, (ἡλιξ, adult,) *adulthood*, *maturity* of life in mind, person, &c. 1) *age*, i. e. full age for any purpose, John ix. 21, ἡλικίαν ἔχει. Lu. ii. 52. Heb. xi. 11. Jos. and Class. 2) *stature*, *size*, τῇ ἡλικίᾳ μικρὸς, Matt. vi. 27. Lu. xii. 25. Sept. and Class. Fig. Eph. iv. 13, εἰς μέτρον ἡλικίας.

\**Ἡλίκος*, η, ου, (ἡλιξ,) corr. pron. like Lat. *quantus*, *how great*, Col. ii. 1. Ja. i. 5. Jos. and Class.

\**Ἡλιος*, ου, ὁ, prop. *the sun*, (ἔλῃ or ἔλος, *beam of light*; whence adj. ἀέλιος, a for ἄμα, & ἔλιος *splendidus*, and subst. *splendidus*, by an ellip. of *orbis*, *par excellence*, as a designation of *the sun*. From ἀέλιος came the Doric ἄλιος and the common ἥλιος, not only the orb or sphere of the sun, but the *light* thence proceeding. So Minnrm. ὅσον τ' ἐπὶ γῆν κίναται ἡέλιος: and Clem. Al. cited by Saicer, says, 'God hath poured forth, ἐξέχεεν, the sun, the father of light;' also the *heat* thereby produced, Theocr. Id. x. 56, ἐν ἀλίῳ:) Thus in N. T. it is 1) for the sun, meaning the orb; 2) for the *light* of day, Acts xiii. 11, μὴ βλέπων τὸν ἥλ. what Milton, Sams. Ag. 82, beautifully expresses by 'total eclipse to whom the sun is dark.' 3) the *heat* of the sun, Rev. vii. 16, οὐδὲ μὴ πῆσῃ ἐπ' αὐτοὺς ὁ ἥλιος, or rather the *sun-stroke* thence resulting, as in Polyæn. viii. 10, 2, and often in the plur. with reference to the *rays* of the sun, as Æl. V. H. xiii. 1, πεφοίνικτο ὑπὸ τῶν ἡλίων αὐτῇ τὸ πρόσωπον, and Thuc. vii. 87, 1, where see my note. This is placed beyond doubt by a passage of Is.

xlix. 10, on which the expression in Rev. was doubtless formed: οὐ καίνασουσιν, οὐδὲ διψήσουσιν οὐδὲ πατάξει αὐτοὺς ὁ καύσων, οὐδὲ ὁ ἥλιος, where ὁ ἥλιος is explanatory of ὁ καύσων.

\**Ἡλος*, ου, ὁ, (from ἔλω, to drive, as our peg fr. πηγνύω, and nail fr. A.-S. næglian, to fix,) a *nail*, John xx. 25. Sept. and Class.

\**Ἡμέρα*, as, ἡ, prop. fem. of adj. ἡμερος, *blandus*, *jucundus*. Thus it lit. signif. *the pleasant time*, namely, *ἡμέρα*, (of which it is said, Eccles. xi. 7, γλυκὺ τὸ φῶς, καὶ ἀγαθὸν τοῖς ὀφθαλμοῖς τοῦ βλέπειν τὸν ἥλιον, as opp. to the time of *night*, which suggests the contrary idea, being an emblem of sorrow, (see Is. xxi. 12, and comp. Rev. xxi. 25,) *day-time*, meaning either the natural day, or the time from one sunrise to the next, or the artificial, from sunrise to sun-set. In N. T. the word is used in two leading senses,—*day* and *time*. 1. *DAY*, i. e. 1. the artificial day, the time from one sun-rise or sun-set to the next, equiv. to *νυχθήμερον*, 1) gener. Matt. vi. 34, ἀρκετὸν τῇ ἡμ. ἡ κακία αὐτῆς. John xi. 9, ὥραι τῆς ἡμέρας. Ja. v. 5, ὡς ἐν ἡμέρᾳ σφαγῆς. So with gen. of a festival, &c. ἡ ἡμέρα τῶν σαββάτων, or τοῦ σαββάτου, 'the sabbath-day,' Lu. iv. 16. John xix. 31. Sept. Jer. xvii. 24, 27. ἡμ. τῶν ἀζύμων, 'day or days of unleavened bread,' the *passover*, Acts xii. 3. xx. 6. ἡ ἡμέρα τῆς πεντηκοστῆς, *day of pentecost*, Acts ii. 1. xx. 16. In specifications of time, viz. in the *genitive*, of time *when*, i. e. indefinite, e. gr. τῆς ἡμέρας, in a *day*, 'every day,' Lu. xvii. 4. Xen. An. i. 7, 18. In the *dative*, of time *when*, i. e. definite, Matt. xvi. 21, τῇ τρίτῃ ἡμέρᾳ ἐγερθῆναι. Mk. ix. 31. Lu. ix. 22. John ii. 1. By Hebr. 2 Cor. iv. 16, ἡμέρα καὶ ἡμέρα, *day by day*, 'every day, daily.' Sept. ἡμέραν καθ' ἡμέραν. In the acc. of time *how long*, implying duration, Matt. xx. 6, ὅλην τὴν ἡμέραν ἀργοί. xxviii. 20, πάσαν τὰς ἡμέρας, i. e. *always*. Mk. i. 13. John i. 40, et al. So Matt. xx. 2, συμφωνήσας—ἐκ δηναρίου τὴν ἡμέραν, for a *denarius per day*. Acts v. 42, πᾶσαν τε ἡμέραν, *every day*, i. e. the whole time. 2 Pet. ii. 8, ἡμέραν ἐξ ἡμέρας. In these and similar specifications of time, ἡμέρα is often constr. with a prep. viz. in *gen.* after ἀπὸ, ἀχρι, διὰ, ἕως, πρὸ: in *dat.* after ἐν: in *acc.* after εἰς, ἐπὶ, κατὰ, μετὰ, πρὸς: for which see those prepositions respectively. 2) *spec.* ἡμέρα τοῦ Κυρίου, *the day of the Lord*, when the Saviour will return to judge the world, and fully establish his kingdom, 1 Cor. i. 5, 8. 2 Cor. i. 14. 1 Thess. v. 2, 4. 2 Pet. iii. 10. al. Lu. xvii. 24, ὁ Υἱὸς τοῦ ἀνθρ. ἐν τῇ ἡμέρᾳ αὐτοῦ. Comp. ver. 30, ἡ ἡμέρα ὁ

Τίος τοῦ ἀνθρώπου ἐπικαλεῖται.  
 absol. 1 Cor. iii. 13. So *ἐκείνη ἡ ἡμέρα*,  
*that day*, the great day of judgment, Matt.  
 vii. 22. Mk. xiii. 32. 2 Thes. i. 10. With  
 a gen. of what is then to take place, e. gr.  
 ἡμέρα κρίσεως, Matt. x. 15. xi. 22. ἡ  
 ὀργῆς, Rom. ii. 5. Rev. vi. 17. ἡ ἀπο-  
 λυτρώσις, Eph. iv. 30. ἡ ἡμέρα τοῦ  
 Θεοῦ, 'the day of God,' by whose author-  
 ity Christ sits as judge, 2 Pet. iii. 12.—II.  
*day, daylight*, from sunrise to sunset, e. gr.  
 as opp. to νύξ, as in the gen. of time when,  
 ἡμέρας καὶ νυκτὸς or νυκτὸς καὶ ἡμέρας,  
*by day and by night*, Lu. xviii. 7. Mk. v.  
 5. Acts ix. 24, al. Xen. Cyr. ii. 3, 23; or  
 in acc. of time how long, Matt. iv. 2. So  
 νύκτα καὶ ἡμέραν, *night and day*, i. e.  
 continually, Mk. iv. 27. Lu. ii. 37. Acts  
 xx. 31, al. Xen. An. vi. 1, 14. Gener.  
 Rev. viii. 12, ἡ ἡμ. μὴ φαίνεσθαι καὶ ἡ νύξ  
 ὁμοίως. Simply e. gr. τὰς ἡμέρας, *the*  
*days*, i. e. 'the day-time,' 'every day,'  
 Lu. xxi. 37. Xen. Cyr. i. 3, 12. So ἡμέ-  
 ρας μέση, *at mid-day*, Acts xxvi. 13. ἡ  
 γενομένη, 'day being come,' Lu. iv. 42.  
 Acts xii. 18. Xen. An. vii. 2, 34. ἡ ἡμέρα  
 κλίνει, 'the day declines,' Lu. iv. 42.  
 John ix. 4, ἕως ἡμέρας ἔσθι, 'so long as  
 it is day.' Fig. for the daylight of true  
 knowledge, *moral light*, Rom. xiii. 12.  
 1 Th. v. 5, & 2 Pet. i. 19.—II. TIME in  
 general, nearly equiv. to χρόνος. I. sing.  
 of a point or period of time, Matt. xiii.  
 1, ἐν δὲ τῇ ἡμέρᾳ ἐκείνῃ ἐξεληθὼν ὁ Ι'.  
 John xiv. 20. Eph. vi. 13, ἐν τῇ ἡμ. τῇ  
 ποικίλῃ. Xen. H. G. ii. 4, 17. Poll. by  
 gen. of pers. Lu. xix. 42, ἐν τῇ ἡμέρᾳ  
 σου ταύτῃ, 'in this thy time,' whilst thou  
 yet livest. So John viii. 56, ἵνα ἴδῃ τὴν  
 ἡμέραν ἐμὴν, *my time*, 'the time of my  
 manifestation;' by gen. of thing, e. gr.  
 ἕως ἡμέρας ἀναδείξεως, Lu. i. 80. σωτη-  
 ρίας, 2 Cor. vi. 2. πειρασμοῦ, Heb. iii. 8.  
 ἐπισκοπῆς, 1 Pet. ii. 12. 2 Pet. iii. 18,  
 ἡμ. αἰῶνος, equiv. to αἰῶνος, 'time eter-  
 nal,' *for ever*.—II. from the Hebr. plur.  
 ἡμέραι, *days*, i. e. *time*, 1) gener. Matt.  
 ix. 15, ἐλεύσονται δὲ ἡμέραι. Mk. ii. 20.  
 Lu. xvii. 22; with adj. Acts xv. 7, ἀφ'  
 ἡμερῶν ἀρχαίων. Acts ii. 17, & Ja. v. 3,  
 ἐν ταῖς ἐσχάταις ἡμέραις. Acts iii. 24,  
 καταγγ. τὰς ἡμέρας ταύτας. xi. 27, al.  
 Poll. by gen. of pers. Matt. xi. 12. Lu.  
 iv. 25, ἐν ταῖς ἡμ. Ἠλίου. Acts vii. 45,  
 ἕως τῶν ἡμ. Δαυὶδ: by gen. of an event,  
 e. gr. Lu. ii. 6, αἱ ἡμ. τοῦ τεκεῖν αὐτόν.  
 Acts v. 37, al. and Sept. 2) spec. 'the  
 time of one's life,' i. e. one's days, years,  
 age, *life*, e. gr. fully, Lu. i. 75, πᾶσας τὰς  
 ἡμέρας τῆς ζωῆς. Absol. Lu. i. 7, προ-  
 βεβηκότες ἐν ταῖς ἡμέραις αὐτῶν, 'ad-  
 vanced in years,' and ii. 36. gener. Heb.  
 vii. 3, and Sept. and Heb.

Ἡμέτερος, α, ου, (ἡμεῖς,) poss. pron.  
 of 1 pers. plur. *our*, *our own*, Acts ii. 11.

Ἡμισθής, ἑς, ὁ, ἡ, adj. (from  
 ἥμιον, *half-dead*, La. x. 30,  
 lat. *Clam*.)

Ἡμισυς, εια, υ, adj. *dimidius*, *half*.  
 In N. T. occ. only in neut. τὸ ἥμισυ, as  
 subst. *half*, Mk. vi. 23. pl. τὰ ἥμισυ, La.  
 xix. 8. (both forms of later Grecian) Rev.  
 xi. 9.

Ἡμιώριον, ου, τὸ, (ἥμι for ἥμισυ,  
 ὥριον,) a *half-hour*, prop. neut. of adj.  
 ἡμιώριος, *dimidius*, with an ellip. of ὁ-  
 ρος, 'a half-hour's space,' Rev. vii. 1.

Ἡσικά, correl. adv. *when, whenever*,  
 with indic. 2 Cor. iii. 15. Sept. and *Clam*  
 with subj. & *an*, ver. 16. Jos. Ant. v. 1, 2.

Ἡπιος, ου, ὁ, ἡ, adj. *mild, gentle, in-  
 dulgent*, 1 Th. ii. 7, ἐγενήθημεν ἡμῶν.  
 2 Tim. ii. 24, ἥπιον εἶναι, as opp. to ἀ-  
 χεῖσθαι, as in *Clam*. The word is almost  
 always used of those superior in some way  
 or other to the persons who are the ob-  
 jects of this indulgence; and hence it is  
 best derived from ἥπιος, εἰρεῖα, the prim.  
 sense being *affability*, which word similarly  
 signifies likewise, from *ad* and *feri*. 1)  
*easy of access*; 2) *gentle, mild*, 1 Th. ii.  
 7. 2 Tim. ii. 24.

Ἡρεμος, ου, ὁ, ἡ, adj. (formed by  
 transp. from ἥμιος, tame or gentle, s  
 opp. to wild or fierce,) *quiet, tranquil*.  
 1 Tim. ii. 2, ἡρ. καὶ ἡσυχίαν βίω.

Ἡσυχάζω, f. ἄω, (ἡσυχός,) 'to  
 cease from any commenced action,' *to be*  
*quiet, still, tranquil*, either by cessation  
 from labour, or freedom from disturbance  
 of any kind. In N. T. the word is used  
 1) of *rest from labour*, Lu. xxiii. 56, τὸ  
 μὲν σάββατον ἡσυχάσω. In the *Clam*.  
 writers it is, not dissimilarly, used of ce-  
 sation from any action that has been on-  
 going, as Xen. Anab. v. 4, & Thuc. ii.  
 4. vi. 44. vii. 11. Hdtan vii. 5, 5. 2) of  
 freedom from disturbance, 1 Th. ii. 11,  
 φιλοτιμῆσθαι ἡσυχάζειν, *for ἡσυχίαν*  
*ἀγειν*, as in Thuc. i. 12. vi. 38, ἡσυχάζω,  
 as opp. to στάσεις ἀναμειβταί. 3) of ce-  
 sation from speaking, *to hold one's peace*,  
 Lu. xiv. 4. Eurip. Cycl. 630. Thuc. vii.  
 86, and often in *Clam*. Also by impl. *to*  
*tacitly acquiesce* in what has been said,  
 Acts xi. 18. xxi. 14, as ἡσυχίαν ἔχω in  
*Clam*.

Ἡσυχία, ας, ἡ, (ἡσυχός,) *quiet*, by  
 cessation from motion, Eurip. Hipp. 205,  
 esp. rest from labour, Hom. Od. xviii. 22.  
 Hdot. vi. 135; freedom from disturbance,  
 by the stillness of a quiet life, 2 Th. iii. 12,  
 μετὰ ἡσυχίας ἐργαζόμενοι, (so *Clam*.  
 e. gr. Eurip. Hipp. 205, μετὰ ὧν ἡσυχίας)  
 or by cessation from speaking, *silence*,  
 Acts xxii. 2, παύσας ἡσυχίας,  
 for ἡσ. ἀγειν. 1 Tim. ii. 11, sq. Sept. and  
*Clam*. as Hdot. i. 80.

**Ἠσυχίος, ου, ό, ή, adj.** (equiv. to *ἥσυχος*), *quiet, tranquil*, by freedom from disturbance, 1 Tim. ii. 2, *ἡσ. βίον δια- γιναι*, namely, by public peace and tranquillity. See Pind. Pyth. viii. 1—6. In the Class. it is used only of *persons*; at least I remember nothing like the expression in 1 Pet. iii. 4, *ἡσύχιον πνεῦμα*, with which Bretsch. aptly compares Psalt. Salom. xii. 6, *φυλάξαι Κύριος ψυχὴν ἡσύχιον, καὶ κατευθῦναι ἄνδρα ποιοῦντα εἰρήνην ἐν οἴκῳ*.

**Ἠττάομαι, f. ἡσομαι, depon. pass.** (*ἡττων*), prop. *to be worse off* than another, *to be inferior* to him. So 2 Cor. xii. 13, *τί—δ ἡττήθητε*, &c. and also in later Class.; though in them the word carries after it a dat. or something equiv. Hence *to be worsted* by any one, either in war, or in any contest, as often in Class. And so 2 Pet. ii. 19, *ὃ γὰρ τις ἡττήται*, where fig. as Jos. Ant. i. 19, 4, *ἔρωτι ἡττηθείς*. Absol. 2 Pet. ii. 20, *ἡττῶνται*. Xen. Cyr. i. 4, 5, *ἐκ τοῦ ἡττάσθαι*.

**Ἠττημα, ατος, τό, (ἡττάομαι),** prop. *a being in a worse state* than any former one, or that of some other person. So Rom. xi. 12, *ἡττημα αὐτῶν*: and as *ἡττάομαι* signifies *to come short, be worsted*, so *ἡττημα* in 1 Cor. vi. 7, *ἡττημα ἐν ὑμῖν ἐστίν*, signifies, 'there is a falling short of your duty,' *a failure, a fault*.

**Ἠττων, ονος, ό, ή, adj. irreg. compar.** *to kakós, worse, inferior*. In N. T. the word occurs only in neut. 1 Cor. xi. 17, *εἰς τὸ ἡττον*, 'for the worse,' and Class. Adverb. 2 Cor. xii. 15, *ἡττον ἀγαπῶμαι*, and Class.

**Ἠχέω, f. ἡσω, (ἦχος),** *to sound, resound, clang*, intrans. 1 Cor. xiii. 1, *χαλκοὺς ἡχῶν*. Hes. Th. 42. *Of the sea, to roar*, Lu. xxi. 25. Sept. and Hom. II. i. 157.

**Ἠχος, ου, ό, prop. sound, noise**, Acts ii. 2. Heb. xii. 19. Sept. and Jos. metaph. *same, rumour*, Lu. iv. 37.

## Θ.

**Θάλασσα, ης, ή, (ἄλς, wh. ἄλασσα),** *the sea, or a sea*, 1) gener. Matt. xiii. 47, *σαγήνη βληθείση εἰς τὴν θάλ.* and xviii. 6. Rev. v. 13. vii. 1. xx. 13. 2) spec. of particular sins, as specified by adjuncts, Acts x. 6, 32. vii. 36. 1 Cor. x. 1, et al.

**Θάλλω, f. ψω, prop. to make warm**, either by fire, Hom. Od. xxi. 179, or by warmth imparted from the body, Jos. Ant. vii. 14, 8. In N. T. fig. *to cherish*, 1 Th. ii. 7, *ὡς ἂν τρόφος θάλῃ τὰ ἐαυτῆς*

*τέκνα*. (See my note.) Eph. v. 29, and Class.

**Θαμβέω, f. ἡσω, (θάμβος),** *to be in amazement*, intrans. Acts ix. 6, *τρέμων καὶ θαμβῶν*. Hom. Od. i. 328, and Sept. Hence pass. *to be astonished*, Mk. i. 27. x. 32, and later Class.

**Θάμβος, εος, τό, (θάω),** prop. *admiration mixed with terror*, as Pind. Nem. i. 85, and elsewh. but sometimes 'amazement from admiration,' or a mixed feeling of admiration and awe, Lu. iv. 36. v. 9. Acts iii. 10, and so Hom. II. iii. 342. iv. 79. Thuc. vi. 31.

**Θανάσιμος, ου, ό, ή, adj. (θάνατος),** *causing death, deadly*; in N. T. applied to death by *poison*, Mk. xvi. 18, *κάν θ. τι πίωσιν*, where sub. *φαρμακόν*, which is expressed in Eurip. Ion 616, *φαρμάκων θ.* and Jos. Antiq. iv. 8, 34. Artem. ii. 64. v. 33.

**Θανατηφόρος, ου, ό, ή, adj. (θάνατος, φέρω),** *deadly*, (lit. death-bringing,) Ja. iii. 8, *μεστή τοῦ θαν.* And so in later Class.

**Θάνατος, ου, ό, (θανεῖν),** *death*, i. e. the extinction of life, whether naturally, or by violence. I. said of *natural* death, John xi. 4, 13. Rom. viii. 38, et al. sæpe. Rev. xiii. 3, *ἡ πληγὴ τοῦ θανάτου*, 'deadly wound.' Plur. *θάνατοι*, 'exposures to death,' 2 Cor. xi. 23. Artem. iv. 83. Hence meton. for *pestilence*, Rev. vi. 8.—II. said of *violent* death, espec. as a punishment, Matt. xx. 18. xxvi. 66. Phil. ii. 8, *θ. σταυροῦ*: gener. Matt. x. 21; of the death of Jesus as *piacular*, Rom. v. 10.—III. in O. T. *death* often has the sense of *utter destruction*, or *perdition*, implying both physical dissolution and exclusion from the presence and favour of God, in consequence of sin; in N. T. this sense is applied with more definiteness to the Gospel-scheme; and as *ζωή* is used to denote the bliss and glory of the kingdom of God, including the idea of a joyful resurrection, so *θάνατος* is put for the opposite, namely, 'exclusion from the kingdom of God,' including the idea of physical death as aggravated by eternal damnation and punishment, John viii. 51, *θάνατον οὐ μὴ θεωρήσῃ εἰς τὸν αἰῶνα*. Rom. vi. 16, *δοῦλοι ἁμαρτίας εἰς θάνατον*. ver. 21, *τὸ τέλος ἐκείνων θάνατος*. 2 Tim. i. 10, *καταργήσαντος μὲν τὸν θάνατον, φωτίσαντος δὲ ζώην—διὰ τοῦ εὐαγγ.*, called 'the second death' in Rev. ii. 11. But besides this death eternal, in *another* world, there is adverted to, John v. 24. 1 John iii. 14, a death spiritual in *this*, a present exclusion from the favour of God; for, as spiritual *life* consists in constant communication with the Divine light and spirit, which constitute *life*, (see under *ζωή*, III.) so



spiritual death is the being separated from their blessed influence.—IV. ὁ θάνατος *personified*, DEATH, as the King of Hades, Rev. vi. 8, meton. for ἄδης itself. Matt. iv. 16, ἐν χώρα καὶ σκιά θανάτου, 'death-shade,' i. e. the thickest darkness.

Θανατώω, f. ὠσω, (θάνατος,) *to put to death*; in N. T. by the intervention of others; i. e. *to cause to be put to death, to deliver over to death*, trans. 1) prop. Matt. x. 21, θανατώσουσιν αὐτοὺς, *sæpe*. 2) fig. *to mortify, subdue evil desires*, &c. Rom. viii. 13; pass. *to become dead to any thing, be freed from its power*, with dat. vii. 4.

Θάπτω, f. ψω, (prob. fr. θάω, obruo,) *to cover over or up with any thing, and thereby remove out of sight*; also *to bury*, which was done either by simply covering over the corpse with heaps of earth or stones, wh. was called ἐπαμᾶσθαι, ἐπέχειν, ἐπιβάλλειν τὴν γῆν, or by digging a grave, and interring the corpse; of which modes, whichever were the most ancient, *either* was designated by θάπτω. When, however, *burning* the dead was introduced, as it was at an early period, the same term was retained in use, espec. as the bones at least were often interred; see Hom. Od. xi. 52. Yet, to make the meaning more distinct, πυρὶ was often added, as Æl. H. An. x. 22. Philostr. Heroic. 721. Vit. Soph. 601. The word θάπτω came, however, at length, to denote the performing of the funeral rites of every kind, whether preliminary, as embalment, or at the time of the burial, whether by burning or interment, Hom. Od. xii. 12. In N. T. it signifies gener. *to inter*, trans. Matt. viii. 21, et al. Sept. and Class.

Θαρρέω, f. ἦσω, (θάρσος,) prop. and in Class. *'to have courage to perform any action'*; or, *'to take courage as to any thing'*. In N. T. it bears the latter sense; imper. signifying absol. *'to be full of confidence'* as to any evil, 2 Cor. v. 6, θαρροῦντες οὖν πάντοτε. Heb. xiii. 6. Sept. and Class.; also foll. by ἐν τινι, *'to have hope or confidence in any one'*, 2 Cor. vii. 16. Sept. in Prov. xxxi. 11. Pol. v. 29, 4, and elsewhere in Class.; or by its equiv. εἰς τινα, *'to use boldness towards any one'*, 2 Cor. x. 1.

Θαρσεύω, f. ἦσω, same as θαρρέω. In N. T. only imperat. θάρσει, θαρσεῖτε, *'be of good cheer'*, Matt. ix. 22. xiv. 27.

Θάρσος, εὖς, τὸ, *courage*, as in the phrase λαμβάνειν θάρ. *to take courage*, equiv. to θαρσεύω, Acts xxviii. 15. Apocr. Joseph. and Class.

Θαῦμα, ατος, τὸ, prim. and prop. *'an object of admiration or astonishment'*, a wonder, i. e. cause of wonder, as oft. in

Hom. and Hes.; but gener. in succeeding writers, the effect produced on the mind thereby, *admiration, wonder*, Thuc. viii. 14. Hdor. and others. And so in Rev. xvii. 6, ἐθαύμασα θαῦμα μέγα, a Hebraism for *'I wondered exceedingly'*.

Θαυμάζω, f. ἄσω, (θαῦμα,) *to wonder*, I. INTRANS. *'to be astonished'*, *to be amazed*; absol. Matt. viii. 10, ὁ Ἰησοῦς ἐθαύμασε καὶ ἔειπε, and 27. ix. 8, 33. xv. 31, et al.; with adjuncts, *to wonder at any thing*; e. gr. with acc. of pers. as remote object, John v. 28, μὴ θαυμ. τοῦτο. Lu. xxiv. 12. Thuc. vi. 33, ὁ παῖς θαυμάζετο: with διὰ τι, Mk. vi. 6. John vii. 21. ἐν τινι, Lu. i. 21. ἐπὶ τινι, Lu. ii. 33. iv. 22, et al.; by περί τινος, Lu. ii. 18: foll. by ὅτι, *to wonder that, because*, &c. Lu. xi. 38. John iii. 7. iv. 27. Gal. i. 6; by εἰ, *to wonder if, whether*, Mk. xv. 44. I John iii. 13.—II. by impl. TRANS. *to wonder at*, i. e. *'to admire'*, with acc. of pers. Lu. vii. 9, ὁ Ἰησοῦς ἐθαύμασεν αὐτόν. Acts vii. 31. Diod. Sic. iv. 31, τὴν ἀρετὴν, and oft. in Class.; from the Hebr. Jude 16, θαυμάζοντες πρόσωπα, *admirers of persons*, i. e. *'having respect to persons'*, partial. So Sept. Is. ix. 15. Job xiii. 10. In constr. prægn. Rev. xiii. 3, θαυμάζειν ὀπίσω τοῦ θηρίου, *to wonder after the beast*, i. e. *'to admire and follow him, to become his worshippers'*, comp. v. 4.

Θαυμάσιος, ου, ὁ, ἡ, adj. (θαυμάζω,) *admirable*, as said of persons; *wonderful*, as said of things. In N. T. neut. τὸ θαυμάσιον, as subst. *a wonder or miracle*, Matt. xxi. 15, and Sept.

Θαυμαστός, ἡ, ὄν, prop. a verbal adj. signif. *admirandus, admirable or excellent*, as said of persons; *wonderful*, as said of things. In N. T. only the latter, 1) gener. as 1 Pet. ii. 9, εἰς τὸ θαυμαστόν αὐτοῦ φῶς. Matt. xxi. 42. Sept. and Class. 2) spec. in the sense *strange, unusual*, 2 Cor. xi. 14, καὶ οὐ θαυμαστόν, *'no wonder'*, John ix. 30. So Xen. Cyr. vii. 5, 9, οὐδὲν ἂν εἴη θ. et sæpe al.

Θεά, ᾤς, ἡ, (fem. of Θεός,) *a goddess*, Acts xix. 27, 35, and Class.

Θεάσμαι, f. ἄσμαι, dep. mid. (θεά, fr. θάσμαι,) *to see, look at, behold*, &c. I. prim. and simply, *to see*, i. e. *'to perceive'* with the eyes, equiv. to ἰδεῖν, foll. by acc. John viii. 10, μηδένα θεασάμενος. Acts xxi. 27, et al.; with acc. and partic. Mk. xvi. 14. Lu. v. 27, ἐθέασατο τελώνην καθήμενον. John i. 32. Acts i. 11; in Class. by ὅτι, as John vi. 5. Acts viii. 18.—II. including the notion of *pleasure* in seeing, Matt. xi. 7, τί ἐξήλθετε θεάσασθαι;

Θεατρίζω, f. ἴσω, (θεάτρον,) *to be an*

actor in the theatre, to bring upon the theatre, 'present as a spectacle,' trans. Hence in N. T. gener. 'to make a public spectacle of, expose to public scorn,' pass. Heb. x. 33. Criminals were sometimes exposed and punished in the theatre.

Θέατρον, ου, τό, (θεάσθαι,) prop. a theatre, i. e. the place where dramatic and other public spectacles were exhibited, *Æl.* V. H. iii. 8. *Xen.* H. G. iv. 4, 3, where, too, the people were convened, in order to hear harangues, hold public consultations, &c.; see *Xen.* Hist. vi. 5, 7. And so in *Acts* xix. 29, 31, meton. a spectacle, public show; fig. 1 *Cor.* iv. 9. *Comp.* Heb. x. 33. *Æsch.* Dial. *Socr.* iii. 20, θέατρα ποιητῶν.

Θεῖον, ου, τό, prop. neut. of adj. θεῖος, but used subst. for sulphur, called θεῖον, scil. πῦρ, as being, the ancients thought, fire from heaven, such as lightning: and since lightning leaves a sulphurous smell, and as sulphur was used in lustrations, from this notion of its affinity to lightning, so it obtained the name of θεῖον, *Lu.* xvii. 29, ἔβρεξε πῦρ καὶ θεῖον ('sulphurous flames') ἀπ' οὐρανοῦ. *Rev.* ix. 17, 18, al. *Sept.* and *Class.*

Θεῖος, α, ου, adj. (Θεός,) divine, pertaining to God, 2 *Pet.* i. 3, sq. *Sept.* & *Class.*; neut. τό θεῖον, 'the Divine nature,' the Deity, *Acts* xvii. 29, and *Class.*

Θεϊότης, ητος, ή, (Θεός,) Deity, Godhead, i. e. the Divine nature and perfections, *Rom.* i. 20. *Lucian* iii. 149, and *Isocr.*

Θειώδης, σος, ό, ή, adj. (θεῖον,) sulphurous, i. e. made of sulphur, *Rev.* ix. 17, θώρακες πυρίνους—καὶ θ. *Philostr.* Imag. i. 27.

Θέλῃμα, ατος, τό, (perf. τεθέληκα, fr. θέλω,) will, i. e. active volition, the faculty by which we will any thing. The word does not occur in Attic Greek. In N. T. it denotes, I. prop. the result of the exercise of this faculty, will, wish, good pleasure, *Matt.* xxvi. 42, γενηθήτω τὸ θέλ. σου. *Acts* xxi. 14. 1 *Cor.* xvi. 12, οὐκ ἔνθ. *Eph.* v. 17. 1 *Pet.* ii. 15. iv. 2, sq. 1 *John* v. 14, al. And so in *John* i. 13, θέλ. σαρκός, 'carnal desire,' or rather 'that to which we are led by natural instinct.' *Sept.* Ps. i. 2, and *Ecclesi.* viii. 15.—II. meton. will, the thing willed, 'what one wills to do, or to be done,' *Matt.* vii. 21, εἰ δὲ οὐ ποιῶν τὸ θέλ. τοῦ Πατρὸς, and xii. 50, al. sæpe. *Eph.* ii. 3, τὰ θελήματα τῆς σαρκός, 'the desires of the flesh,' i. e. those to which a body making us prone to sin inclines us. The plural also occurs in *Sept.* 2 *Chron.* ix. 12, et al. and *Theodor.* v. 958. And so in our own language; as *Shakespeare*: 'The wills above be done' in *La.* xxiii. 25, παρέδωκε τῷ θεῷ.

αὐτῶν, it means, 'their will and pleasure,' what they willed to be done. Hence, by impl. will, i. e. purpose, decree, *Matt.* xviii. 14, οὐκ ἔστι θ. ἐμπροσθεν τοῦ Πατρὸς. *John* vi. 39. *Acts* xxii. 14. *Heb.* x. 7, seqq. So collect. τὸ θ. τοῦ Θεοῦ, i. e. 'the counsels, eternal purposes of God,' *Matt.* vi. 10. *Lu.* xi. 2.—III. meton. will, meaning the faculty of willing, free will; of man, 1 *Cor.* vii. 37, ἐξουσίαν δὲ ἔχει περὶ τοῦ ἰδίου θ. 2 *Pet.* i. 21; of God, *Eph.* i. 5, 11. 1 *Pet.* iii. 17, εἰ θέλει τὸ θέλ. τοῦ Θεοῦ.

Θέλῃσις, εως, ή, (θέλω,) will, 'the good pleasure of God,' *Heb.* ii. 4. *Sept.* *Ezek.* xviii. 23. 2 *Macc.* xii. 16. *Stobæi* *Ecl. Phys.* vol. ii. 162.

Θέλω, (f. θελήσω,) to will, wish, desire; implying active volition, and thus differing from βούλομαι, which denotes passive. I. prop. to will, i. e. to purpose, intend, choose, to do a thing, or not; 1) of God & Christ, foll. by infin. aor. *Rom.* ix. 22, εἰ θέλων ὁ Θεός ἐνδείξασθαι τὴν ὀργήν. *Col.* i. 27; by infin. and acc. 1 *Tim.* ii. 4; absol. with inf. impl. *John* v. 21. 2) of men, foll. by inf. aor. *Matt.* v. 40, τῷ θελῶντί σοι κριθῆναι. *John* i. 44; pres. *Matt.* xix. 21, εἰ θέλεις τέλειος εἶναι. *John* vi. 67; by inf. and aor. *Lu.* i. 62; absol. with inf. impl. *Matt.* xviii. 2, ἐάν θέλῃς. *Mk.* iii. 13. So with neg. οὐ θέλω, not to will or have in mind, and by impl. to will not, to determine NOT to do this or that, &c.; foll. by inf. aor. *Matt.* ii. 18, οὐκ ἠθέλε παρακληθῆναι. *Mk.* vi. 26; pres. *John* vii. 1; absol. with inf. impl. *Matt.* xviii. 30. In antith. e. gr. to will and to do, *Rom.* vii. 18. *Phil.* ii. 13. In *Matt.* i. 19, μὴ θέλων αὐτὴν παραδειγματίσαι, and *Lu.* xviii. 13, οὐκ ἠθέλεν οὐδὲ τοὺς ὀφθαλμοὺς ἐκπᾶραι, the recent Commentators and Lexicographers take θέλ. as standing for δύναμαι, (by a use freq. in the *Class.*) i. e. 'could not bring himself,' dared not. But in the former passage the sense is simply, as we say, not caring, not being disposed; and in the latter much the same; as also in *Matt.* ii. 18, οὐκ ἠθέλε παρακληθῆναι. 3) fig. of the wind, *John* iii. 8, ὅπου θέλει, πνεῖ: an expression not to be paralleled by those passages of the Classical writers (as *Xen.* *Cyr.* ii. 4, 19,) where volition is ascribed to animals. The Commentators might more aptly have adduced from *Hdt.* ii. 11, 4, εἰ ὧν δὴ ἐβλήσει ἐκτρέψαι τὸ ρέισθρον ὁ Νεῖλος, &c. *Xen.* *Æc.* iv. 13, ὅποσα ἡ γῆ φέρει ἐθέλει.—II. to wish, desire, choose; foll. by infin., either aor. *Lu.* viii. 20, or pres. *John* xvi. 19. *Gal.* iv. 20; foll. by inf. and acc. *Mk.* vii. 24; absol. with infin. impl. *Matt.* xv. 28, γενηθήτω σοι ὡς θέλεις. *Mk.* ix. 13. So with neg. οὐ

**Θέλω**, *be unwilling, choose NOT*; foll. by inf. aor. Lu. xix. 14, οὐ θέλομεν τοῦτον βασιλεῦσαι. 1 Cor. x. 20; pres. ver. 1. Rom. i. 13; absol. with inf. impl. John xxi. 18. Foll. by εἰ, Lu. xii. 49, τί θέλω, εἰ ἤδη ἀνήφθη; foll. by ἵνα with subj. Matt. vii. 12, ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν οἱ ἀνθ. Mk. vi. 25. So in interrog. foll. by fut. ind., or more properly aor. subj. pres. with ἵνα implied, Matt. xx. 32, τί θέλετε [ἵνα] ποιήσω ὑμῖν, and xxvi. 17, oft. and Class. Once with ἤ, in the sense *to choose rather, to prefer*, 1 Cor. xiv. 19. Sometimes ἐθέλειν, when followed by an infin., is to be rendered as an adv. before a finite verb, *willingly, gladly*, John vi. 21, ἠθελον λαβεῖν αὐτὸν εἰς τὸ πλοῖον, lit. 'they desired to receive him.'—III. **TO BE DISPOSED, inclined**, or prone to any thing; and by impl. *to like to do it*, (nearly equiv. to φιλέω,) foll. by infin. Lu. xx. 46, τῶν θελούντων περιπατεῖν ἐν στολαῖς (as Hdot. i. 74. vii. 50, 2. viii. 60, 3). So, by Hebr., with acc. Matt. xxvii. 43, εἰ θέλει αὐτόν. ix. 13, ἔλεον θέλω. Foll. by ἐν τινι, *to delight in any thing*, Col. ii. 18, θέλων ἐν ταπ. And so in Sept.—IV. **by impl. to be so or so MINDED, to be of opinion, affirm**, 2 Pet. iii. 5, λαμβάνει αὐτοὺς τοῦτο θελόντας. So Hddian. v. 3, 11, εἰκόνα τε ἡλιον ἀνέργαστον εἶναι θελουσιν, and v. 6, 10; so also volo in Latin.—V. **Θέλω with infin.** is sometimes nearly equiv. to μέλλω, *to be about to*, giving to the infin. a fut. sense, (but only of inanimate objects,) Acts ii. 12, τί ἂν ἄρτοι τοῦτο εἶναι; Hdot. i. 78, et al. Artemid. iv. 80, ἀπορίων τί ποτε θέλει σημαίνειν ὁ ὄνειρος.

**Θεμέλιος**, ου, ὁ, ἡ, prop. adj. (*θέμα*, something laid,) meaning, 'placed or laid as a foundation,' *fundamental*; but almost always used as a subst. *foundation*; sometimes *θεμέλιον* in neut. I. masc. ὁ θεμέλιος. scil. λίθος, prop. *foundation-stone*, Heb. xi. 10, τὴν τοὺς θεμ. ἔχουσιν πόλιν. Rev. xxi. 14, 19, bis. Sept. and Class. Fig. of elementary doctrine and instruction, *the foundation*, 1 Cor. iii. 10, θεμέλιον τέθεικα. Rom. xv. 20. Eph. ii. 20. Heb. vi. 1; of a fundamental doctrine or principle, e. gr. CHRIST, 1 Cor. iii. 11, 12. 1 Tim. vi. 19, θεμέλιον καλὸν, *a good foundation*, one on which hope of salvation may rest. Meton. 2 Tim. ii. 19, ὁ θεμέλιος τοῦ θεοῦ, 'that which God hath founded,' God's building, *the Gospel-scheme*.—II. neut. τὸ θεμέλιον, *foundation*, Acts xvi. 26, τὰ θεμέλια. Lu. vi. 48, 49. xiv. 29. Sept. and Class.

**Θεμελιόω**, f. ὥσω, (*θεμέλιος*.) 1) prop. *to lay the foundation of any building*, trans. Matt. vii. 25. Lu. vi. 48, *θεμελιώτω γὰρ ἐπὶ τὴν πέτραν*. Heb. i. 10.

Sept. and Class. 2) metaph. *to ground, establish, confirm*, Eph. iii. 17. Col. i. 23, τῇ πίστει θεμελιωμένοι. 1 Pet. v. 10. Diod. Sic. xi. 68, καλῶς θεμελιωθεῖσα, and xv. 1, ἡγεμονία θεμελιωμένη.

**Θεοδιδάκτος**, ου, ὁ, ἡ, adj. (*θεός*, διδάσκω,) *taught of God*, 1 Thess. iv. 9.

**Θεόλογος**, ου, ὁ, ἡ, adj. (*θεός*, λόγος, discourse,) in Class. *theologus, a divine*, i. e. one who treats of God and divine things, as did Epimenides, Diod. Sic. v. 80. Pherecydes, Plut. Syll. 36. In N. T. it stands only as a title to the book of Revelation, signifying *a theologian or divine*, and is applied to St. John in an eminent sense, because in his Gospel, Epistles, and book of Revelation, he handled the sublimest doctrines of Christian theology; particularly by asserting the Divine Word, proving Him to be God. Thus he is called by Athanasius, *θεόλογος ἀνὴρ*, and by Theophylact, *θεολογικώτατος*.

**Θεομαχίω**, f. ἥσω, (*θεός*, μαχομαι,) *to contend against God*, Acts xxiii. 9. 2 Macc. vii. 19, and often in Class.

**Θεόμαχος**, ου, ὁ, ἡ, adj. (*θεός*, μάχομαι,) *contending against God*, Acts v. 39. Prov. ix. 18, Symm.

**Θεόπνευστος**, ου, ὁ, ἡ, adj. (*θεός*, πνέω,) *inspired from God*, 2 Tim. iii. 16, πᾶσα γραφὴ θ. Phocyl. 121. τῆς θεοπνεύστου σοφίας λόγος ἐστὶν ἀριστος. And Plut. ix. 583, applies the word to dreams sent from God.

**Θεός**, οὔ, ὁ, *God*. I. gener. GOD, the supreme Lord and Father of all, ἸΕΗΟΥΑΗ, ὁ θεός, Matt. i. 23, and oft.; without the art. vi. 24; Κύριος ὁ θεός, Mk. xii. 29, oft. and Sept. In construction, 1) before a gen. of person, ὁ θεός τινος, 'the God of any one,' i. e. his protector, benefactor, the object of his worship,' Matt. xxii. 32, ὁ θεός Ἀβραάμ, Mk. xii. 26. Lu. i. 68. Acts v. 30, et al. So voc. Matt. xxvii. 46, θεέ μου. Mk. xv. 34, ὁ θεός μου: of thing, when God is considered as the author and giver, the source of any thing, e. gr. θεός τῆς ὑπομονῆς καὶ τῆς παρακλήσεως, Rom. xv. 5. τῆς ἐλπίδος, ver. 13. τῆς εἰρήνης, xvi. 20. πάσης χάριτος, 1 Pet. v. 10, al. 2) gener. Θεοῦ after other nouns, e. gr. both as active or subjective, (denoting what comes forth, is sent, given, appointed from God, Matt. iii. 16, τὸ πνεῦμα τοῦ θ. Lu. xi. 49, ἡ σοφία τοῦ θ. iii. 38, (Υἱός) τοῦ θ. ix. 20, ὁ Χριστός τοῦ Θεοῦ. Acts xxiii. 4, τὸν ἀρχιερέα τοῦ Θεοῦ. Matt. vi. 33, ἡ βασιλεία τοῦ Θεοῦ. 2 Tim. iii. 17, ὁ ἀνθρώπος τοῦ Θεοῦ, *the man of God*, i. e. 'taught, furnished of God.' 1 Thess. iv. 16, σάλπιγξ Θεοῦ, *the trumpet of God*, 'which sounds by his command,' see 1 Cor. xv.

33) and also as *passive* or *objective*; e. gr. Lu. xi. 42, ἡ ἀγάπη τοῦ Θεοῦ, 'love to God,' (see ἀγάπη 2,) and vi. 12, ἡ προσευχή τοῦ Θεοῦ, *prayer to God*. Mk. xi. 22, πίστις Θεοῦ, *faith in God*. So ὁ οἶκος τοῦ Θεοῦ, i. e. 'consecrated to God,' Lu. vi. 4, et al. Rev. xv. 2, κιθάραι τοῦ Θεοῦ, 'harps for the praise of God.' Further, τὰ τοῦ Θεοῦ, *the things of God*, e. gr. his *counsels* and *purposes*, 1 Cor. ii. 11, or 'things agreeable to him,' Matt. xvi. 23, or *pertaining* to him, xxii. 21, in which sense we also find τὰ πρὸς Θεόν, i. e. 'his service and worship,' Rom. xv. 17. Heb. ii. 17. v. 1. 3) dat. Θεῷ, e. gr. after adjectives, as δαυτεῖος τῷ Θεῷ. Acts vii. 20. *δυνατὲς τῷ Θεῷ*. 2 Cor. x. 4, as an intensive, from the Heb., *exceedingly*, (see δαυτεῖος and δυνατός:) elsewh. after verbs, &c. *to* or *for* God, Rom. vi. 10, ζῆν τῷ Θεῷ, i. e. 'to his honour and glory,' in accordance with his will.—II. it is applied to CHRIST, the SON, who is declared to be ὁ Θεός, John i. 1. xx. 28. Rom. ix. 5. Phil. ii. 6. 1 Tim. iii. 16. Heb. i. 8. 1 John v. 20. Rev. xix. 17. comp. ver. 7. xxii. 6. In like manner He is called ὁ Θεός in very many passages of the early Fathers, adduced in Dr. Burton's Testimonies of the Ante-Nicene Fathers.—III. in the Greek sense, *Zeús*, a god, ὁ Θεός, the Deity, and οἱ Θεοί, *the gods*, i. e. the heathen gods, Acts vii. 43, ὁ *Zeús*. xiv. 11, οἱ *Zeοί*. So Satan is called, ὁ *Zeός τοῦ αἰῶνος τούτου*, *the god of this world*, as being its leader, &c. 2 Cor. iv. 4. Once fem. ἡ *Zeός*, a goddess, Diana, Acts xix. 37. Meton. *an image, idol*, Acts vii. 40.

Θεοσίβεια, ας, ἡ, (Θεοσιβής,) *reverence for God, piety, godliness*, 1 Tim. ii. 10, (where see my note,) Sept. and Class.

Θεοσιβής, ἴος, ὁ, ἡ, adj. (Θεός, σέβουμαι,) *reverencing God, godly*, namely, by worship and obedience, John ix. 31. Sept. and Class.

Θεοσυγής, ἴος, ὁ, ἡ, adj. (Θεός, συγγίω,) prop. as in Class. *hated by the gods*, Eurip. Tr. 1243. In N. T. *act. hating God, impious*, Rom. i. 30. Eurip. Cycl. 395.

Θεότης, (same as Θεϊότης,) ἦτος, ἡ, the Deity, or Godhead, i. e. the Divine nature, Col. ii. 9. Luc. Icarom. 9, but only in the sense *deity, godship*.

Θεραπεία, ας, ἡ, (Θεραπεύω,) *service or attendance* of any kind, by impl. voluntary, whether of servants or their masters, or of nurses, or medical attendants, on the sick. In N. T. used 1) of *care* of the sick, and by impl. *the relief* imparted, &c. La. ix. 11. Rev. xxii. 2. Jos. and Class. 2) meton. and collect. *attendants, retinue*,

Matt. xxiv. 45. Lu. xii. 42. Sept. and Class.

Θεραπεύω, f. εὔσω, (Θεράπων,) in Class. *to wait upon, minister unto, pay court to; to honour, venerate, seek to please; also, to worship*. In N. T. the word is used in two senses, 1) prop. and gener. *to minister to, wait on*, Acts xvii. 25, οὐδὲ (ὁ Θεός) ὑπὸ χειρῶν ἀνθρώπων Θεραπ. 2) spec. *to take care of, tend, the sick*, Class. In N. T. by impl. *to relieve, or heal*, Matt. iv. 24. xii. 10. Mk. i. 34. Lu. vi. 7. x. 9, al. And so in Thuc. ii. 47, where see my note.

Θεράπων, οντος, ὁ, (Θέρω, to cherish,) *an attendant*; implying voluntary service, and therefore differing from δοῦλος, Heb. iii. 5, where see my note.

Θερίζω, f. ἴσω, (Θέρος,) 'to gather the fruits of the summer,' *to reap or harvest*. 1) prop. and absol. Matt. vi. 26. Ja. v. 4, οἱ Θερίσαντες, *the reapers*, Matt. xxv. 24. John iv. 37. 2 Cor. ix. 6. Gal. vi. 7. 2) fig. *to reap the fruits* of one's labours, 1 Cor. ix. 11, τὰ σαρκικά. John iv. 36, 38. Gal. vi. 8, 9. Sept. and Class. 3) by impl. *to cut down, destroy*, Rev. xiv. 15, 16, ἐθερίσθη ἡ γῆ, i. e. 'the iniquity of men is fully ripe, and is cut off,' (comp. Joel iii. 13,) i. e. the bad are cut off, as corn by the reaper.

Θερισμός, οῦ, ὁ, (Θερίζω,) prop. *harvest, harvesting*, John iv. 35, ὁ Θερισμός ἔρχεται. Matt. xiii. 30, 39. Sept. and Class. Meton. *the harvest* to be gathered, produce of the harvest. In N. T. fig. *for the converts* to be gathered into Christ's kingdom, Matt. ix. 37. Lu. x. 2; also of those whose iniquity is fully ripe for punishment, Rev. xiv. 15.

Θεριστής, οῦ, ὁ, (Θερίζω,) *a reaper, harvest-man*, Matt. xiii. 30, 39. Sept. and Class.

Θερμαίνω, f. ανῶ, (Θερμός,) *to warm*. In N. T. mid. *Θερμαίνουμαι, to warm oneself*, Mk. xiv. 54, 67; at the fire, Ja. ii. 16; 'to become warm with clothing,' Sept. and Class.

Θέρμη, ης, ἡ, (Θερμός fr. Θέρω,) *warmth, heat*, Acts xxviii. 3. Sept. and Thuc. ii. 49.

Θέρος, ἴος, τὸ, (Θέρω, to warm,) *summer*, i. e. 'the warm season,' Matt. xxiv. 32. Mk. xiii. 28. Lu. xxi. 30. Sept. and Class.

Θεωρέω, f. ἤσω, (Θεωρός, spectator,) prop. *to be a spectator of, to behold, view* any thing, espec. a public spectacle, or person, I. PROP. including the notion of attention, wonder, &c. See Schol. on Eurip. Hec. 342. 1) gener. with acc. of thing, Lu. xxiii. 48, *θεωροῦντες τὰ γινόμενα*. John ii. 23. Acts viii. 13; of pers.

Rev. xi. 11, 12; foll. by *πῶς*, Mk. xii. 41, and *πῶς*, xv. 47; absol. Lu. xiv. 29, al. Sept. and Class. 2) to look at, 'view with attention,' Matt. xxviii. 1, *τὸν τάφον*. Ceb. Tab. 1. Fig. to consider attentively, Heb. vii. 4, *θεωρεῖτε δὲ, πηλίκος οὗτος*, and Class. 3) to look at, i. e. by impl. to comprehend, recognise, acknowledge, with acc. of pers. John vi. 40, *πᾶς ὁ θεωρῶν τὸν Υἱὸν*, and xii. 45, xiv. 17. Wisd. xiii. 5. Diod. Sic. xix. 52, *τοὺς λόγους*.—II. simply to see, perceive with the eyes, behold, nearly equiv. to *ἰδεῖν*, 1) gener. foll. by acc. of pers. Mk. iii. 11. John ix. 8, et al.; with part. added, Lu. x. 18, *ἰδεώρουσιν τὸν Σατανᾶν—πιστόντα*. xxiv. 39. Mk. v. 15. John vi. 19. Foll. by acc. of thing, Lu. xxi. 6, *ταῦτα ἃ θεωρεῖτε*. John vii. 3; with partic. added, John x. 12, *τὸν λύκον ἐρχόμενον*. xx. 6, al. Sept. and Class. 2) to perceive, mark, note, foll. by *ὅτι*, Mk. xvi. 4; by *πόσος*, Acts xxi. 20; by acc. of thing, Mk. v. 38, *καὶ θεωρεῖ Σάββον*. 2 Macc. ix. 23. Diod. Sic. xiii. 28. 3) from the Hebr. to see, i. e. experience, c. gr. *τὸν θάνατον*, John viii. 51.

*Θεωρία*, ας, ἡ, (*θεωρός*), prop. the act of viewing any thing, Jos. Ant. ii. 9, 5, *κατὰ θεωρίαν*. Dan. v. 7, Cod. Chial. Also the sight of what is viewed, 2 Macc. xv. 12; but chiefly that of public spectacles, as games, &c. Thuc. vi. 16. Xen. Hier. i. 12, espec. a religious one, as Eurip. Bacch. 1000, Matth. And so 2 Macc. xv. 26, *τοὺς ἐξελεθόντας ἐπὶ τὴν θεωρίαν*. In N. T. of the spectacle of public execution, Lu. xxiii. 48, *οἱ συμπαραγενομένοι ὄχλοι ἐπὶ τὴν θεωρίαν ταύτην*. Simil. 3 Macc. v. 24, *τὰ δὲ πλήθη συνήθροιστο πρὸς τὴν οἰκτροτάτην θεωρίαν*, and of a sad spectacle, gen. in Æsch. Prom. 827, *ἄλλην δ' ἄκουσον δυσχερῆ θεωρίαν*. And so *spectaculum* in Latin, and *spectacle* in Engl.

*Θήκη*, ης, ἡ, (*τίθημι*), repository, or receptacle to put any thing in, as a coffer or chest, cell or chamber; likewise a sheath or scabbard for a sword, John xviii. 11, as in Engl. *case* is sometimes used for a sheath.

*Θηλάζω*, f. *άσω*, (*θήλη*), 1) prop. causative, for *θήλην ἐπιέχω*, *papillam præbeo*, to suckle; absol. Matt. xxiv. 19. Mk. xiii. 17. Lu. xxi. 23. Sept. & Class. but foll. by acc. 2) immed. to suck at the breast, more usually *θηλάσμαι*. Foll. by acc. Lu. xi. 27, *μαστοὶ οὐς ἐθήλασας*. So Job iii. 12, *μαστοὺς ἐθήλασα*. Cantic. viii. 1, and Class. Partic. *θηλάζων*, a suckling, Matt. xxi. 16.

*Θήλυς*, εια, υ, adj. gen. female, applied, as mostly in Class. to the female of any animals whatever. In N. T. 1) ἡ *θήλεια*, as subst. to denote a female, i. e. a wo-

man, Rom. i. 26, sq. Sept. Lev. xxvii. 4, and sometimes, though rarely, in Class. 2) τὸ *θήλυ*, scil. *γένος*, as in the phrase *ἄρσεν καὶ θήλυ*, Matt. xix. 4. Mk. x. 6. Gal. iii. 28. Sept. and sometimes Class. as Hdot. ii. 85, *τὸ θ. γένος*.

*Θήρα*, ας, ἡ, (*θήρ*), prop. the chase of wild animals, hunting, Hom. Il. v. 49. Od. i. 429, or meton. the fruit of the chase, the prey or game, Hom. Od. ix. 158. Xen. Ven. vi. 13. In N. T. meton. capture or destruction, i. e. cause of destruction, Rom. xi. 9. So, too, Plut. Alcib. *Μηχανὴ θήρας ἀνθρώπων*.

*Θηρεύω*, f. *εύσω*, (*θήρα*), prop. to hunt, take wild animals, as often in Class. In N. T. fig. to hunt, i. e. catch at, lay hold of, any one's words, Lu. xi. 54, *ζητούντες θηρεύσαι τι ἐκ τοῦ στόματος αὐτοῦ*.

*Θηριομαχίω*, f. *ήσω*, (*θηρίον, μάχομαι*), to fight with wild beasts, as condemned persons in the public spectacles, Artem. ii. 54. Absol. 1 Cor. xv. 32, *ἐκ κατὰ ἀνθρώπον ἰθνηριομάχησα ἐν Ἐφ.* and probably fig. in allusion to what is recorded, Acts xix. 29, where see my note.

*Θηρίον*, ου, τὸ, (equiv. to *θήρ*), I. prop. a wild beast, Mk. i. 13, & oft. Sept. and Class.—II. fig. of brutal savage men, Tit. i. 12, and sometimes in Class.

*Θησαυρίζω*, f. *ίσω*, (*θησαυρός*), I. prop. to treasure up, lay in store for one's use; foll. by acc. of thing and dat. of pers. expr. or impl. as Matt. vi. 19, sq. Lu. xii. 21, al. Sept. and Class.—II. fig. to lay up, as said of evil, punishment, &c. Rom. ii. 5, *ὀργήν*. Ja. v. 3. Sept. in Prov. i. 18; also in pass. reserved, by the providence of God, for, 2 Pet. iii. 7, *οἱ οὐρανοὶ καὶ ἡ γῆ—τεθησαυρισμένοι εἰς*.

*Θησαυρός*, ου, ὁ, der. from *τίθημι* and *αὔρον*: or rather, as there is no trace of the existence of *αὔρον* in the Greek, from Heb. *צִמָּה* from *צָמַח*, to lay up. The word has two senses: 1) 'something laid up in store;' and 2) the place where it is reposit; of which significations the former is the earlier, being found in Hesiod and Pindar. The latter, however, is as ancient as the time of Herodotus, by whom it is often used. In N. T. it means 1. a treasure, i. e. any thing laid up in store, wealth, 1) prop. temporal, in this life, Matt. vi. 19. xiii. 44. Lu. xii. 34. Heb. xi. 26. Sept. and Class. 2) fig. spiritual, pertaining to the soul and eternal life, Matt. vi. 20. Mk. x. 21. Lu. xii. 33, al. Said in 2 Cor. iv. 7, of the Gospel of Christ considered as a precious deposit to be improved. See Matt. xiii. 44. Of the treasures of divine knowledge, which are laid up in Christ, and in the scheme of our redemption by him, Col. ii. 3, of *θησαυροὶ*

τῇ σοφίᾳ, intimating the *plenitudo* as well as preciousness thereof. So Plato, Phil. 15, E. ὡς τινα σοφίας εὐρηκὸς Θεσαυρόν. Xen. Mem. iv. 2, 9, Θεσαυροὺς — σοφίας. Julian. Or. iv. σοφίας Θεσαυροῦς. — II. a *treasury*, or *place* where stores or treasures are repositied to be drawn forth and distributed as occasion may require, Matt. xiii. 52, ἐκβάλλει ἐκ τοῦ Θεσαυροῦ αὐτοῦ καινὰ, &c. So Isocrates tells Demonius, § 20, that he had laid down such and such rules for his conduct, that he might draw them forth ὡς παρ ἐκ ταμείου. And Lucian, Rhet. Præcep. tells his pupil to read the modern writers so as occasionally to make use of them καθάπερ ἐκ ταμείου προαιρών. In Matt. ii. 11, ἀνοίξαντες τοὺς Θεσαυροὺς αὐτῶν, it simply signifies a *chest* or *casket*, in which valuables are kept. So Jos. Ant. ix. 8, 2, ξύλινον Σ. Fig. of the *storehouse* of the *mind*, or *heart*, where the thoughts, feelings, and counsels are as it were laid up, to be drawn forth by the daily exigencies of life, Matt. xii. 35, ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγ. Θεοῦ τῆς καρδίας ἐκβάλλει τὰ ἀγαθὰ where ἐκβ. is simply for *προφέρει*, as used of words spoken; and in the term there is merely an allusion to the *disbursement* of money or valuables from a *treasury*. So Lu. x. 35, ἐκβαλὼν δύο δηνάρια.

Θιγγάνω, f. τίξομαι, aor. 2. ἐθιγον, (a lengthened form of the pres. for Τίγω,) 1) gener. *to touch*, prop. with the hand or foot, Col. ii. 21. 2) with gen. *to touch by coming to, to reach*, Heb. xii. 20, κἀν Θερίων Τίγῃ τοῦ ὄρους. 3) with an idea of force, *to smite, harm*, Heb. xi. 28, ἵνα μὴ ὀλοθρεύω τὰ πρωτότοκα Τίγῃ αὐτῶν.

Θλίβω, f. ψω, gener. *to press, compress, depress, oppress*. In N. T. I. PROP. of a person in a crowd, Mk. iii. 9, ἵνα μὴ Θλίβωσιν αὐτόν. Ecclus. xvi. 28. Artemid. ii. 37. Luc. Nigr. 13, Θλίβων καὶ στενοχωρῶν τοὺς ἀπαντῶντας. So also Arrian, Epict. i. 25, conjoins Θλίβειν and στενοχωρεῖν: also Θλίβεσθαι, Luc. Pseud. vii. 6, *to be crowded upon*, as said of a person; also *to be narrow*, as said of a place, Pollux ix. 23, πόλις Θλιβομένη, and Theocr. Id. xxi. 18, Θλιβομένην κάλυβαν. In N. T. said of a *road hemmed in*, and by impl. *narrow*, Matt. vii. 14, τεθλιμμένη ἡ ὁδός, i. e. *στενὸς ὁδός*, as opp. to τῇ ὁδῷ εὐρυχώρῳ. — II. FIG. *to oppress with evils, afflict*, 2 Th. i. 6, τοῖς Θλίβουσιν ὑμᾶς: pass. 2 Cor. i. 6. iv. 8, and Sept. and Class.; espec. *to be afflicted with poverty*, 1 Tim. v. 10, εἰ Θλιβομένοις, *distressed*. Heb. xi. 37, ὑστερούμενοι, Θλιβόμενοι. The full expression occurs in Artemid. iii. 66, Θλιβόμενος ὑπὸ τῆς πενίας. Dion. Hal. Ant. p. 1688, 2,

ἐκάστου τεθλιμμένου τῶν βίων, 'their fortunes being narrow.'

Θλίψις, εως, ἡ, (Θλίβω,) prop. in act. sense, *compression*, & fig. *pressure* fr. evils, *affliction, distress*, whether from trouble of mind, as 2 Cor. ii. 4, ἐκ πολλῆς Θλ. καὶ συνοχῆς καρδίας ἔγραψα, Phil. i. 16; or pain of body, John xvi. 21; where said of a woman in travail; as also in Sept. and Apocr. Oft. however, it is used, pass. by meton., of evils by which any one is *pressed, afflicted, distressed*, Matt. xiii. 21, γενομένης δὲ Σ. Acts vii. 10, al. So with synonyms, as Θλ. καὶ στενοχωρία, Rom. ii. 9. 2 Cor. vi. 4. 1 Th. iii. 7. Sept. and Apocr.

Θνήσκω, (f. θανοῦμαι, aor. 2. ἐθανον, perf. τίθηκα, inf. τεθνάναι,) *to die*. In N. T. only perf. τίθηκα, *to have died*, i. e. *to be dead*, in a pres. sense, Mk. xv. 44, εἰ ἤδη τίθηκε. Lu. viii. 49. 1 Tim. v. 6, ζῶσα τίθηκε, 'is as good as dead.' Sept. and Class.

Θνητός, ἡ, ὄν, adj. (Θνήσκω,) *mortal*; σῶμα, Rom. vi. 12. viii. 11. σὰρξ, 2 Cor. iv. 11. τὸ θνητόν, 'mortal nature,' *mortality*, 1 Cor. xv. 53, sq. 2 Cor. v. 4. Sept. and Class.

Θορυβέω, f. ἦσω, (Θόρυβος,) *to make a noise or uproar*, said of a multitude, gener. whether as a mark of approbation or disapprobation. Class. In N. T. 1) mid. and intrans. said of loud lamentation, *to make a noise together, to wail together*, Matt. ix. 23, ἰδὼν ὄχλον θορυβούμενον. Mk. v. 39. Acts xx. 10. 2) trans. *to set in an uproar, to excite tumult in a place*, as τὴν πόλιν, Acts xvii. 5. Dion. Hal. ix. 68, ἐθορύβησαν τὴν πόλιν.

Θόρυβος, ου, ὁ, *noise, uproar*, of a multitude, viz. 1) gener. Matt. xxvii. 24, Θόρυβος γίνεται, and oft.; of loud lamentation, *wailing*, Mk. v. 38. 2) spec. of popular commotion, *tumult*, Matt. xxvi. 5. Mk. xiv. 2. Acts xx. 1, and Class.

Θραύω, f. σω, p. pass. τίθραυσμαι, 1) prop. *to break in pieces, crush*, Pol. vi. 23, 11. Artem. iii. 30, but 2) almost always used metaph. in the sense *to crush* any one's strength, *to destroy his power*, Pind. Ol. vi. 164. Plut. Alcib. Σ. δύναμιν, or *to crush his hopes*, Hdtian. iii. 2, 4, or his courage, Diod. Sic. v. 240, τίθραυσται ὁ θυμός. Plut. Cæs. 19. ἐτίθραυστο τῆς τόλμης, or his mind altogether, Plut. Anton. 17, θραύμενος τὸν λογισμόν, animo fractus, 'broken down in mind,' opp. to ἰρρώμενος. Hence in Lu. iv. 18, ἀποστεῖλαι τεθραυσμένους, the sense is, 'broken down in mind and spirits,' like prisoners in hopeless captivity; as Deut. xx. 3, μὴ φοβέσθε μηδὲ θραυέσθε: or *bruised*, i. e. oppressed by unjust imprisonment, as Deut. xxviii. 33, ἀδικούμενος καὶ τεθραυσμένος.

**Θρέμμα**, ατος, τό, (τρέφω,) prop. a *nursling*, 'any animal bred up,' used espec. of tame animals reared by the care of man, cattle, flocks, and herds. So John iv. 12, οἱ υἱοὶ αὐτοῦ καὶ τὰ θρέμματα αὐτοῦ, where, however, Kypke, Tittman, and Schleusner render *domestics*, *household*; appealing to two passages of ancient inscriptions, where, after the husband, wife, and children, the *domestics* are mentioned. Yet those, being merely inscriptions, afford no direct proof of the existence of this sense of *θρέμματα*. And the *usus lingue* is quite adverse, since *θρ.* in the plural always, I apprehend, (except in two or three passages of Jambli. and Liban. where men are, in the rhetorical style of those writers, fig. termed *θρέμματα*, in imitation of the poetic usage of *θρέμμα* in the singular for an *alumnus*, almost always in a bad sense,) denotes *cattle*, such as are bred, reared, and nourished by the care of man, as often in Joseph. and not unfrequently in the Class. as Xen. *Æcon.* xx. 23. *Pol.* ii. 26. 5. iv. 75. 2, *σώματα καὶ θρέμματα*, 'slaves and cattle.' Hdian. iii. 9, 17. *Æl.* V. H. xii. 56, where τῶν θρεμμάτων are opposed to τῶν παίδων. *Diod.* Sic. t. i. 221. And the mention of the cattle is *not*, as Kypke says, irrelevant to the purpose in view; which was to intimate the great copiousness of the water; cattle, in the East, requiring to be watered at the wells. As to the alleged *indecorum* of mentioning the cattle to the exclusion of the domestics, the latter are *not* excluded; *vernæ*, or household servants born and bred in the house (who are, in Gen. xiv. 14. *Eccles.* ii. 7, termed *οἰκογενεῖς*) being considered as part of the family; and so in the latter passage they are in the Heb. called 'sons of my house.' Finally, the mention of the cattle is quite agreeable to the simplicity of ancient times, espec. in a rural country like Samaria.

**Θρηνέω**, f. ἦσω, (θρῆνος,) to weep aloud, wail, mourn, viz. 1) intrans. John xvi. 20, κλαύσετε καὶ θρηνήσετε: of hired mourners wailing for the dead, Matt. xi. 17. Lu. vii. 32. Sept. & Hom. II. xxiv. 722. 2) trans. in later usage, to bewail, Lu. xxiii. 27. Sept. and Hdian. iii. 14, 3.

**Θρῆνος**, ου, ό, (θρέω, to wail,) loud weeping, wailing, Matt. ii. 18. Sept. and Class.

**Θρησκεία**, ας, ή, (θρησκεύω,) a worshipping, religious worship; oft. in Class. with the idea of superstition. And so *θρησκεία τῶν ἀγγέλων*, Col. ii. 18; also of a severe ascetic mode of worship, such as Judaism, Acts xxvi. 5. *Wisd.* xiv. 27. *Luc. Sacrif.* 10. Hdian. v. 3, 12; gener.

of the worship of God, and hence *religion*, *piety*, Ja. i. 26. *Jos. Ant.* i. 13, 1.

**Θρήσκος**, ου, ό, ή, adj. (θρέω, to speak in a low voice and humbly,) lit. *God-fearing*, equiv. to *δεισιδαίμων*, and gener. *pious*, *religious*, Ja. i. 26. See my note.

**Θριαμβεύω**, f. σω, (θρίαμβος,) to triumph, 'to hold a triumph,' *Plut. Marcell.* 4. Hdian. i. 6, 16. In N. T. 1) trans. to lead in triumph, to triumph over, with acc. Col. ii. 15. 2) causat. to cause to triumph, with acc. 2 Cor. ii. 14.

**Θρίξ**, τριχός, ή, (plur. τρίχες, dat. plur. *τριχί,*) a hair, plur. the hair, i. e. of the head; sing. Matt. v. 36, et al.; plur. x. 30, and oft. in Sept. and Class.; of the hair of animals, Matt. iii. 4. Mk. i. 6. *Rev.* ix. 8. Sept. and Class.

**Θροῖω**, f. ἦσω, (θρόος, θρέω,) to make a clamour or tumult. In later Greek, and in N. T. trans. to perturb, disturb, terrify; pass. Matt. xxiv. 6, μὴ θροεῖσθε.

**Θρόμβος**, ου, ό, a drop or clot of coagulated matter, espec. blood, as in Plato, *Æschyl.* and oft. in Galen and Diosc. Lu. xxii. 44.

**Θρόνος**, ου, ό, (θράω, cogn. with θρόω, to mount, prop. a high seat ascended by a foot-stool, Hom. *Od.* i. 145. In lat. Gr. and in N. T. a throne, as the emblem of regal authority. 1) prop. as attributed to kings, Lu. i. 52. Acts ii. 30. Sept. & Class.; also to God, as the Sovereign of the universe, Matt. v. 34. Acts vii. 49. Heb. iv. 16, al. Sept.; to Jesus, as the Messiah, Matt. xix. 28, al.; to the Apostles in the kingdom of God, Matt. xix. 28. Lu. xxii. 30. *Rev.* xx. 4; also symbol. to the elders around God's throne, *Rev.* iv. 4; further, to Satan, ii. 13; symbol. to the beast, xvi. 10. 2) meton. for dominion, Lu. i. 32, δώσει αὐτῷ τὸν θρόνον Δαυὶδ. Heb. i. 8; also for a potentate, higher power, Col. i. 16, εἰτε θρόνοι, &c. where θρόνοι is spoken gener. whether of earthly or of celestial potentates. See more in my note.

**Θυγάτηρ**, τέρος τρός, ή, a daughter, I. PROP. and gener. *Matt.* ix. 18. x. 36. Mk. v. 35, et sæpius, in N. T. and Sept. as also in Class.; fig. as expressing, like *filiola* in Latin, and *daughter* in English, a relation of kindness and affection, 2 Cor. vi. 18, εἰς υἱοὺς καὶ θυγ. i. e. Θεοῦ; comp. Jer. xxxi. 1, 9; also voc. in a direct address, Matt. ix. 22, θάρσει, θ. Lu. viii. 48. Sept. in Ruth ii. 8. iii. 10; and also in Homer and the Greek dramatists.—II. SPEC., from the Heb., daughter, i. e. a female descendant, however remote, Lu. xiii. 16, θυγ. Ἀβραάμ, and i. 5. Sept. Gen. xxxvi. 2, 'daughter of Canaan,' and oft.—III. from the Heb., prefixed to names

of cities, by which the city is *personified*, and its female inhabitants, born and living in her, are regarded as her *offspring*, e. gr. Lu. xxiii. 28, *θυγατέρες Ἱερουσαλήμ*. So Sept. in Cant. ii. 7. iii. 5. Is. iii. 16. iv. 4, and oft. Hence, in sing. *θυγ.* Σιών, for the inhabitants. This form of expression in the corresponding Hebrew term *rā* is very common in the O. T.; and though almost wholly confined to the poetic books, is occasionally found in the plainest prose narrations; e. gr. Gen. xxiv. 13, 'the daughters of the city came out to draw water;' with which may be compared a similar expression in Pind. Pyth. ix. 31, ὄνποτε—Ναῖς—ἔτικτεν, Γαίης θυγάτηρ. How common among the ancients was this personification, may be imagined from the fact, that in sculptures and coins, cities and countries are not unfrequently represented as *women*. Thus, for instance, on the reverse of some medals of Vespasian and Titus, Judaea is exhibited as a woman sitting sorrowful on the ground under a palm-tree, with the inscription JUDAEA CAPTA.

Θυγάτριον, ου, τὸ, (dimin. of θυγάτηρ,) a little daughter, Mk. v. 23. vii. 25. Athen. p. 581. Long. p. 6. Anon. ap. Suid. in ἡγμένος.

Θύελλα, ης, ἡ, (fr. θύω, to rush, as ἔελλα fr. ἄω and ἔλλειν, to whirl; thus in Hes. Theog. 874, it is said of the winds, κακῇ θύουσιν ἔελλῃ,) a whirlwind, hurricane, Hom. Od. v. 317, δεινὴ μισγομένων ἀνέμων ἑλθοῦσα θύελλα. Arist. de Mundo 4. In N. T. the word occurs only in Heb. xii. 18, γνόφῳ καὶ σκότῳ καὶ θύελλῃ, a mode of expression formed on the Sept. version of Deut. iv. 11, where θύελλα corresponds to the Hebr. כָּחַל though it does not represent its sense, thick darkness, but was adopted by the Sept. translator with reference to the violent tempest that accompanied the cloud, the thunder, and lightning of Sinai, Exod. xix. 16, 18. xx. 18; perhaps reading כָּחַל and supposing the expression to come from חָצַק, 'to break the neck of,' and 'utterly destroy,' Hos. x. 2, a not unapt designation of a hurricane. So Job ix. 17, it is said, 'He breaketh me with a tempest.'

Θύϊνος, η, ου, adj. (θύια,) thyrine, Rev. xviii. 12, ξύλον θ. 'thyine wood.' The θύια, or θύα, Lat. *citrus*, was an ever-green African tree, with aromatic wood, from which statues and costly vessels were made.

Θυμῖαμα, ατος, τὸ, (θυμῖαω,) incense, any substance burnt in religious worship, Rev. v. 8; meton. Lu. i. 10, ὕρα τοῦ θυμιάματος, and ver. 11, τὸ θυσιαστήριον τοῦ θυμ. 'for burning incense.'

Θυμιατήριον, ου, τὸ, (θυμῖαω,) a censer, for burning incense, Heb. ix. 4; others, altar of incense.

Θυμῖαω, f. ἄσω, (θύμα, θύω,) to burn incense, absol. Lu. i. 9, ἔλαχε τοῦ θυμῖασαι.

Θυμομαχίω, f. ἤσω, (θυμός, μάχομαι,) in Class. to fight fiercely, (for θύμῳ μάχεσθαι,) or 'to carry on war with obstinate animosity,' even with little chance of success, as in Polyb. Diod. Sic. and Dion. Hal. In N. T. the word occurs only once, Acts xii. 20, θυμομαχῶν τυρίοις: where, as there is no reason to think that Herod was at war with the Tyrians, the sense is supposed to be, 'was greatly offended with,' as in Polyb. xxvii. 8, 4, 5, ἐπὶ τοῖς γεγονόσι, and ix. 40, 3. Plut. Demetr. 22, ἐθυμομάχει πρὸς αὐτοὺς, ὅτι, &c. See more in my note.

Θῦμός, οὔ, ὁ, (θύω,) prop. the heart or soul, considered as the seat of life, Hom. Il. iv. 470; also the soul or mind, as the seat of the will or desire, Il. vi. 439; or of the emotions and passions, Hom. Il. i. 196. Hence gener. and in N. T. PΑΣΙΟΝ, i. e. 'violent commotion of mind,' indignation or wrath, differing from ὀργή in the mode of conception rather than in the thing signified, Lu. iv. 28, ἐπλήσθησαν πάντες θυμοῦ. Acts xix. 28. Eph. iv. 31. Col. iii. 8. Heb. xi. 27. Rev. xii. 12. Sept. and Class.; plur. θυμοί, bursts of anger, Gal. v. 20; spoken of God, and including the idea of punishment, punitive judgments, Rev. xv. 1. Rom. ii. 8, θυμός καὶ ὀργή, 'the direst judgments.' Further, in O. T. as Jer. xxv. 15. Is. li. 17, Jehovah is represented as giving to the nations in his wrath an intoxicating cup, so that they reel and stagger to destruction. Hence, also, in N. T. ὁ οἶνος τοῦ θυμοῦ τοῦ Θεοῦ, 'wine of the wrath of God,' Rev. xiv. 10, and with οἶνος impl. xv. 7. By a similar figure, ἡ ληνὸς τοῦ θυμοῦ τοῦ Θεοῦ, Rev. xiv. 19, and xix. 15, 'the wine-press of the wrath of God,' in allusion to Is. lxiii. 3.

Θυμῶω, f. ὥσω, (θυμός,) to provoke to anger, and pass. to be angry, Matt. ii. 16. Sept. and Class.

Θύρα, ας, ἡ, a door, and plur. αἱ θύραι, doors, perhaps double doors. I. PROP. and GENER. Matt. vi. 6. Acts xii. 13, τὴν θύραν τοῦ πυλῶνος, i. e. a small door, or wicket, within a larger; so the door of a prison, v. 19. xii. 6; of the Temple, iii. 2; of a fold, John x. 1; symbol. Rev. iii. 20, ἔστηκα ἐπὶ τὴν θύραν καὶ κρούω, i. e. 'at the door of the heart.' So θύρα ψυχῆς in Class. Hence τὰ πρὸς τὴν θύραν, equiv. to τὸ πρόθυμον, vestibule, porch, Mk. ii. 2. τὰ πρόθυρα, Xen. Cyr. vii. 5, 22. So ἐπὶ θύ-



παῖς εἶναι, to be at the door, i. e. 'near at hand,' Matt. xxiv. 33; also Ja. v. 9, πρὸ τ. θυρῶν ἔστηκεν.—II. BY IMPL. *entrance*, e. gr. of a cave or sepulchre, *mouth*, Matt. xxvii. 60. Mk. xv. 46. Hom. Od. ix. 243, and oft. Indeed, there is reason to think that this sense of *θύρα* was the *primary* one, i. e. *passage* or *outlet*; whence our prep. *through*. Thus, in Philostr. 946, it is put for *oculus*, which word, being a dimin. of *oculus*, and found in its original form in the Russian *oko*, means prim. 'the orifice through which we see;' as in Stob. 307, 42, it is put for the orifice of the podex: metaph. *access*, *opportunity*, as ἀνοίγειν τὴν θύραν, to set open a door, i. e. 'to give access,' 'present opportunity,' Acts xiv. 27, ἀνοίγ. θύραν πίστεως: see Rev. iii. 8, θύρα ἀνεωγμένη, 'free access to one;' meton. 'one who is the medium of access to any thing,' John x. 7, ἐγὼ εἰμι ἡ θύρα τῶν προβάτων. So Christ is said by Ignat. ad Phil. § 9, to be ἡ θύρα τοῦ Πατρός.

Θυρεὸς, οὗ, ὁ, (θύρα,) prop. & prim. a door; lit. 'something to close the θύρα,' or entrance to an apartment. The word seems to have been prim. an adj. with the ellips. of πέτρος. In lat. Gr. it came to mean a *shield*, from the resemblance to a door. And so in N. T. Eph. vi. 16, fig. τὸν θ. τῆς πίστεως.

Θυρίς, ἴδος, ἡ, (dim. of θύρα, a passage,) a little door or aperture, Pol. xii. 25, 3; see on θύρα (2). In N. T. Acts xx. 9, καθήμενος ἐπὶ τῆς θυρίδος, it signifies a kind of open casement projecting in front, like the Turkish *kiosh*, or bay window, shut or opened by a lattice, 2 Cor. xi. 33, διὰ θυρίδος, a window, or rather windore, i. e. an orifice to let in wind; as *fenestra* in Latin means a *light-hole*. The word freq. occ. in the later Class. in this sense.

Θυρωρὸς, οὗ, ὁ, ἡ, (θύρα, οὖρος,) a door-keeper, Mk. xiii. 34, ὁ θυρ. John xviii. 16, ἡ θυρ.; of a shepherd keeping watch at the door of a fold, John x. 3. Sept. and Class.

Θυσία, as, ἡ, (θύω,) sacrifice, i. e. I. PROP. the act of sacrificing, Matt. ix. 13. xii. 7, ἔλεον θῆλω καὶ οὐ θυσίαν. Heb. ix. 26, διὰ τῆς θυσίας αὐτοῦ. xi. 4, al. and Class. Said of an expiatory sacrifice for sin, Eph. v. 2. Heb. v. 1, et al.—II. by METON. 'the thing sacrificed,' the victim, 'the flesh of the victim,' Mk. ix. 49. 1 Cor. x. 18, οἱ ἐσθιόντες τὰς θυσίας, 'who eat of the victims,' as was done by the priests and persons offering the sacrifice. Sept. and Class.; metaph. 1 Pet. ii. 5, πνευματικαὶ θυσίαι. Rom. xii. 1, παραστήσαι τὰ σώματα ὑμῶν θυσίαν ζώσαν.—III. FIGUR. of 'the service of obedience

or praise' offered to God, offering, oblation, Phil. ii. 17, ἡ θυσία τῆς πίστεως. iv. 18. So θ. αἰνέσεως, 'offering of devout thanks,' Heb. xiii. 15, sq. and Sept.

Θυσιαστήριον, ου, τό, (θυσιάζω,) an altar, gener. Matt. v. 23, and oft. Sept. Jos. and Philo; spec. of the altar for burnt-offerings in the Temple, Matt. xxiii. 35. Lu. xi. 51. So 1 Cor. ix. 13, bis, and x. 18, κοινωνοὶ τοῦ θυρ. and Heb. xiii. 10, φαγεῖν ἐκ τοῦ θυρ. 'of the victims laid upon the altar;' symb. in heaven, Rev. vi. 9. xvi. 7, ἤκουσα τοῦ θυρ. λέγοντος, 'a voice from the altar,' Sept.; of the altar of incense in the temple, made of gold, prop. Lu. i. 11; symbol. in heaven, Rev. viii. 3, 5. ix. 13.

Θύω, f. θύσω, perf. pass. τίθεται, aor. 1. pass. ἐτίθην, to sacrifice, kill and offer in sacrifice, immolate, absol. Acts xiv. 13, ἡθάρτε θύειν, with dat. ver. 18, with acc. and dat. 1 Cor. x. 20. Sept. and Class. So τὸ πάσχα θύειν, 'to kill the paschal lamb,' i. e. as a species of sacrifice, Mk. xiv. 12. 1 Cor. v. 7. Hence, as sacrifices were connected with feasting, θύειν was sometimes simply to kill, slaughter, i. e. animals for a feast, Matt. xxii. 4. Lu. xv. 23, τὸν μόσχον τὸν σιτευτὸν θύσατε. Acts x. 13. xi. 7; gener. John x. 10, and Sept.

Θώραξ, ακος, ὁ, a breast-plate, cuirass, Lat. *lorica*, armour covering the body from the neck to the thighs; prop. Rev. ix. 17. Sept. and Class.; fig. Eph. vi. 14, τὸν θώρ. τῆς δικαιοσύνης. 1 Th. v. 8. Comp. Sept. Is. lix. 17. Wisd. v. 19.

## I.

Ἱάμα, ατος, τό, (ἱαμαί,) healing, cure, as χαρίσματα ἱαμάτων, 1 Cor. xii. 9, 28, 30. Sept. and Class.

Ἱάομαι, f. ἄσομαι, (fr. ἰάω, cognate with ἰάλλω and ἰαίνω, *foveo*, *sepe-πύω*,) deponent mid. to heal, cure, trans. (The pres. imperf. ἰώμην, and aor. 1. mid. ἰασάμην, have the active signification; while perf. pass. ἱαμαί, aor. 1. pass. ἔλαθην, and f. 1. pass. λαθήσομαι, retain the pass. sense.) So with acc. Lu. v. 17, εἰς τὸ ἰασθαι αὐτούς. vi. 19. ix. 2, 11, 42. John iv. 47. Acts x. 38, al.; pass. Matt. viii. 8, καὶ λαθήσεται ὁ παῖς μου. Lu. vii. 7, al. foll. by ἀπὸ, to be healed from or of any thing, Mk. v. 29. Lu. vi. 17. Sept. and Class.; metaph. of moral diseases, to heal, i. e. save, from the consequences of sin, Matt. xiii. 15, μήποτε—ἐπιστρέψωσι καὶ ἰάσωμαι αὐτούς. John xii. 40.

Ἱᾶσις, εως, ἡ, (ἰάομαι,) healing, cure,

Lu. xiii. 32. Acts iv. 22, 30. Sept. and Class.

Ἰασπις, *idos*, ἡ, *jasper*, a precious stone of various colours, as purple, cerulean, green, &c. Rev. iv. 3. xxi. 11, 18, 19. Sept.

Ἰατρος, οὐ, ὁ, (*λάομαι*.) a *physician*, Mk. ii. 17. v. 26, et al. and Sept. and Class.

Ἰδε, lat. form for *idē*, imper. aor. 2. of *εἶδον*, see. In N. T. often partic. of exclamation, *lo, behold!* e. gr. as calling attention to something present, Matt. xxv. 20, 22, 25. Mk. xi. 21. John i. 48. Addressed apparently to several, but directed to one, Mk. iii. 34. John i. 29. vii. 26, al. In the sense of *observe, consider*, Mk. xv. 4. John v. 14. Gal. v. 2, at least as the Editors and Lexicog. direct. But, in fact, there is in those passages no exclamation at all; nor, indeed, is *Ἰδε*, in that case, a particle at all, but the imperat. of *εἶδον*: and, therefore, it ought to be accented *Ἰδε*, as is done by Griesb. and Scholz at the passage of Galat.; and ought, in consistency, to have been done at the two others.

Ἰδέα, ας, ἡ, (*εἶδω*), *species, aspect*, external appearance, Matt. xxviii. 3, and in Class. as Thuc. vi. 4. Eur. Bacch. 463.

Ἰδιος, *ια, ον*, adj. (fr. *ἴδος* for *εἶδος*, *species*.) The word, as Lennep observes, denotes prop. *specialis*, (though *ἰδικός* is the more usual term to convey that idea,) and thence *privus, proprius, privatus*, 1. as pertaining to a private person, and not to the public, PRIVATE, PARTICULAR, opp. to *δήμιος*, Hom. Od. iii. 82; or *δημόσιος*, Xen. Vect. iv. 21. Jos. Bell. Jud. iv. 4, 1. Hence in N. T. in two adverbial expressions: 1) *ἰδίᾳ*, *individually, severally*, (opp. to *δημοσίᾳ*, Xen. Hist. xi. 9, and oft. in Class.) 1 Cor. xii. 11, *διακροῦν ἰδίᾳ ἐκάστῳ καθὼς βούλεται*. 2) *κατ' ἰδίαν*, *privately, by oneself, apart from others*, as said of an individual, *alone*, Matt. xiv. 13, 23, *ἀνέβη εἰς τὸ ὄρος κατ' ἰδίαν*. xvii. 1. Mk. vi. 31, al.; of several, as apart from all others, Matt. xvii. 19. Mk. iv. 34. ix. 2, al. and Class.—II. as belonging to oneself, and not to another, OWN, *proper, peculiar*, viz. 1) denoting ownership, that of which one is himself the proprietor, *my own, thy own, his own*, &c. Used of THINGS, Matt. xxii. 5, *εἰς τὸν ἰδίον ἀγρόν*. xxv. 15, *ἰδ. δύναμιν*. Mk. xv. 20, *ἰμάτια τὰ ἰδία*. John v. 43, *ἐν τῷ ὀνόματι τῷ ἰδίῳ*. vii. 18. Rom. x. 3, *τὴν ἰδίαν δικαιοσύνην*. xiv. 5. 2 Pet. i. 20, *ἰδίας ἐπιλήψεις*. So *εἰς τὴν ἰδίαν πόλιν*, 'where one resides,' Matt. ix. 1, or 'the seat of one's family,' Lu. ii. 3. *ἐν τῇ ἰδίᾳ πατρίδι*, John iv. 44. Pleonast. with a

gen. of person in addition, John x. 12, οὐ οὐκ εἰσὶ τὰ πρόβατα ἰδία. 2 Pet. iii. 3, 16. Sept. and Class. Hence τὰ ἰδία, gener. *possessions, property*, Lu. xviii. 28, in MSS. Xen. Hist. x. 5; and spec. one's *own house, home*, John xix. 27, *ἐλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἰδία*. xvi. 32. Acts xxi. 6. Sept. Esth. v. 10. vi. 12, and Class.; or *own nation, people*, John i. 11, *ἦλθεν εἰς τὰ ἰδία*. Also *πράσσειν τὰ ἰδία*, to *transact one's own affairs*, 1 Thess. iv. 11. *λαλεῖν ἐκ τῶν ἰδίων*, to *speak out of one's own heart*, i. e. disposition, character, John viii. 44. As said of PERSONS, e. gr. *ἰδῖος ἀδελφός*, John i. 42. *ἀνὴρ*, 1 Cor. vii. 2. *δεσπότης*, 1 Tim. vi. 1. *δούλος*, Matt. xxv. 14. *Κύριος*, Rom. xiv. 4. *πατὴρ*, John v. 18. *νῖδος*, Rom. viii. 32. *συμφυλέται, countrymen*, 1 Thess. ii. 14. *ἰδ. προφήται*, i. e. 'of their own country,' 1 Thess. ii. 15. *ἰδῖος αὐτῶν προφήτης*, Tit. i. 12, and Class. Hence οἱ ἰδιοί, *one's own household, family*, 1 Tim. v. 8. *οἱ οὐν φίλοι, companions*, John xiii. 1. Acts iv. 23. xxiv. 23. *οἱ οὐν ἄνθρωποι, countrymen*, John i. 11. Collect. τὸ ἰδίον, John xv. 19. 2 Macc. xii. 22. Jos. B. J. iv. 4, 6. Diod. Sic. xiii. 92. 2) in the sense of *peculiar, particular*, said of things, distinguishing one person from others, e. gr. *ἰδία διάλεκτος*, Acts i. 19. ii. 6, 8. *διδασκαλία*, xxv. 19. *χάρισμα*, 1 Cor. vii. 7, and Class. 3) as denoting that which, in its own nature, or by appointment, *pertains* in any way to a person or thing, e. gr. Acts xiii. 36, *Δαυὶδ μὲν γὰρ ἰδίᾳ γενεᾷ ὑπηρετήσας, his own generation*, in which he lived. 1 Cor. iii. 8, *τὸν ἰδίον μισθόν—κόπον*, and xv. 23. Jude 6. Acts i. 25, *εἰς τὸν τόπον τὸν ἰδίον*, to *his own place*, i. e. proper and appointed for him. So *καιρὸς ἰδῖος*, or *καιροὶ ἰδιοί*, *own time*, i. e. due, proper time, as determined of God, Gal. vi. 9. 1 Tim. ii. 6. vi. 15. Tit. i. 3. 4) sometimes *ἰδῖος* is put instead of a possess. pron. without any emphasis, e. gr. Matt. xxii. 5. xxv. 14. 1 Pet. iii. 1, 5. Also equiv. to *ἑαυτοῦ*, 1 Cor. vii. 2, *ἕκαστος τὴν ἑαυτοῦ γυναῖκα ἔχεται, καὶ ἐκάστη τὸν ἑαυτοῦ ἄνδρα*. John i. 41, *τὸν ἀδελφὸν τὸν ἰδίον*.

Ἰδιώτης, ον, ὁ, (*ἴδιος*), 1) prop. and often in Class. a *private person*, as distinguishing from one in a public station, holding any office civil or ecclesiastical; 2) from one who practises an art professionally, compared with one who is merely, as we say, an *amateur*. So in Xen. Mem. iii. 7, 7, we have *ιδιώται* opp. to *ἀσκηταί*, as in Thuc. ii. 48, 3, *λατρός* to *ιδιώτης*, and in Plato Pol. p. 433, *λατρός* to *ιδιώται*. 3) 'one who is unexercised in an art,' opp. to 'one who is exercised in it,' Thuc. vi. 72, *ιδιώτας—χειροτέχναις*. So in N. T.

Acts iv. 13, *ἄνθρ. ἀγράμματοι καὶ ἰδιῶται*. 1 Cor. xiv. 16, 23, 24, as in Athen. 176, *ἰδιώτης καὶ ἀναλφάβητος*. Artem. iv. 59, *τοὺς ἀπαιδεύτους ἰδιώτας*. So 2 Cor. xi. 6, *ἰδ. τῷ λόγῳ*, 'one devoid of eloquence,' or excellency of speech, (see 1 Cor. ii. 1, 4,) whose language and address is plain and unpolished, as at Ex. iv. 10, Moses says, 'I am not a *man of words*,' or, as Jos. renders it, *ἰδιώτης*, sc. *τῷ λόγῳ*: and simil. Xenoph. de Venat. xiii. 4, calls himself *ἰδιώτης*, as opp. to the *σοφισταί*, *τοῖς μὲν δνόμασιν οὐ σεσοφισμένως λέγω ὅν δὲ δίδονται εἰς ἀρετὴν οἱ καλῶς πεπαιδευμένοι ὁρθῶς ἐγνωσμένα ζητῶ λέγειν*. At 1 Cor. xiv. 16, 23, it means, 'one not endued with the gift of tongues.'

'*Ἴδού*, a demonstr. participle, *lo! behold!* (prop. for *ἰδοῦ*, imperat. of aor. mid. *εἰδόμην*), serving to call attention to something beyond oneself; usually put at the beginning of a clause, or only with *καὶ* before it; but sometimes in the middle, before words which are to be particularly noted, e. gr. Lu. xiii. 16; constr. 1) with a nom. and finite verb, Matt. i. 20, *ἰδοῦ, ἄγγελος Κυρίου ἐφάνη αὐτῷ*. Sept. and Class. 2) from the Heb. with a nom. simply, where the verb of existence is implied, Matt. iii. 17, *ἰδοῦ, φωνὴ ἐκ τῶν οὐρανῶν*. Acts viii. 36, *ἰδοῦ ὕδωρ*. Foll. by *ἐγώ*, or its equiv. expressing obedience, Lu. i. 38. Acts ix. 10. Heb. ii. 13, and Sept.

'*Ἰδρῶς*, ὠτος, ὁ, (*ἶδος*), *sweat*, Lu. xxi. 44.

'*Ἰερατεία*, ας, ἡ, (*ἱερατεύω*), *priesthood*, i. e. 'the priests' office,' Lu. i. 9.

'*Ἰερατεῦμα*, ατος, τό, (*ἱερατεύω*), *priesthood*, meton. and coll. for *priests*, i. e. Christians, who are said *ἀνενέγκαι πνευματικὰς θυσίας*, 1 Pet. ii. 5, and are called *βασιλεῖον ἱεράτευμα*, ver. 9.

'*Ἰερατεύω*, f. εὖσω, (*ἱερῶς*), *to be a priest, to officiate as priest*, Lu. i. 8. Sept. and Class.

'*ἱερῶς*, ὡς, ὁ, (*ἱερός*), *a priest*, one who performs the sacred rites; said of heathen priests, ὁ *ἱερῶς τοῦ Διὸς*, Acts xiv. 13. Sept. and Class.; of the Jewish priests, gener. Matt. viii. 4; of the High-priest, Acts v. 24, and oft.; of Melchisedec, Heb. vii. 1; of Jesus, as a spiritual High-priest for ever, v. 6. Fig. of Christians, who are called *ἱερεῖς τῷ Θεῷ*, *priests unto God*, as rendering to him spiritual sacrifices, acceptable through Jesus Christ, Rev. i. 6. v. 10. xx. 6.

'*ἱερὸν*, οὗ, τό, (*ἱερός*), *a temple*, i. e. a consecrated place, whether of the true God, Matt. xii. 6, et al. sæpe, (including the temple proper, or fane (*ναός*), and all its courts, &c.) or of a heathen temple,

as the term is used, Acts xix. 27. Elsewhere in N. T. only said of the Jewish temple in Jerusalem, and always in reference to it as rebuilt by Herod the Great. According to Jos. Ant. xv. 11, 3. Bell. v. 5, 1, who minutely describes it, the whole circuit of the temple (*τὸ ἱερὸν*) consisted of three parts, or enclosures, viz. the Temple proper (*ναός*) in the midst, and two circular courts, or areas, around it. The first, or outer court, (which was also the lowest, and surrounded the whole temple,) was open for all, and contained the piazzas, where the people collected, and where things and animals pertaining to the sacrifices were bought and sold, as well as money exchanged. It is often called by Christian writers, 'the court of the Gentiles.' From this to the second or inner court, (*τὸ δεύτερον ἱερὸν*), was an ascent of fourteen steps, and then of five more. This was divided into the court, or separate place, of the women, and the court of Israel, or of the priests; and none but such as were ceremonially clean were permitted to enter it. Here, too, the sacrifices were prepared and offered, for here stood the altar of burnt-offerings before the entrance of the *ναός*. Comp. Matt. xxiii. 35. The third and highest enclosure was the temple itself, (*ναός, τὸ ἱερὸν τὸ τρίτον*), into which the priests alone might enter, (comp. Lu. i. 9, 10,) and which was divided into two parts, the sanctuary (*τὸ ἅγιον*) and the holy of holies (*τὸ ἅγιον ἅγιον*). The whole temple, therefore, consisted strictly of two parts, ὁ *ναός*, and τὸ *πρόναον*, or the courts, &c. Hence τὸ *ἱερὸν* is put for the whole, and also for the *πρόναον*, but not for the *ναός*; e. gr. 1) gener. and for the whole, Matt. xxiv. 1, *τὰς οἰκοδομὰς τοῦ ἱεροῦ*. Mk. xiii. 1, 3. Lu. xxi. 5, 2) of the courts, *πρόναον*, Matt. xii. 5, *ἐπεὶ ἐν τῷ ἱερῷ τὸ σάββατον βιβηλοῦσι*. Mk. xi. 11. 3) of the outer court, where things were bought and sold, Matt. xxi. 12; where also our Lord disputed and taught, ver. 23, as also the apostles, Acts v. 20, et al.

*ἱεροπρεπής*, ἑος, ὁ, ἡ, adj. (*ἱερός, πρέπω*), prop. 'suitable to a sacred place,' Lucian i. 537, *ἡ κνίσσα, or παρπός*, Jos. Ant. xi. 8, 5, *ἱερ. ὑπάντησιν*, or 'becoming to a sacred place,' as Tit. ii. 3, *ἐν καταστάματι ἱεροπρεπεῖς*, 'in deportment such as becomes holy persons,' *august*. So Xen. Sympos. viii. 40, *ἐν τῇ ἑορτῇ ἱεροπρεπέστατος δοκεῖ εἶναι τῶν προγεγενημένων*. Dio Cass. 843, 24, *ἱεροπρεπεῖς ὄντες, sacerdosancti*. Philo, t. ii. 457, *ἱεραπενταὶ Θεοῦ γέγονασι, οὐ ᾧα καταθύοντες, ἀλλ' ἱεροπρεπεῖς*, (scil. ὄντες), *τὰς ἐαυτῶν διανοίας κατα-*

σκηΐζειν ἀξιούντες. Plut. vi. 37, 12, *iep. sanctum et pium, decens.*

Ἱερὸς, ἄ, ὄν, adj. (fr. *ἰέω*, to give up,) prop. and in Class. *sacred*, i. e. 'consecrated to God or divine worship;' also said of utensils *set apart* for sacred purposes, or rites and ceremonies appropriated to divine worship. In N. T. the word occurs only in neut. plur. τὰ ἱερὰ, 1) in the sense *sacred rites*, as 1 Cor. ix. 13, οἱ τὰ ἱερὰ ἐργαζόμενοι, 'those performing the sacred rites.' So Hom. Od. v. 101, οἳ τε θεοῖσι ἱερὰ τε ῥέχουσι. Lucian Pseudol. 12, ὅταν μήτε τὰ ἱερὰ ἱερουργῇται. Plato, 394, δεῖ με τῶν ἱερῶν ἐπιμελεσθῆναι, et al.; of sacred rites of every kind, Thuc. i. 25.

Ἱεροσὺλῆω, f. ἦσω, (ἱερόσυλος,) 1) prop. as in Class. *to rob temples*, or, in any other way, *to commit sacrilege*. 2) as in Rom. ii. 22, ἱεροσυλεῖς: metaph. *to profane the temple*, by withholding from it the support, in tithes, oblations, &c. appropriated to it by God.

Ἱερόσῦλος, ου, ὁ, ἡ, (ἱερὸν, συλάω,) prop. *a temple-robber*, or, like *sacrilegus* in Latin, a profane person, Acts xix. 37, one who offers contempt to the worship of any deity, as the words following, οὕτως βλασφ. τὴν θεόν, more clearly express, i. e. by denying her deity.

Ἱερουργέω, f. ἦσω, (ἱερουργός, fr. ἱερὸν, and obsol. ἔργω,) equiv. to τὰ ἱερὰ ἐργάζομαι, *to perform sacred rites*, espec. *to officiate as a priest*, Jos. Ant. vi. 6. 2. Hdtan. v. 3, 16. In N. T. fig. in the Christian sense, Rom. xv. 16, ἱερουργῶντα τὸ εὐαγγέλιον, 'ministering as a priest in respect to the Gospel.' 4 Macc. vii. 8, τοὺς ἱερουργούντας τὸν νόμον ἰδὲν αἰσῶν. Greg. Naz. *ἱερ. τὴν ἡμῶν σωτηρίαν.*

Ἱερωσύνη, ης, ἡ, (ἱερός,) *priesthood*, Heb. vii. 11, seqq. Class.

Ἱκανός, ἡ, ὄν, adj. (ἵκω, ἱκάνω,) prop. 'coming to, reaching unto,' and hence *sufficing*, as applied both to quantity and number. I. as said of QUANTITY, *sufficient*, and 1) of things, *enough*, 2 Cor. ii. 6, ἱκανὸν τῷ τοιούτῳ ἡ ἐπιτιμία εἶναι. Lu. xxii. 38, ἱκανόν, 'it is enough, denist.' Sept. and Class. Hence τὸ ἱκανόν, *satisfaction*, e. gr. τὸ ἱκανὸν ποιεῖν τι, *to make satisfaction*, to satisfy, Mk. xv. 15, and Class. τὸ ἱκανὸν λαβεῖν, 'to take satisfaction,' i. e. security, (by Latinism,) Acts xvii. 9. 2) of persons, *competent to do any thing*, Eurip. Phoen. 564. Hdot. viii. 35, 5. Thuc. oft. So, foll. by πρός τι, 2 Cor. ii. 16, πρὸς ταῦτα τίς ἱκανός; and Class. by inf. aor. 2 Cor. iii. 5. 2 Tim. ii. 2, and Class. Also, in the sense of *competent, worthy*, foll. by inf.

aor. Matt. iii. 11, οὐ οὐκ εἰμι ἱκανὸς τὰ ὑμ. βαστάσαι. Mk. i. 7. Lu. iii. 16; pres. 1 Cor. xv. 9. Hdot. viii. 36. Xen. Mem. i. 2, 27, ἵκ. μαθητῆς. Plut. ix. 4, 3, γυνὴ ἱκανὴ τὸ εἶδος. Hdot. iii. 4.—II. said of NUMBER or magnitude, *abundant, great, much*, plur. *many*, Matt. xxviii. 12, ἀργύρια ἱκανά. Mk. x. 46, ὄχλου ἱκανοῦ. Sept. and Class. So of time, ἱκαναὶ ἡμέραι, 'many days,' Acts ix. 23, 43, al. ἱκανὸς χρόνος, 'a long time,' genit. Acts xxvii. 9. viii. 11, & Class. acc. χρόνους ἱκανούς, Lu. xx. 9. So ἵκ. χρόνων ἱκανῶν, 'of a long time,' Lu. viii. 27. ἵξ ἱκανοῦ, id. Lu. xxiii. 8. ἵφ. ἱκανόν, 'a long while,' Acts xx. 11, and Class.

Ἱκανότης, ητος, ἡ, (ἱκανός,) *fitness for any purpose*, also *competency*, or *ability to do any thing*, 2 Cor. iii. 5, ἡ ἱκανότης ἡμῶν τοῦ θεοῦ, 'ability to reason out any thing.' Plato, Lys. frag. xxvii. 35, 'ability to speak.' Plato, 215, 930.

Ἱκανόω, f. ὤσω, (ἱκανός,) *to make sufficient, render competent*, or *fit*; foll. by acc. 2 Cor. iii. 6. Col. i. 12. And so in Class. but only in pass.

Ἱκετηρία, ας, ἡ, (fem. of adj. ἱκετήριος, by an ellip. of *ράβδος*,) 1) prop. 'the suppliant branch of olive,' which suppliants held forth, by way of deprecation; so Hdot. v. 51, and often in Class. 2) metaph. *the supplication*, or *petition*, thus implied, Polyb. *προβάλλεσθαι ἱκετηρίαν*. Isocr. p. 46, ἱκετηρίας καὶ δεήσεις ποιούμενοι. So Heb. v. 7, δεήσεις καὶ ἱκετηρίας προσηνέγκας.

Ἱκμάς, ἄδος, ἡ, (ἵκω, *venio*.) So Hom. II. xvii. 392, ἱκμάς ἔβη,) *moisture, vapour*, Lu. viii. 6. Sept. and Class.

Ἱλαρός, ἄ, ὄν, adj. (ἵλαος,) *cheerful, joyous*, 2 Cor. ix. 7, ἵλ. δότης, *alacris*. Sept. and Class.

Ἱλαρότης, ητος, ἡ, (ἵλαρός,) *cheerfulness, alacrity*, Rom. xii. 8, ἐν ἵλ. for ἵλαρῶς. Sept. and Class.

Ἱλάσκομαι, f. ἄσμαι, (ἵλαος,) mid. v. without an act. form, *to reconcile to oneself*, (i. e. by expiation, *to propitiate*), sc. τὸν θεόν, Jos. Ant. vi. 6, 5, or τοὺς θεούς, Xen. Ec. v. 20. In N. T. with acc. τὰς ἀμαρτίας, 'to propitiate, as to sins,' *to make propitiation for sins*, Heb. ii. 17. Sept. with dat. Aor. I. imperat. ἱλάσθητι in pass. sense, *Be propitious, be merciful!* with dat. of pers. Lu. xviii. 13. Sept. Ps. xxv. 11. Dan. ix. 19. The Classical form is ἱλαθι, or λαθι.

Ἱλασμός, ου, ὁ, (ἱλάσκομαι,) *propitiation, expiation*, abstr. for concr. 'propitiator,' 1 John ii. 2. iv. 10, and Sept.

Ἱλαστήριος, α, ου, adj. (ἱλάσκομαι,) *propitiatory, expiatory*, Jos. Ant. xvi. 7,

1, *ἱλαστ. μνήμα*. In N. T. 1) masc. ὁ *ἱλαστήριος*, a propitiator, 'one who makes propitiation,' Rom. iii. 25. 2) neut. τὸ *ἱλαστήριον*, *mercy-seat*, Heb. ix. 5; prop. the lid or cover of the ark of the covenant. And so in Sept.

"*Ἰλεως*, ω, ὁ, ἡ, adj. (Attic. for *Ἰλαος*, from. *ἰλάω*.) in Class. used chiefly of the gods *appeased* or propitiated, *propitious*, *gracious*, as often in Hom. Pind. and the Greek Tragedians; though sometimes, of men, *placable*, or gentle. In N. T. only of God, *propitious*, *merciful*, with dat. Heb. viii. 12, *Ὡς εἰσομαι ταῖς ἀδικίαις αὐτῶν*, where the thing is put for the person, q. d. *αὐτοῖς ἀδίκους οὖσι*. Indeed, in the Class. the dat. is always of *pers.* as strict propriety requires. Yet that of *thing* occurs in Sept. at Jer. xxxvi. 3. 1 Kings viii. 34, 36, 50. 2 Chron. vi. 25, 27, 39. vii. 14. Found only elsewhere in N. T. in the phrase, formed on Heb. *Ὡς σοι*, scil. *ἔστω Θεός*, lit. *God be merciful to thee!* God forgive thee! equiv. to 'God forbid that thou shouldst do so,' *μὴ γένοιτο!* an exclamation of aversion, Matt. xvi. 22, and often in Sept.

"*Ἰμάς*, ἄντρος, ὁ, (fr. *ἵω*, *ἵμι*, 'to send forth, let fall,' as said of a well-rope,) prop. a *thong*, *leathern strap*; and hence, the leathern strap with which the sandals of the ancients were fastened to the foot. Plut. Symp. iv. 2, *τῶν ὑποδημάτων τοὺς ἱμάντας*. Xen. An. iv. 5, 14. And so in Lu. iii. 16. John i. 27, and Sept.; also, a *leathern rope*, such as was used by the ancients for various purposes where strength was requisite; as well-ropes, nautical ropes to raise up the main yards and sails; also ropes which were used for tying up horses, (as Hom. oft.) or securing prisoners, Hom. Il. xxi. 30, *δῆσε δ' ὀπίσσω χεῖρας ἐ. ἱμᾶσιν*. Pind. Nem. vi. 60, *ἱμάν-τε χεῖρας δεθείς*. Accordingly, at Acts xxii. 25, *προέτειναν αὐτὸν τοῖς ἱμᾶσιν*, the sense *may* be, as Bretschn. supposes, 'the thongs, or leathern ropes,' with which the hands of malefactors were bound, in order to be scourged; but, as I have shown in my note in loc. there is reference rather to the leathern *belts* attached to the whipping-post, and thence drawn and buckled around the body of the criminal to hold him fast. So 4 Macc. ix. 11, *καὶ δ. ἀναβήξαντες τὸν χιτῶνα, διέδησαν τὰς χεῖρας αὐτοῦ καὶ τοὺς βραχίονας ἱμᾶσιν ἐκατέρωθεν*.

"*Ἰματίζω*, f. *ἴσω*, (*ἱμάτιον*), to clothe. In N. T. only pass. perf. part. *ἱματισμέ-νος*, *clothed*, Mk. v. 15.

"*Ἰμάτιον*, ου, τό, (dim. of *ἵμα* for *εἵμα*), a garment. I. GENER. 1. any garment, Matt. ix. 16, *ἐπὶ ἱματίῳ παλαιῷ*. Mk. ii. 21. Lu. v. 36. plur. τὰ *ἱμάτια*, *garments*,

*clothing, raiment*, including both the *outer* and inner garment (mantle & tunic), Mat. xvii. 2, τὰ *ἱμάτια αὐτοῦ ἐγένετο λευκά*. et al. sæpe. So in the phrase *to rend t. clothes*, xxvi. 65. Acts xiv. 14. xvi. 22, a Sept. and Class.—II. SPEC. the *outer garment, mantle, pallium*, different from tunic (*χιτῶν*), and worn over it; comp. Acts ix. 39. It seems to have been a large piece of woollen cloth nearly square which was wrapped round the body, & fastened about the shoulders, and served also to wrap the wearer in at night. Hence it might not be seized by a creditor, though the *tunic* could be, Matt. v. 40. Lu. vi. 29, et al. sæpe. So Matt. ix. 20, 21, plur. τὰ *ἱμάτια*, *outer garments*, which were often laid aside, Acts vii. 58, al. Sept. and Class. as Xen. Mem. ii. 7, 5.

"*Ἰματισμός*, οὔ, ὁ, (*ἱματίζω*), *clothing, raiment*; gener. *clothes*, Lu. vii. 24 and ix. 29. Acts xx. 33, al. Sept. and Class.

"*Ἰμεῖρομαι*, depon. (*ἱμερος*), to long for any thing or person; and hence, *to have a strong affection for any person*, with gen. 1 Th. ii. 8, text. rec. where *ἡμῶν* Edd. *οὐμῶν*. wb. see. Sept. and Class.

"*Ἰνα*, conjunct. *that*, construed usually with the subj. seldom with the opt. often with the indic.; prop. *τελικῶς* or *final*, marking the end, purpose, or cause for *which* account of which any thing is done, *to the end that*, *in order that* it might or may be so and so; but also *ἐκβατικῶς* or *eventual*, as marking simply the *event* or *result* of any action, that in which it terminates, 'so THAT it was, is, will be so and so.' I. PROP. *τελικῶς*, as marking the final end, purpose, or cause, *to the end that*, *in order that*; and *ἵνα μὴ*, *in order that not, lest*. —I. with the *subjunctive*, 1) preceded by the pres. or an aor. of any mood except the indic. or by the perf. in a pres. sense, John vi. 38, where the subj. marks what it is supposed will really take place, Matt. ix. 6, *ἵνα εἰδῆτε—τότε λέγει*, 'to the end that ye may know,' xviii. 16. xix. 16. Lu. viii. 10. xii. 36. John i. 7, *οὐτος ἦλθεν ἵνα μαρτυρήσῃ*. v. 34, *ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε*, and vi. 38, *καταβέβηκα οὐχ ἵνα ποιῶ*. xi. 4. xlv. 21, *ἵνα ὁ κόσμος πιστεύσῃ*. Acts xvi. 30. Rom. i. 11. Gal. vi. 13, *σέπτε. ἵνα μὴ*, Lu. viii. 12. Rom. xi. 25, and Class. 2) by the *imperat.* the subjunct. as above in 1; after *imper. pres.* Luke xxi. 36, *ἀγρυπνεῖτε ἵνα καταξιωθῆτε*. John vii. 3. 1 Cor. vii. 5. Eph. iv. 28. vi. 3, al. *ἵνα μὴ*, Matt. vii. 1. John v. 14, al.; after *imper. aor.* Matt. xiv. 15, *ἀπόλυσον τοὺς ὄχλους, ἵνα ἀγοράσωσιν βρώματα*. Mk. xv. 32. *ἵνα μὴ*, Matt. xvii. 27. John iv. 15. So after an exhortation, *ἀγαπᾶτε*,

Mk. i. 38. Rom. iii. 8, al.; after an imper. impl. Matt. xxvi. 5. John i. 22, and Class. 3) by the *fut.* the subj. as above 1. Lu. xvi. 4, ἔγνων τί ποιήσω, ἵνα σωταί με. 1 Cor. xvi. 6; interrog. Matt. xix. 16. ἵνα μὴ, Lu. xviii. 5, and Class. 4) by a *past* tense; where the subj. strictly stands instead of the opt. and marks an action which, in itself or its consequences, is still continued, or which the speaker regards as certain, either gener. as Mk. iii. 14. Lu. i. 3, 4, ἔδοξε—σοι γράψαι, ἵνα ἐπιγυνώσκῃ. John i. 31. iii. 16, 17. viii. 12. Eph. i. 31. 9. Heb. xi. 28; or in simple narrations, Matt. xxvii. 26, ἵνα παρὲς παρέδωκεν ἵνα σταυρωθῇ. Mk. x. 41, ἰδίδου τοῖς μαθηταῖς, ἵνα παραστήσιν αὐτοῖς, al. ἵνα μὴ, John xviii. 28. 31.—II. with the *opt.* preceded by the *pres.* where the opt. marks what *may possibly* take place, Eph. i. 16, 17, οὐ παύσομαι εὐχαριστῶν—ἵνα ὁ Θεὸς δοξῇ, &c. iii. 16.—III. with the *indic.* but in N. T. only the *fut.* and *pres.* and not with a *past* tense, as often in the Class. writers. 1) with *indic. fut.* in the same sense as the subj. and preceded only by the *pres.* 1 Cor. iii. 3, ἐάν παραδῶ τὸ σῶμά μου ἵνα παθῇσωμαι. 1 Pet. iii. 1. So *fut.* and subj. together, Rev. xxii. 14, ἵνα ἔσται ἡ ζωσία αὐτῶν—καὶ εἰσεέλθωσιν εἰς τὴν πόλιν. Eph. vi. 13. 2) with *indic. pres.* in the same sense, preceded by the *pres.* Gal. iv. 17, ζηλοῦσιν ὑμᾶς, ἵνα αὐτοὺς ζηλοῦντε. 1 Cor. iv. 6, ἵνα μὴ φουροῦσθε. Not found in Classical Greek.—III. *ἐκβατικῶς*, as marking simply the event or result of an action, so *that*. In N. T. only with the subj. implying something which really takes place; in Class. writers oftener with the *indic.* of a *past* tense. 1) preceded by the *pres.* Lu. xxii. 30, διατίθεμαι ὑμῖν—ἵνα ἐσθίητε καὶ πίνετε, &c. John vi. 7. Rom. iii. 19. vi. 1, al. ἵνα μὴ, Acts ii. 25. Gal. v. 17. 2) by the *imperat.* Acts viii. 19, δάτε κάμοι τὴν ἔξουσίαν ταύτην, ἵνα—λαμβάνη, &c. Ja. i. 4. 1 Pet. iv. 13. ἵνα μὴ, Tit. ii. 14. Rev. iii. 11. 3) by the *fut.* John x. 20, μελλῶνα τούτων δείξει αὐτῷ ἔργα, ἵνα ὑμεῖς θανατάχητε. Lu. xi. 50. John xvi. 24. 4) by a *past* tense, Lu. ix. 45, ἡγνούσαν τὸ ῥῆμα τούτο, ἵνα μὴ αἰσθωνται αὐτό. John ix. 2, τίς ἡμαρτεν, ἵνα τυφλὸς γαννηθῇ; Rom. xi. 11, μὴ ἔπταισαν, ἵνα πίσωσι; and ver. 31. To this is to be referred the frequent phrase ἵνα πληρωθῇ ἡ γραφή, τὸ ῥῆθιν, &c. used as a formula of quotation, and implying that something took place, not in order that a prophecy might be fulfilled, but so that it was fulfilled. Matt. i. 22, τοῦτο ὅλον γέγονεν ἵνα πληρωθῇ τὸ ῥῆθιν, al.—III. in later Greek, ἵνα, in various constructions, lost the power of marking either

purpose or event, and became simply a *demonstr.* conjunct. like our *that*; i. e. merely pointing out that to which the preceding words refer, or introducing something already implied in the preceding words. In this way ἵνα with the subjunct. came often to be employed where earlier writers used the *infin.* or other particles; e. gr. 1) used instead of the *construction with the infin.* originally perhaps because the *infin.* also often implies purpose; e. gr. either after words and phrases implying *command* and the like, Mk. xiii. 34, τῷ θυρωρῷ ἐνετειλάτο ἵνα γρηγορῇ. John xi. 57. Acts xvii. 15, and oft.; with some word of *command* implied, Eph. v. 33; or after verbs of *entreating, persuading*, &c. Lu. ix. 40, ἐδεήθη τῶν μαθητῶν σου ἵνα ἐκβάλωσιν αὐτό, and xii. 32; or after verbs of *desire*, &c. Matt. vii. 12, ὅσα ἂν θέλητε ἵνα ποιῶσιν ὑμῖν. xviii. 14, θέλημά ἐστι ἵνα. John vi. 39. 2) after *ποιέω* in the sense *to cause, to effect*, &c. John xi. 37, οὐκ ἠδύνατο οὗτος ποιῆσαι ἵνα καὶ οὗτος μὴ ἀποθάνῃ; Col. iv. 16. Also after words implying *fitness, sufficiency, need*, &c. οὐκ ἀξίος εἰμι ἵνα λύσω, John i. 27. Ικανός, Matt. viii. 8. x. 25. John ii. 25, al. 3) instead of ὅπως after verbs of *taking cure, endeavouring*, &c. βλέπετε ἵνα ἀφόβως γένηται, 1 Cor. xvi. 10. ζηλώω, 1 Cor. xiv. 1, et al. 4) instead of ὅτι, Mk. ix. 12, γέγραπται ἵνα πολλὰ πάθῃ: with ὅτι, Rom. iv. 23. 5) of time, for ὅτε, John xii. 23, al. only in St. John.

Ἵνα τι or Ἵνα τί, as an interrog. particle, ellipt. for Ἵνα τί γένηται, *in order that what, i. e. may take place?* equiv. to 'to what end?' why? wherefore? Matt. ix. 4. xxvii. 46. Lu. xiii. 7.

Ἵός, οὐ, ὁ, (ἱημι,) prop. 'something sent out or emitted.' Hence, a *missile weapon, arrow*, Hom. II. xv. 451. In N. T. 1) *rust*, as being emitted on metals, Ja. v. 3, and Class. 2) *poison, venom*, as emitted by serpents, &c. Rom. iii. 13. Ja. iii. 8, and later Class.

Ἵουδαῖζω, f. ἱσω, (Ἵουδαῖος,) to *Judaize*, i. e. to live like the Jews, follow their manners, customs, rites, Gal. ii. 14, equiv. to Ἵουδαϊκῶς ζῆν.

Ἵουδαϊκός, ἡ, ὄν, adj. *Jewish*, current among the Jews, μύθοι, Tit. i. 14. Jos.

Ἵουδαϊκῶς, adv. *Jewishly*, in the Jewish manner, Gal. ii. 14, and Jos.

Ἵουδαῖος, α, ον, (Ἵούδας,) prop. adj. *Jewish*. In N. T. 1) fem. prop. ἡ Ἵουδαία χώρα or γῆ, *the land of Judaea*, Mk. i. 5. John iii. 22. γυνὴ Ἵουδαία, a *Jewess*, Acts xvi. 1. xxiv. 24. 2) masc. ὁ Ἵουδαῖος, as subst. a *Jew*, prop.

'one of the tribe of Judah,' but in later usage applied to all the inhabitants of Judaea or Palestine, John iv. 9. Usually plur. οἱ Ἰουδαῖοι, *the Jews*, xix. 21, oft. Ἰουδαῖοι καὶ Ἕλληνες, Acts xiv. 1. By synecd. οἱ Ἰουδαῖοι is put for the *chief men, leaders of the Jews*, John i. 19. v. 15, and oft. As adj. joined with a noun, e. gr. ἀνὴρ Ἰουδαῖος, Acts x. 28. plur. ii. 14. ψευδοπροφήτης, xiii. 6. ἀρχιερεὺς, xix. 14. Sept. and Class.

Ἰουδαϊσμός, οὗ, ὁ, *Judaism*, the Jewish religion opp. to heathenism, 2 Macc. ii. 21. xiv. 38. In N. T. opp. to Christianity, Gal. i. 13, sq.

Ἰππεὺς, ἑως, ὁ, (ἵππος,) *a horseman*, plur. ἱππεῖς, *cavalry*, Acts xxiii. 23, 32. Sept. and Class. opp. to πεζικοί, Xen. Cyr. ii. 4, 18.

Ἰππικός, ἡ, ὄν, adj. (ἵππος,) *equestrian*; by impl. *skilled in riding*. In N. T. neut. τὸ ἱππικόν, i. e. *τάγμα*: collect. *the horsemen, cavalry*, as in Engl. *the horse*, Rev. ix. 16, and Class.

Ἴππος, ου, ὁ, *a horse*, Ja. iii. 3.

Ἴρις, ἰδος, ἡ, *a rainbow, iris*, Rev. iv. 3. x. 1, and Class.

Ἰσάγγελος, ου, ὁ, ἡ, adj. (ἴσος, ἄγγελος,) *angel-like*, Lu. xx. 36. Comp. the Homeric ἰσόθεος.

Ἴσος, η, ον, adj. *like, alike, equal*, used of measure, quantity, condition, nature, and the like, Matt. xx. 12, ἴσους ἡμῖν αὐτοὺς ἐποίησας. Lu. vi. 34, ἵνα ἀπολάβωσι τὰ ἴσα. John v. 18, ἴσων ἑαυτὸν ποιῶν τῷ Θεῷ. Phil. ii. 6, τὸ εἶναι ἴσα Θεῷ, with which comp. ἴσα τοῖς, Hom. Od. xi. 303, and ἴσα τοῖς καλοῖς φρονήσει, Aristoph. Concion. 630.

Ἰσότης, ητος, ἡ, (ἴσος,) *likeness, equality*, as said of equal state or proportion, 2 Cor. viii. 13, ἐξ ἰσότητος. Plut. vi. 367, 2, οὐδὲ δικαιοσύνη οὐδ' ἰσότης.

Ἰσότιμος, ου, ὁ, ἡ, adj. (ἴσος, τιμή,) in Class. and Jos. *alike honoured, alike prized*, i. e. of equal honour; in N. T. *'alike precious, of like value'*, 2 Pet. i. 1, τοῖς ἰσότημον ἡμῖν λαχοῦσι πίστιν, or rather ἴσο is not to be referred to the preciousness, but to St. Peter, as *a like partaker* in it.

Ἰσοψύχος, ου, ὁ, ἡ, adj. (ἴσος, ψυχή,) *like-minded*, Phil. ii. 20. Sept. Ps. lv. 13. Æsch. Ag. 1479.

Ἰσθμῖ, f. στήσω, aor. 1. ἕστησα, aor. 2. ἕστην, perf. ἕστηκα, pluperf. ἕσθηκειν and ἐσθήκειν, 3 pers. pl. Att. ἐσθήκεσαν, perf. infin. ἐσθήκῃναι contr. ἐστάναι, perf. part. ἐσθηκώς, contr. ἐστώς, ὡσα, ὡς, aor. 1. pass. ἐστάθην, fut. 1. pass. σταθήσομαι. The significations of this verb are divided between the trans.

to cause to stand, to place, and the intra to stand. I. TRANS. in the pres. impe fut. and aor. 1. of the active, to cause stand, to set, to place, 1) with acc. a adjunct implying place where, Acts xx. 30, Παῦλον ἕστησεν εἰς αὐτοὺς, 'beside them.' Matt. iv. 5, ἕστησιν αὐτὸν ἐπὶ περὺγιον τοῦ ἱεροῦ. Lu. iv. 9. So ἐ or ἐκ δεξιῶν, Matt. xxv. 33. ἐν μίσῳ xviii. 2; gener. to cause to stand for Acts i. 23, ἕστησαν δύο. vi. 13. opp. falling, Rom. xiv. 4, and Sept. 2) to establish, confirm, Rom. iii. 31, νόμον. x. So of time, to fix, appoint, ἡμέραν, Ac xvii. 31, and Sept. 3) to place, i. e. in balance, to weigh, with acc. and dat. pers. Matt. xxvi. 15, ἕστησαν αὐτῷ τὰ ἀκοντα ἀργύρια. Sept. Ezra viii. 25. I xlv. 6, and Class. Metaph. to impute, τὴν ἀμαρτίαν, Acts vii. 60.—II. INTRANS. in the perf. pluperf. and aor. 2. act. in the midd. and by impl. in aor. 1. and fut. of the pass. to stand; and so perf. ac ἕστηκα as pres. whence plup. ἕσθηκειν imperf. 1) prop. and absol. 1 Cor. x. 1 ὁ δοκῶν ἐστάναι, βλεπέτω μὴ πέσῃ. I sacrifice or prayer, Matt. vi. 5. Heb. x. 1 With an adjunct implying place where, Matt. xii. 46. ἕξω, Mk. xi. 5. xiii. 14. Joh xx. 19, al. 'Ἐπὶ with gen. of place, ἐστὶ ἐπὶ τόπον πεδινού, Lu. vi. 17; in the sense of before, Acts xxv. 10, ἐπὶ τοῦ βήματος xxiv. 20, ἐπὶ τοῦ συνεδρίου. Mk. xiii. 9; with acc. of place, Matt. xiii. 2; ab ἐπὶ τοὺς πόδας, to stand upon the feet Acts xxvi. 16. Without an adjunct of place expr. but in the sense to stand by be present, Matt. xxvi. 73, προσελθόντες οἱ ἐστώτες εἶπον τῷ Πέτρῳ. Lu. xii. 8; joined with an adj. or partic. Act ix. 7, ἐσθήκεισαν ἐννεοί. Eph. vi. 14 So of persons standing before a judge either as accusers, Lu. xxiii. 10; or as accused, Acts xxvi. 6, ἕστηκα κρινόμενος. Matt. xxvii. 11. Lu. xxi. 36. Spoken of fishing-boats, to stand, be stationed, in Engl. to lie, v. 2. 2) fig. to stand fast, endure; of things, βασιλεία, Matt. xii. 25. Σεμλίος, 2 Tim. ii. 19, to persist; of persons, Acts xxvi. 22, ἄχρι τῆς ἡμέρας ταύτης ἕστηκα. John viii. 44. Rom. v. 2. 1 Cor. vii. 37. 1 Pet. v. 12, and Sept. So to stand fast against an enemy, Eph. vi. 13; with πρός τι, ver. 11. Sept. and Class. So against evils, to withstand, Rev. vi. 17; to be established, confirmed, Matt. xviii. 16, ἵνα ἐπὶ στόματος δύο μαρτύρων ἢ τριῶν σταθῇ πᾶν ῥῆμα. 3) ἕστην and ἐστάθην, to stand still, stop; of persons, Matt. xx. 32, στάς ὁ Ἰησοῦς: of things, ii. 9; to cease, Lu. viii. 44. Sept. and Class.

Ἰστορέω, f. ἤσω, (ἵστωρ, 'one who has knowledge of' any thing or person from personal experience, Eurip. Iph. T. 1434.

fr. αἰέναι,) prop. to seek to know any thing, by inquiry, or personal investigation, Eurip. Hel. 423; also to know, i. e. to have seen any one personally, Jos. Ant. viii. 2, 5, ἰστορήσά τινα 'Ελ. viii. 4, 6. x. 11, 7, et al. In N. T. to see, (Hesych. ἰστορεῖ' ὁρᾷ,) i. e. to visit a person, in order to become acquainted with him, Gal. i. 18, ἀνῆλθον εἰς Ἱερ. ἰστορήσαι Πέτρον. So the Latin *visito*, i. e. *coram cognosco*, and Engl. to go to see. Of this sense, probably confined to the common dialect, and arising from Latinism, I know no other example; yet something very like it occurs in Jos. Bell. vi. 1, 8, ἀνὴρ, ὃν ἐγὼ κατ' ἐκέλευον ἰστόρησα πόλεμον, 'whom I had become acquainted with;' not seen, as Whiston renders. And such is nearly the sense in Esch. Eum. 433.

Ἰσχυρός, ἄ, ὄν, adj. (ἰσχύω,) strong, mighty, I. of PERSONS, with reference to the powers both of body and mind, 1) physical, Matt. iii. 11. Mk. i. 7, ὁ ἰσχυρότερός μου ἐστίν. Heb. xi. 34, ἰσχυροὶ ἐν πολέμῳ: with art. ὁ ἰσχυρός, &c. Matt. xii. 29. 1 Cor. i. 25. 2) moral, 1 John ii. 14, strong, i. e. firm, in faith; said of angels, Rev. v. 2; of God, xviii. 8, & Sept. Fig. strong in influence and authority, mighty, honourable, 1 Cor. iv. 10. i. 27, τὰ ἰσχυρά for concr. οἱ ἰσχυροί.—II. of THINGS, strong, fortified, said of a city, Rev. xviii. 10; vehement, great, as applied to ἄνεμος, Matt. xiv. 30. βρονταί, Rev. xix. 6. λιμός, Lu. xv. 14. κραυγὴ, Heb. v. 7; also firm, sure, said of παράκλησις, v. 18; severe, ἐπιστολαί, 2 Cor. x. 10. Xen. Cyr. iii. 48.

Ἰσχύς, ὅς, ἡ, (ἰσχω,) strength, might, spoken of the powers both of body and of mind, (physical and moral;) the former, in Rev. xviii. 2, ἐκραξεν ἐν ἰσχύϊ, i. e. mightily, vehemently, Sept. & Class.; the latter, power, might, in Mk. xii. 30, ἐξ ὅλης τῆς ἰσχύος σου, 'with all thy might,' & ver. 33. Lu. x. 27. 1 Pet. iv. 11; also gener. power, pre-eminence, 2 Pet. ii. 11, ἄγγελοι ἰσχύϊ καὶ δυνάμει μείζονες ὄντες. Eph. i. 19, τὸ κράτος τῆς ἰσχύος αὐτοῦ, equiv. to κράτος ἰσχυρόν, 'mighty power.' So in ascriptions to God, Rev. v. 12. vi. 12.

Ἰσχύω, f. ὕσω, (ἰσχύς,) valere, to be strong, i. e. 'to have strength or ability,' whether physical or moral, 1) physical, to be strong, robust, Matt. ix. 12, οἱ ἰσχύοι, the strong, i. e. the well, as opp. to the weak and sick, and gener. to be able, foll. by infin. Matt. viii. 28, ὥστε μὴ ἰσχύειν τινα παρελθεῖν. xxvi. 40; with inf. impl. Mk. ix. 18. Lu. xiii. 24. Phil. iv. 13, πάντα ἰσχύω, i. e. 'I can do, or endure, all things.' 2) moral, to have efficacy, avail, Gal. v. 6, οὕτε περιτομή τι ἰσχύει, and

vi. 15. Heb. ix. 17. Ja. v. 16. Matt. v. 13, εἰς οὐδὲν ἰσχύει, 'it has no value,' is worthless. 3) for *præ-valeo*, to prevail, foll. by κατὰ τινος, 'against or over any one,' Acts xix. 16. absol. Rev. xii. 8, and fig. to acquire strength and efficacy, Acts xix. 20, ὁ λόγος τοῦ Κυρίου—ἰσχύειν.

Ἰσως, adv. (ἴσος,) prop. and in Class. equally, alike. In N. T. perhaps, doubtless, Lu. xx. 13. Sept. and sometimes in Class. as Xen. Cyr. ii. 1, 13.

Ἰχθύδιον, ου, τὸ, (ἰχθύς,) a small fish, Matt. xv. 34. Mk. viii. 7, and Class.

Ἰχθὺς, ὅς, ὁ, a fish, Matt. xv. 36, & oft.

Ἰχνος, εος, τὸ, (ἵκω, to go,) prop. the *planta pedis*, that on which one goes in walking, Eurip. Bacch. 1132; but more freq. the mark, or impress left by the foot, and gener. the step thus taken. Sometimes, however, like *vestigium* in Lat. it is used metaph. as Soph. (Ed. T. 109, and espec. in the phrases (formed on the physical κατ' or ἐπ' ἵχνος βαίνειν,) occurring in Rom. iv. 12, στοιχεῖν τοῖς ἵχνεσίν τινος. 2 Cor. xii. 18, περιπατεῖν τοῖς αὐτοῖς ἵχνεσιν. 1 Pet. ii. 21, ἱπακοῦν θεῷ τοῖς ἵχνεσίν τινος, 'to follow any one's example.' And so in Class. e. gr. Lucian i. 770, ἐκείνους ἔψη κατὰ τὰ Χρυσίππου ἵχνη προσιών.

Ἰῶτα, τὸ, indec. *iota*, Heb. *yodh*, the smallest Hebrew letter; fig. for the minutest part, Matt. v. 18.

## Κ.

Κάγω, crasis for καὶ ἐγὼ, dat. κάμοι, acc. κάμῃ, and I, &c. the καὶ every where retaining its own power, just as if written separately, Matt. ii. 8; and oft.; dat. Lu. i. 3. acc. John vii. 28.

Καθὰ, adv. (καθ' ἃ,) lit. 'according to what,' i. e. according as, or simply as, Matt. xxvii. 10. Sept. and Class.

Καθαίρεις, εως, ἡ, (καθαίρω,) prop. a putting down what has been raised, and espec. demolishing of a building. So Thuc. v. 42, κ. Πανακτοῦ. Arrian E. Al. i. 9, 4. Pol. xxiii. 7, 6. Xen. Hist. ii. 2, 15, a sense freq. found in the verb καθαίρω. In this manner, too, the word is used at 2 Cor. x. 4, πρὸς καθαίρεισιν ὀχυρωμάτων: said fig. of pulling down the ratiocinations of human pride. So λογισμοὺς καθαίρειν, 2 Cor. x. 5. Comp. Plato p. 254, 58, ἡ κ. τῶν ὀγκων, and Dio Cass. 927, τῆς ἰσχύος. Also fig. 2 Cor. x. 8. xiii. 10, οὐκ εἰς καθαίρεισιν ὑμῶν, where it means, 'destruction of religious knowledge,' as opp. to edification, οἰκοδομήν. The nearest approach to this



sense in the Class. is *destruction* or *ruin*. Simil. in 1 Macc. iii. 43, the word is used of *mischievous* done to any person or thing. See on καταστροφή.

Καθαίρειω, f. ήσω, aor. 2. καθείλον, (κατά, αἰρέω,) to take down from a higher place to a lower, e. gr. from the cross, Mk. xv. 36, εἰ ἔρχεται Ἡλίας καθελείν αὐτόν, and ver. 46, al. Sept. and Class. With the idea of force, violence, e. gr. to PULL down, demolish, as buildings, καθελῶ μου τὰς ἀποθήκας, Lu. xii. 18, and Class.; a people, to overthrow, conquer, καθελὼν ἐξήντησεν, Acts xiii. 19. Sept. & Class.; of princes, potentates, to cast down from their thrones, dethrone, Lu. i. 52, and Class. Fig. to subvert, destroy, τὴν μεγαλειότητα, Acts xix. 27. λογισμούς, 2 Cor. x. 4.

Καθαίρω, f. ἀρῶ, (καθαρός,) prop. to cleanse from filth, purify, trans. In N. T. to cleanse a tree or vine from useless branches, to prune, John xv. 2. Sept., Jos., Philo, and Class. So purgare in Latin.

Καθάπτειν, adv. (καθὰ, πέρ,) according as, equiv. to as, even as, Rom. iv. 6, καθάπερ καὶ Δαυὶδ λέγει, & oft. Foll. by οὕτως, so, xii. 4.

Καθάπτω, fut. ψω, (κατά, ἄπτω,) to bind down, or fasten upon any thing, trans. In N. T. intrans. or with εαυτὸν impl. Mid. καθάπτομαι, to fix oneself upon, to fasten on, foll. by gen. Acts xxviii. 3, ἔχιδνα καθήψε τῆς χειρὸς αὐτοῦ.

Καθαρίζω, f. ίσω, (καθαρός,) a later form, not found in Class., of καθαίρω, to make clean, cleanse, trans. I. PROP. Matt. xxiii. 25, καθαρίζεται τὸ ἔξωθεν τοῦ ποτηρίου, ver. 26. Lu. xi. 39. Spoken of lepers afflicted with a filthy disease, and accounted as unclean, to cleanse, i. e. to heal, Lu. iv. 27, & oft.; præg. Matt. viii. 3, ἰκαθαρίσθη αὐτοῦ ἡ λέπρα, 'his leprosy was cleansed and removed,' i. e. was healed. Comp. Lu. v. 13.—II. FIG. to cleanse, in a moral sense, 1) spec. from sin or pollution, i. e. by expiation, to purify, Heb. ix. 22; foll. by ἀπό τινος, 1 John i. 7, τὸ αἷμα Ἰησοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας, 'from the guilt of sin and its consequences,' ver. 9. So Tit. ii. 14, ἵνα καθάρισῃ ἐαυτῷ λαόν. 2) gener. and without expiation, to cleanse, purify, free from moral uncleanness, with ἀπό τινος, 2 Cor. vii. 1, καθαρίσωμεν ἐαυτοὺς ἀπὸ παντὸς μολυσμοῦ σαρκός: without ἀπὸ, Acts xv. 9.—III. CAUSATIVE, in the sense of, to declare clean, viz. Levitically, i. e. to make lawful, trans. Acts x. 15, ὃ ὁ Θεὸς ἰκαθάρισε, σὺ μὴ κοῖνουν. xi. 9. Sept. So Mk. vii. 19, καθαρίζουν πάντα τὰ βρώματα, i. e. 'making lawful all meats,' showing them to be permissible.

Καθαρισμός, οὐ, ὁ, (καθαρίζω,) a cleansing, purification, I. PROP. e. gr. of the Jewish washings before meals, John ii. 6. Fig. of the ceremonial purification of lepers, Mk. i. 44. Lu. v. 14; of a woman after child-birth, Lu. ii. 22, and Sept. So of baptism, as a rite of purification, John iii. 25.—II. ΜΕΤΑΦ. purification from sin, expiation, Heb. i. 3. 2 Pet. i. 9. So Class. καθαρισμός.

Καθαρός, ἄ, ον, adj. in a natural sense, free from dirt, clean; in a fig. spotless, pure. I. PROP. clean, Matt. xxvii. 59, ἐνετύλιξεν αὐτὸ σινδόνι καθαρῇ. Hom. Od. iv. 750, εἴματα κ. Heb. x. 22, ὑδαὶ καθαρῇ, al. and Class. Fig. in the Levitical sense, John xiii. 10, ἐστὶ καθαρὸς ὅλος. So in Class. of those who approached to the gods with the requisite previous ceremonies. Hom. Od. iv. 759, sq. By impl. lawful, to be used, not forbidden, Lu. xi. 41. Rom. xiv. 20. Tit. i. 15, πάντα καθαρὰ.—II. ΜΕΤΑΦ. in a moral or spiritual sense, 1) free from the guilt of sin, guiltless, free from blood-guiltiness, Acts xviii. 6, καθαρὸς ἐγὼ, &c.: foll. by ἀπό τινος, xx. 26. Sept. & Class. 2) sincere, single-hearted, upright, Matt. v. 8, οἱ καθαροὶ τῇ καρδίᾳ. In John xiii. 10, ὑμεῖς καθαροὶ ἐστέ, the sense symbol. is 'washed from sins in the blood of Jesus.' Comp. Ps. li. 2, 7. 1 Tim. i. 5. 2 Tim. ii. 22. 1 Pet. i. 22, ἐκ καθαρᾶς καρδίας. 1 Tim. iii. 9. 2 Tim. i. 3, ἐν καθαρᾷ συνειδήσει. Ja. i. 27, κ. ἁρησκεία, i. e. from error, untainted by base motives, as hypocrisy, selfishness, avarice, vain-glory; so equiv. to the definition 1 Tim. i. 5, ἀγάπη ἐκ καθαρᾶς καρδίας, καὶ συνειδήσεως ἀγαθῆς, καὶ πίστεως ἀνυποκρίτου. In Tit. i. 15, τοῖς καθαροῖς, the sense is, 'whose hearts are purified by faith.' In John xv. 3, ὁ καθαρὸς ἐστε, (by a figure taken from the vine,) the meaning is, cleansed, lit. 'pruned' of evil affections.

Καθαρότης, ητος, ἡ, (καθαρός,) in Class. cleanness, purity. In N. T. cleanness, pureness, legal or ceremonial, Heb. ix. 13.

Καθέδρα, ας, ἡ, (καθίζομαι,) a seat, Matt. xxi. 12. xxiii. 2, καθίζειν ἐπὶ τῆς καθέδρας Μωϋσέως, 'to sit in Moses' seat,' fig. 'to occupy his place.'

Καθίζομαι, (κατά, ἔζομαι,) prop. to seat oneself, i. e. to sit down, to sit, Lu. ii. 46. John iv. 6. xi. 20, ἐν τῷ οἴκῳ ἐκαθίζετο, i. e. 'continued sitting.' Acts vi. 15.

Καθεξῆς, adv. (κατά, ἐξῆς,) lit. 'according to the order or succession of,' i. e. successively, consecutively, in connected order, Lu. i. 3, καθεξῆς σοι γράψαι, 'to write a connected narrative,' Acts xi. 4.

xviii. 23, and Class.; with the art. ὁ καθ-  
εξῆς, *successive*, i. e. subsequent, follow-  
ing; spoken of order, iii. 24, καὶ τῶν  
καθεξῆς scil. προφητῶν: of time, Lu.  
viii. 1.

Καθεύδω, (κατὰ, εὐδω,) in Class. *to lie down to sleep*. In N. T. gener. *to go to sleep, to sleep*, and imperf. *to be asleep*, intrans. Matt. viii. 24. xiii. 25, et sæpe al. Sept. and sometimes Class. By impl. *to be in a deep sleep*, in a state of unconsciousness like one dead, Matt. ix. 24, οὐκ ἀπέθανεν, ἀλλὰ καθεύδει. Mk. v. 39. Lu. viii. 52. Hence spoken of those really dead, 1 Thess. v. 10, εἴτε γρηγορῶμεν, εἴτε καθεύδωμεν, and Sept. Fig. *to be slothful*, not vigilant, Eph. v. 14, ἐγείρε, ὁ καθεύδων. Xen. An. i. 3, 11.

Καθηγητής, οὐ, ὁ, (καθηγέομαι,) in Class. *a leader, guide*. In N. T. *teacher, master*, Matt. xxiii. 8, 10, and so in Plut. viii. 511.

Καθήκω, prop. *to come or reach down* from a higher place to a lower, as mountains to the sea (so oft. in Class.), *pertingo*: also, *pertineo*, as said both of *place*, Xen. Mem. iii. 5, 25, and *persons*, Pol. i. 66, *convenio*, *to be becoming, suitable*, Xen. Cyr. viii. 1, 1. Hipp. ix. 5, in which sense it is gener. used impersonally, *καθήκει μοι*, foll. by infin. 'it is fit or right to do so and so.' Thus in N. T. Acts xxii. 22, οὐ καθήκεν αὐτὸν ζῆν, a very rare construction, with which may be compared from Eccles. x. 23, οὐ καθήκε δοξάζσαι ἀνδρά ἀμαρτωλόν. Also partic. neut. τὸ καθήκον, 'what is fit and right to be done,' more frequently τὰ καθήκοντα, as Xen. Cyr. i. 2, 5. So Rom. i. 28, ποιεῖν τὰ μὴ καθ. as 2 Macc. vi. 4, τὰ μὴ καθήκοντα ἔνδον φερόντων, meaning, 'things that profaned it.' In each case there is a litotea, or a mild expression for a strong one.

Κάθημαι, (2 pers. κάθη, imper. κάθου, like τίθη, τίθου, infin. καθῆσθαι,) prop. *to sit down*, but in common usage equiv. to ἵμαι, *to sit*, intrans. 1) prop. *to sit down*, Matt. xv. 29, ἀναβὰς εἰς τὸ ὄρος ἐκάθητο ἐκεῖ. John vi. 3. Sept. in Gen. xxi. 16. Hom. II. xxii. 569. 2) gener. *to sit*, absol., i. e. *to sit there*, *to sit by*, Lu. v. 17, ἦσαν καθήμενοι Φαρισαῖοι. With an adjunct of place, Matt. ix. 9. Mk. ii. 6. Acts ii. 2, & oft. Sept. and Class. 3) said of any dignitary who *sits* in public, a judge, Matt. xxvii. 19; a queen, Rev. xviii. 7. Sept. Ex. xviii. 14. Philostr. Vit. Ap. vi. 2. 4) in the sense of *to abide, dwell*, be, Matt. iv. 16, τοῖς καθημένοις ἐν χώρᾳ καὶ σκιᾷ θανάτου. Lu. i. 79. Acts xiv. 8, and Sept. Foll. by ἐπὶ with gen. of place, Rev. xiv. 6; with acc. Lu. xxi. 35.

Καθημερινός, ἡ, ὁν, adj. (κατὰ,

ἡμέρα,) *daily*, Acts vi. 1, ἐν τῇ διακονίᾳ τῇ καθημερινῇ, i. e. of alms. Jos. and lat. Class.

Καθίζω, (κατὰ, ἵζω,) f. καθιῶ or καθίσω, aor. 1. ἐκάθισα, trans. *to cause to sit down, to seat*; intrans. *to sit down, to sit*. I. TRANS. *to cause to sit down, to seat*, with ἐν of place, Eph. i. 20, ἐκάθισεν [αὐτὸν] ἐν δεξιᾷ αὐτοῦ. Sept. and Class. So *to cause to sit, to set*, scil. as judges, 1 Cor. vi. 4, τοὺτους καθίζετε sc. κριτὰς or δικαστὰς: gen. expressed in Class.—II. INTRANS. or with ἐαυτὸν impl., and also mid. *to seat oneself*, i. e. *to sit down, to sit*, 1) prop. & gener. Matt. v. 1, καθίσαντος αὐτοῦ. Mk. ix. 35. Lu. iv. 20. v. 3, et sæpiss. Sept. and Class. With an adjunct of place, αὐτοῦ, *here*, Matt. xxvi. 36. ὧδε, Mk. xiv. 32; with prepositions, Matt. xx. 21, & oft. Sept. and Class.—III. by IMPL. *to abide*, take up one's abode, ἐν τῇ πόλει, Lu. xxiv. 49; absol. Acts xviii. 11. Sept. Exod. xvi. 29. Jer. xlix. 32. Test. xii. Patr. 644, καθίσεσθαι ἐν ἔθνεσι. So also *sedeo* in Latin.

Καθίημι, (f. καθήσω, inf. καθιέναι, part. καθιείς, aor. 1. καθήκα,) gener. *immittere, to let down*, as food or drink into the stomach, Hom. II. xxiv. 642; or to let any thing or person down by a cord, as an anchor, Hdt. vii. 36, or plummet, or a fishing-line or net. So Hom. II. xxi. 132, ἐν δύνῃσι καθιέτε μώνυχας ἵππους. Lu. v. 19, καθήκαν αὐτὸν—εἰς τὸ μέσον. Jos. Ant. ii. 3, 4, καθίσαν εἰς τὸν λάκκον. Acts ix. 25, αὐτὸν καθήκαν διὰ τοῦ τείχους. Simil. Jos. Ant. vi. 11, 4, καθιμήσασα διὰ θυρίδος αὐτόν. Pass. part. καθιέμενος, Acts x. 11, σκεῦος κ. ἐπὶ τῆς γῆς, for ἐπὶ τὴν γῆν, as often in Eurip.

Καθίστημι, (also καθιστάω, f. καταστήσω, aor. 1. κατέστησα,) gener. *to set down*, i. e. *to set or place*. In N. T. for the most part used only in the trans. forms; pass. or mid. *to be set, to be*, &c. 1) of persons and things, *to set up, to cause to stand*, Sept. and Class.; pass. *to stand*; fig. καθιστάμαι, *to stand, to be set, to be*, Ja. iii. 6, ἡ γλῶσσα καθίσταται ἐν τοῖς μέλεσιν. iv. 4. Hence also act. καθίστημι, *to cause to be, to render, make*, 2 Pet. i. 8, ταῦτα οὐκ ἄργοις [ύμᾱς] καθίστησιν: pass. *to be made, become*, Rom. v. 19, ἀμαρτωλοὶ κατεστάθησαν οἱ πολλοί. Jos. and Class. 2) of persons, *to set, constitute*, foll. by accus. and ἐπὶ with gen. *to set one over any thing*, Matt. xxiv. 45, ὃν κατέστησεν ὁ κύριος αὐτοῦ ἐπὶ τῆς θραπέας αὐτοῦ. xxv. 21. Acts vi. 3; with dat. Matt. xxiv. 47; with acc. Heb. ii. 7; foll. by double acc. of persons. & station, *to constitute, make*, Lu. xii. 14, τίς με κατέστησε δικαστὴν ἐφ' ὑμᾶς; So with acc. of pers. omitted, Tit. i. 5.

Sept. and Class. Pass. with acc. of manner, Heb. v. 1; with εἰς τι, viii. 3. 3) as in English, *to set one down on a journey*, i. e. *to accompany, conduct*, out of respect, or for security, Acts xvii. 15, οἱ καθιστώντες τὸν Παῦλον. Sept. and Class., as Homer and Thucyd.

Καθό, adv. (καθ' δ,) lit. 'according to what,' equiv. to καθά, *as, according as*, Rom. viii. 26, καθό δεῖ. 2 Cor. viii. 12, bis, καθό ἐάν ἔχη τις, &c. 'in proportion as,' 1 Pet. iv. 13.

Καθόλου, adv. (καθ' ὅλου,) prop. 'throughout the whole,' i. e. *wholly, entirely*; καθόλου μὴ, *not at all*, Acts iv. 18. Comp. Sept. in Ezek. xiii. 22, τοῦ κατισχύσαι χεῖρας ἀνόμου τὸ καθόλου μὴ ἀποστρέψαι ἀπὸ ὁδοῦ πονηρᾶς, and xvii. 14, τὸ καθόλου μὴ ἐπαίρεισθαι. Pol. i. 20, οὐδὲ καθόλου μικρὸν πλοῖον.

Καθοπλίζω, f. ἴσω, *to arm completely*; and pass. *to be fully armed*, Lu. xi. 21. Sept. and Class.

Καθοράω, (κατὰ, ὁράω,) 1) prop. *discipio, to look down upon* any thing. So Plut. Popl. ἐξ ὕψους ἅπαντα καθορᾷ. 2) by impl. *perspicio, to descry, behold*, Hdot. ii. 138. Thuc. i. 48. But gener. used fig. for *mente perspicio, to perceive*, as Rom. i. 20, τὰ ἀόρατα τοῦ Θεοῦ καθορᾷται. So 3 Macc. iii. 11, οὐ καθορῶν τὸ τοῦ Θεοῦ κράτος, and often in Class.

Καθότι, adv. (καθ' ὅτι,) lit. 'according to what,' i. e. 1) *according as, as*, Acts ii. 45. iv. 35, καθότι ἂν τις χρεῖαν εἴη. Sept. & Class. 2) *for that, because that, inasmuch as*, Lu. i. 7, καθότι—ἦν στείρα. Sept. and Class.

Καθὼς, adv. (κατὰ, ὥς,) a later form for καθά, prop. *according as*, equiv. to simple ὥς, *as*. I. PROP. implying MAN- NER, 1) gener. Matt. xxi. 6, καθὼς προσ- ἔταξεν αὐτοῖς ὁ Ἰησοῦς, et sapiens. Prægn. Mk. xv. 8, ἤρξατο αὐτεῖσθαι καθὼς ἀεὶ ἐποίει αὐτοῖς, 'began to demand [that he should do] according as he had ever done to them;' with εἰμὶ, equiv. to *such as*, 1 Thess. ii. 13. 1 John iii. 2. So with οὕτως corresponding, John iii. 14. 2 Cor. i. 5; and ὁμοίως, Lu. vi. 31. Sept. Hence the formula καθὼς καί, *even as*, freq. in the Epistles of St. Paul, which is elliptical for καθὼς—οὕτως καί. 2) after verbs of speaking, &c. *how*, Acts xv. 14, Συμεὼν ἐξηγήσατο καθὼς πρῶτον. 3 John 3. 3) in the sense of *proportion, comparison*, Mk. iv. 33, καθὼς ἡδύναντο ἀκούειν. John v. 30. Acts xi. 29. 1 Pet. iv. 10. Sept. and Class.—II. in a CAUSAL sense, *as, i. e. even as, inasmuch as*, John xvii. 2, καθὼς ἔδωκες αὐτῷ ἐξουσίαν. Rom. i. 28. 1 Cor. i. 6. Eph. i. 4. Ph. i. 7.—III. of TIME,

equiv. to *when*, Acts vii. 17, καθὼς ἤγγι- ζεν ὁ χρόνος. 2 Macc. i. 31.

Καί, copul. conj. and, prob. derived from the imperat. of the obsol. verb κάω, *to join, add*, (as δὲ from δέω, *to join*, and our *and* from A.-Sax. *anan*, *to join*.) From this obsol. κάω came the word which has so puzzled the Etymologists, κάσις, a brother, or sister, lit. 'one joined by birth,' (as ἀδελφός, 'fellow-wombed,' σύγγονος); and also the word κάσσα, *meretrix*, which originally, like ἐταῖρα, meant a female friend, and thence, like that word, a concubine or courtesan.

Καινός, ἡ, ὄν, adj. (a word, I conceive, derived, though the Etymologists have failed to see it, from the obsol. κάω, *to join or add*, on which see in v. καί init. as the Latin *que*, (κα,) from the cogn. *κίω*,) the general signification is *new*, something that has been added to what before existed, I. PROP. *newly made*, not impaired by time or use; ἄσκολι, Matt. ix. 17. μνημεῖον, xxvii. 60. ἱμάτιον, Lu. v. 36. Matt. xiii. 52, καινὰ καὶ παλαιά. τὸ καινὸν, Mk. ii. 21, and Class.—II. FIG. *new*, i. e. *not before known or current, newly introduced*; διδασχῇ, Mk. i. 27. ἐν- τολή, John xiii. 34. ὄνομα, Rev. ii. 17. iii. 12, and Class. Also in the sense of *other, foreign*, Mk. xvi. 17, γλώσσαις λαλήσουσι καινᾶς, 'with new, i. e. other, tongues,' new to them, which they had never learnt, Xen. Mem. i. 13.—III. *new*, as opp. to old or *former*, τὸ παλαιόν, τὸ πρῶτον, and by impl. also *better*, e. gr. ἡ καινὴ διαθήκη, 'the new and better covenant,' Matt. xxvi. 28. So οἶνον πίνειν καινόν, 'to drink wine new,' ver. 29. ᾠδὴ καινὴ, 'a new song,' i. e. a nobler, loftier strain, Rev. v. 9. xiv. 3. So Ps. xxxiii. 3. xl. 3. Is. xlii. 10. Also for *renewed*, made new, and therefore *superior*, more splen- did, e. gr. καινοὶ οὐρανοὶ καὶ γῆ καινὴ, 2 Pet. iii. 13. Rev. xxi. 1. Is. lxv. 17. Rev. iii. 12. xxi. 5. Metaph. of Christ- ians, as renewed and changed from evil to good by the Holy Spirit of God, 2 Cor. v. 17. καινὴ κτίσις, Gal. vi. 15. καινὸς ἄνθρωπος, Eph. ii. 15. iv. 24. Ez. xviii. 31, καρδία καινὴ.

Καινότης, ητος, ἡ, (καινός,) prop. and in Class. *newness*, in a physical sense: in a moral, Rom. vi. 4, ἐν κ. ζωῆς, for ἐν καινῇ ζωῇ, & vii. 6.

Καίπερ, conjunct. (καὶ and περ,) *although*. Foll. by particip. Phil. iii. 4. Heb. v. 8. vii. 5. xii. 17. 2 Pet. i. 12. Foll. by fin. verb, Rev. xvii. 8, καίπερ παρίσται.

Καιρός, οὔ, ὁ, a word of which the derivation has been exceedingly disputed. It is, I conceive, from κάω, *to join*, q. d. *καιρός*, formed like *τακερός* from *τάκω*,

Dor. for *τήκω*, γλυκ-ερὸς fr. γλυκὺς, *θαλιρὸς* fr. *θάλλω*, μαλερὸς fr. *μαλός*, σφαλερὸς fr. *σφάλλω*, δολερὸς fr. *δόλος*, *ήμερος* fr. *ἡμαι*, *σεδω*, *ζμερος* fr. *εἶμι*, *τρομερὸς* fr. *τρόμος*, *φθονερὸς* fr. *φθό- νος*, &c. Its primary sense is the point of junction formed by two lines meeting at an angle, and then the angle or point thus made; also point gener. as denoting the sharp end of any instrument. The only vestige I can find of this primary sense is in Hesych. who explains *καιρῷ* by *ρόπαλῳ*, meaning, I presume, *membro virili*, for in that sense the word occurs in the Anthol. Gr. As supplying another proof of the above sense of *κάω*, to *join*, it may suffice to adduce the gloss of Hesych. *καιρῶσιν τοῦ στήμονος τοὺς συνδέσμους*. In N. T. the word has only two senses, *time* and *season*. I. *TIME*, meaning *fit time, proper season*, 1) gener. *opportunity, occasion*, Acts xxiv. 25, *καιρὸν μεταλαβών*. 2 Cor. vi. 2, *καιρῷ* δ. Gal. vi. 10. Eph. v. 16. Col. iv. 5. (See *ἐξαγοράζω*.) Heb. xi. 15. John vii. 6, *καιρὸς ὑμέτερος*. 2) *set time, certain season*, i. e. a fixed and definite time; foll. by gen. of thing, Matt. xiii. 30, *ἐν καιρῷ τοῦ θεισμοῦ*. *καιρὸς σύκων*, Mk. xi. 13. Acts iii. 20, *καιροὶ ἀναψύξεως*, 'times of refreshing,' i. e. appointed of God. Lu. xix. 44. 2 Tim. iv. 6. Heb. ix. 10. Sept. and Class. By gen. of pers. or a pron. *ὁ καιρὸς μου*, or *ὁ ἐμός*, *my time*, as appointed of God, e. gr. 'in which I am to suffer,' Matt. xxvi. 18, or accomplish any duty, John vii. 6, 8. Lu. xxi. 24, *καιροὶ ἰθύνων*. So *ἴδιος καιρὸς*, 'one's own due time,' Gal. vi. 9. With a demonstr. art. or pron. *ὁ νῦν, οὗτος, ἐκεῖνος*, 'this present time,' that time, definitely marked out and expressed, Matt. xi. 25. Mk. x. 30. Rom. iii. 26, et al.; also *καιρὸς ἔσχατος*, 1 Pet. i. 5. *ὑστεροί*, 1 Tim. iv. 1. *ἐνεστηκὼς*, Heb. ix. 9. Gener. Acts xvii. 26, *προτεταγμένους καιροῦς*. 2 Tim. iv. 3, *ἔσται καιρὸς*, i. e. appointed of God. Rev. xii. 12; dat. *τῷ καιρῷ*, 'at the proper season,' Mk. xii. 2. With prepositions, *ἀχρὶ καιροῦ*, 'for or during a certain season,' Lu. iv. 13. *ἐν καιρῷ*, 'in due time,' xx. 10. Acts vii. 20. *κατὰ καιρὸν*, 'at the set time,' Rom. v. 6. ix. 9. *πρὸ καιροῦ*, 'before the proper time,' 1 Cor. iv. 5. *Æschyl.* Ag. 356. *πρὸς καιρὸν*, 'for a season,' Lu. viii. 13. *πρὸς κ. ὥρας*, i. e. 'for a short time,' 1 Thess. ii. 17. So, in allusion to the set time for the coming of the Messiah in his kingdom, or for judgment, Matt. viii. 29. xvi. 3, oft. Plur. *καιροί*, absol. *times, circumstances*, appointed of God, 2 Tim. iii. 1.—II. gener. *time, SEASON*, equiv. to *χρόνος*, 1) prop. Lu. xxi. 36, *ἐν παντὶ καιρῷ δεόμενοι*. Eph. vi. 18. 2) a season of the year, as

*καιροὶ καρποφόροι*, 'fruitful seasons,' Acts xiv. 17. 3) in the prophetic style, put for a year, Rev. xii. 14, *καιροὶ καὶ καιροὶ καὶ ἡμισυν καιροῦ*, i. e. 'three years and a half,' comp. ver. 6, in allusion to Dan. vii. 25, where *καιροί* stands, in Sept. as here, for the dual, *two years*.

*Καίτοι*, and yet, nevertheless, though truly, Heb. iv. 3, *καίτοι τῶν ἔργων ἀπὸ καταβολῆς κόσμου γενηθέντων*, 'the works, nevertheless, having been finished at the foundation of the world.' *Καίτοι γε*, though truly, John iv. 2. Acts xiv. 17. xvii. 27.

*Καίω*, (f. *καύσω*, f. mid. *καυσοῦμαι*, 2 Pet. iii. 10. 1 aor. pass. *ἐκαύθην*.) gener. *to burn*, in the two senses of the English word, *to set on fire*, and *to be on fire*, I. *to set on fire*, *MAKE TO BURN*, as a fire, lamp, &c. pass. part. *καίόμενος, burning, flaming*, Matt. v. 15, *οὐδὲ καίουσιν λύχνον*. Lu. xii. 35. Heb. xii. 18, *κεκαυμένῳ πυρὶ, flaming fire*. Class. and Sept. Fig. *λύχνος καίόμενος καὶ φαίνων*, 'a burning and shining light,' i. e. a distinguished teacher, John v. 35. Metaph. *καίομαι*, *to burn*; said of the heart, i. e. to be greatly moved, Lu. xxiv. 32.—II. trans. *to burn*, i. e. *to consume with fire*, John xv. 6, *καὶ καίεται*, scil. *τὰ κλήματα*. Matt. xiii. 40. 1 Cor. xiii. 3. Sept. and Class.

*Κάκει*, crasis for *καὶ ἐκεῖ*, Matt. v. 23.

*Κάκειθεν*, crasis for *καὶ ἐκεῖθεν*, Mk. x. 1, and oft. Sept. and Class.

*Κάκεῖνος*, crasis for *καὶ ἐκεῖνος*, Matt. xv. 18, and oft. Sept. and Class.

*Κακία*, as, ἢ, (*κακός*,) prop. *badness*, or defect in general, as to any personal quality or property, whether physical (Jos. Ant. iii. 1 & 2, of bad water) or moral; and thus denoting either faultiness or imperfection, whether from frailty, Pol. vi. 10, 2. vii. 6, 48, or some settled purpose of evil, espec. of doing injury to others, expressed by Lat. *vitiōsitas*. So in *Æsch.* Socr. ii. 37, it is opp. to *ἀρετή*, also in *Aristot.* Eth. vii. In N. T. it is used only in the last-mentioned senses, I. of *depravity of heart, life, and character*, Acts viii. 22, *μετανόησον ἀπὸ τῆς κακίας σου*. James i. 21, *περισσεῖαν κακίας*. 1 Pet. ii. 16, *ἐπικάλυμμα τῆς κακίας*. 1 Cor. xiv. 20, *τῇ κ. νηπιάζετε*. Sept. and Class. as *Xen. Mem.* i. 2, 28, *τῆς οὐκ ἐνοῦσης αὐτῷ κακίας*.—II. in an active sense, *malitia, malignity*, the desire of doing mischief to others, Rom. i. 29. 1 Cor. v. 8. Eph. iv. 31. Col. iii. 8. Tit. iii. 3. Sept. and Class. as *Thuc.* i. 32. *Pol.* iv. 27, 7. *Jos. Ant.* i. 1, 4. And *κακότης* in *Herodot.* viii. 168.—III. in a milder sense, *evil*, i. e. *trouble, affliction*, Matt. vi. 34, *ἀρκετὸν τῇ ἡμέρᾳ ἢ κ. αὐτῆς*. Sept. and Apocr. but not Class.

**Κακοήθεια**, ας, ἡ, from *κακοήτης*, (*κακός* and *ἦθος*), *evil-disposed*, meaning either gener. of *evil habits*, character, and conduct, (*κακότροπος*, as Hesych. explains it,) or evil-inclined towards others, *malignant*, ill-natured, Plato, p. 360, C. In Herodot. vii. 3, 11, *τινὰς τῶν κακοήτων καὶ φαυλῶν*, both senses seem conjoined, as also in Aristoph. Pac. 822. And so Isocrates joins *κακοήθεια* and *πονηρία*. In like manner, the subst. *κακοήθεια* has the two senses, *morum pravitas*, and *malevolence*, for both which good authority exists. At Rom. i. 29, *μεστοὺς ἔριδος, δόλου, κακ.* the latter is justly preferred, and, besides many other examples which might be adduced, occurs in Jos. Ant. vi. 13, 2.

**Κακολογέω**, f. ἦσω, (*κακολόγος*), *to speak evil of, revile*, with acc. Mk. ix. 39. Acts xix. 9, and Class. as opp. to *τιμάω*, by impl. *to dishonour, condemn*, Matt. xv. 4, *ὁ κακολογῶν πατέρα, ἢ μητέρα*, also Sept.

**Κακοπάθεια**, ας, ἡ, (*κακοπαθίω*), 'a suffering of evil,' i. e. gener. *suffering, affliction*, Ja. v. 10. Sept. and Class. as Thuc. vii. 77.

**Κακοπαθίω**, f. ἦσω, (*κακοπαθής*, fr. *κακός*, *πάθος*), *to suffer evil, be afflicted*, intrans. 2 Tim. ii. 9. Ja. v. 13, and Class. espec. of soldiers and others, *to endure hardships*, fig. 2 Tim. ii. 3, *κακοπάθησιν ὡς καλὸς στρατιώτης*, and iv. 5. Sept. and Class.

**Κακοποιέω**, f. ἦσω, (*κακοποιός*), *to do evil*, i. e. 1) *to others*, equiv. *to injure, harm*, absol. Mk. iii. 4. Lu. vi. 9. Sept. and Class. 2) *gener. and absol. equiv. to commit sin*, 1 Pet. iii. 17. 3 John II, and Class.

**Κακοποιός**, οὐ, ὁ, ἡ, (*κακός*, *ποιέω*), *an evil-doer*, 1 Pet. ii. 12, 14. iii. 16. iv. 15; *malefactor*, John xviii. 30, and Class.

**Κακός**, ἡ, ὄν, adj. a word of very extensive signification, inasmuch as, like the Latin *malus*, and the English *bad*, it is a general term used to denote what is *not good*, by either physical defect, or moral fault. It is used either of things or persons; of course varying widely in sense, according to the circumstances of the object to which it is applied; but always containing a *negation* of any quality regarded as good, which should be inherent therein. Consequently, there is always a tacit opposition thereto, and generally to *καλός* in one or other of its senses. Hence, as applied to *things*, it denotes what is *unfit for use, bad*, in its consequences *evil*: to *persons*, what is *faulty or incomplete* in any required moral property—*ugly, base, cowardly, ignoble, inea-*

*per, bad*, i. e. *evil-disposed, wicked*. And the qualities ascribed to *persons* are likewise applied to *things*, when implying agency, as actions or contrivance. Thus the leading senses are *bad, evil, ill, wicked*. In N. T. the general sense of the word is *evil* both in a moral and physical sense, I. in a MORAL, of persons, *wicked, bad*, in heart, conduct, character, Matt. xxi. 41, *κακοὺς κακῶς ἀπολέσει αὐτοὺς*. xxiv. 48, *ὁ κακὸς δούλος*. Phil. iii. 2. Rev. ii. 2, *κακοὺς*, i. e. impostors. So also of things, implying moral agency, as contrivances or actions, Mk. vii. 21, *διαλογισμοὶ οἱ κακοί*. Rom. xiii. 3, *τῶν κακῶν*, scil. *ἔργων*. 1 Cor. xv. 33, *ὁμιλῖαι κακαί*. Col. iii. 5. Sept. and Class.; e. gr. Hesiod, Opp. i. 238, *πολλάκι καὶ ζυμπασα πόλις κακοῦ ἀνδρὸς ἐπαυρεῖ*. Neut. *κακόν* or *τὸ κακόν*, plur. *κακά* or *τὰ κακά*, *evil, evil things*, i. e. *wickedness, fault, crime*, Matt. xxvii. 23, *τί γὰρ κακόν ἐποίησαν*; et sæpius. Sept. 1 Kings iii. 9. Prov. iii. 7. Xen. Mem. ii. 6, 4.—II. in a PHYSICAL sense, of things, act. *causing evil*, i. e. *hurtful, baneful*, Rom. xiv. 20, *ἀλλὰ κακὸν τῷ ἀνθρώπῳ*, &c. Rev. xvi. 2, *ἔλκος κακόν*, where see my note. Tit. i. 12, *κακὰ θηρία*, 'ravenous beasts.' Sept. Am. vi. 3. Prov. xvi. 5. Xen. Mem. iv. 1, 4. Neut. *τὸ κακόν, evil*, i. e. 'cause or source of evil,' Ja. iii. 8, *evil done to any one, harm, injury*, whether in *deeds*, as Acts xvi. 28. Rom. xii. 17. xiii. 10. 1 Cor. xiii. 5. 1 Thess. v. 15. 1 Pet. iii. 9, 11, or in *words*, *evil-speaking*, 1 Pet. iii. 10. Sept. Mic. vii. 3. Plur. *τὰ κακά, evils*, i. e. troubles, afflictions, Lu. xvi. 25, *ἀδύνατος ὁμοίως τὰ κακά*, scil. *ἀπέλαβε*. Acts ix. 13. 2 Tim. iv. 14. Sept. and Class. espec. Homer.

**Κακοῦργος**, ου, ὁ, ἡ, (*κακόν*, obsol. *ἔργον*), prop. an adj. *doing evil, injury*, as in Hom. Eurip. Soph. Plato, and Xen.; but in use a subst. in the sense 'an evil-doer.' And so in N. T. 1) gener. *an evil-doer*, 2 Tim. ii. 9. Sept. and Class. 2) spec. *a robber*, Lu. xxiii. 32, seqq. and often in Class.

**Κακονχέω**, f. ἦσω, (*κακός*, *ἔχω*), *male habeo, to ill treat*, Diod. Sic. xix. 11, et al. Stob. 522, but gener. in pass. *κακονχεῖσθαι*, as Heb. xi. 37. xiii. 3.

**Κακῶς**, f. ὥσω, (*κακός*), prop. equiv. to *κακὸν ποιεῖν, physice vitio, to make bad, deteriorate*, Theophr. Hist. Pl. i. 15, *τὸ πῆγανον κακοῦται καὶ ἀλλάττεται*. Of pers. *to bring to a low state*, Hom. II. xi. 689. Od. xvi. 212. Also gener. *to ill treat* or *harm* any one, as often in Hdol. and Thuc. And so in a physical sense, 1 Pet. iii. 13, *τίς ὁ κακῶσιν ὑμᾶς*; Acts xviii. 10; also *to afflict, oppress*, vii. 6, 19, *ἐκάκωσε τοὺς πατ. ἡμῶν*. xii. 1, κ. *τινὰς*

τῶν ἀπὸ τῆς ἐκκλησίας. And so Hom. Od. iv. 754, and elsewhere in Class. In a moral sense, *to make evil-affected*, Acts xiv. 2, *ἐκάκωσαν τὰς ψυχὰς τῶν ἐθ.* Jos. Ant. xvi. 1, 2, & 7, 3, & 8, 6. An idiom formed on that sense of *κακοῦσθαι* by which it means *to be made ill or sick*, Xen. An. iv. 5, 24, *διδίως μὴ ἀποθάνη· ἐκάκωτο γὰρ ὑπὸ πορείας*. Epigr. in Anthol. *κακακωμένος ἐκ πυρετοῖο*.

**Κακῶς**, adv. (*κακός*,) *badly, ill, evilly*, I. PHYSICALLY, in the phrases *κακῶς ἔχειν, to be sick*, Matt. iv. 24, et sæpius, and Class. *κακῶς πάσχειν, 'to suffer ill,' i. e. grievously*, xvii. 15, and Class. *κακῶς κακῶς ἀπολέσαι, malos malè perdere, i. e. to destroy utterly*, xxi. 41, and Class. oft.; gener. in the sense of *grievously*, xv. 22, *κακῶς δαιμονίζεται*.—II. MORALLY; *κακῶς ἱρεῖν, to speak evil of any one, to revile*, Acts xxiii. 5; gener. *κακῶς λαλεῖν, absol. to speak evil, i. e. amiss*, John xviii. 23. So Ja. iv. 3, *κακῶς αἰτεῖσθε, 'ye ask amiss.'*

**Κάκωσις**, εως, ἡ, (*κακῶς*,) prop. & in Class. *ill treatment or injury to others, and the damage*; but in N. T. the state of the injured, *affliction*, Acts vii. 34, *εἶδον τὴν κάκ. τοῦ λαοῦ*, and sometimes in Class. as Thuc. ii. 43. vii. 82. Hdian. vi. 6, 11.

**Καλάμη**, ης, ἡ, prop. and in Class. the *stalk of grain*: in N. T. *stubble or straw*, after the ears are removed, 1 Cor. iii. 12. Sept. and sometimes in Class. as Theocr. Id. v. 7. Xen. Ven. v. 18.

**Κάλαμος**, ου, ὁ, the *reed or cane*, a plant with a jointed hollow stalk, I. prop. *the plant itself*, Matt. xi. 7. xii. 20, *κάλαμον συντετριμμένον*. Sept. and Class.—II. the *stalk*, as cut for use, a *reed*, as a mock sceptre, Matt. xxvii. 29; a *rod*, or *staff*, ver. 48; a *measuring reed*, Sept. in Ez. xl. 3; a *reed for writing with*, 3 John 13. Sept. and Class.

**Καλέω**, (f. *έσω*, aor. 1. *έκάλεσα*, perf. *κέκληκα*, aor. 1. pass. *έκλήθην*,) I. *to call to any one to come or go any where*. 1) prop. with the *voice*, as a shepherd his flock, John x. 3, *τὰ ἴδια πρόβατα καλεῖ κατ' ὄνομα*. Lu. xix. 13, *καλέσας δὲ δέκα δούλους ἑαυτοῦ*. Matt. iv. 21. Mk. i. 20, *έκάλεσεν αὐτοὺς, i. e. 'to follow him and become his disciples.'* 1 Macc. i. 6. Hdian. iii. 11, 20. Xen. Conv. ii. 12. 2) gener. *to call in any way, to send for, to direct to come*. Matt. ii. 7, *λάβρα καλέσας τοὺς Μάγους*, and 15, *έξ Αἰγύπτου*. Heb. xi. 8. 3) *to call upon with the idea of authority, to call FORTH, to summon*, e. gr. before a judge, &c. Acts iv. 18. xxiv. 2. Hdian. vii. 3, 5. Xen. Apol. Soc. i. *εἰς τὴν δίκην*. Fig. of God, Rom. iv. 17, *καλοῦντος τὰ μὴ ὄντα ὡς ὄντα, 'calling forth and dis-*

posing of things that are not, even as though they were,' i. e. calling them into existence, &c. Sept. and Philo. 4) in the sense *to invite*, prop. to a banquet, Matt. xxii. 3, 9. John ii. 2. absol. Matt. xxii. 8, al. and Class. Metaph. *to call, to invite, i. e. to any thing*, e. gr. said of Jesus, κ. *εἰς μετάνοιαν, to call to repentance*, to exhort, Matt. ix. 13. impl. Mk. ii. 17. Of God, Rev. xix. 9, *εἰς τὸ δεῖπνον τοῦ γάμου τοῦ ἀρνίου κεκλημένοι*, see in Γάμος 1. 1 Tim. vi. 12, *εἰς ζωὴν αἰώνιον*. 1 Cor. i. 9. 2 Th. ii. 14. 1 Pet. ii. 9. v. 10. So *καλεῖν εἰς τὴν βασιλείαν τοῦ Θεοῦ*, to the duties, privileges, and final bliss of the Christian life here and hereafter, 1 Th. ii. 12, and so by impl. Rom. ix. 24, et sæpe al. 1 Cor. vii. 15, 17, sq. Gal. v. 8, 13. 2 Tim. i. 9. Heb. ix. 15. 1 Pet. ii. 21. al. sæpe. 5) in the sense of *to call any one to any station, equiv. to appoint, to choose*. Heb. v. 4, *ἀρχιερεὺς—καλούμενος ὑπὸ τοῦ Θεοῦ*. Gal. i. 15.—II. *to call over*, with allusion to the posture of the action, i. e. *to name, to give name to any person or thing*. 1. prop. and 1) of a *proper name or surname*; of persons, foll. by τὸ ὄνομα and the name in apposit. Matt. i. 21, *καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, θοὺ shalt call his name Jesus*. Pass. with τί, sc. ὄνομα, Lu. i. 62, and Sept. Foll. by acc. of pers. and the name in apposit. Matt. x. 25, *εἰ τὸν οἰκοδοσπότην Βεελζεβοὺλ έκάλεσαν*. In the Pass. constr. Lu. i. 60, *ἀλλὰ κληθήσεται Ἰωάννης*. Acts i. 23. Rev. xii. 9. So of places, Matt. xxvii. 8. Lu. ii. 4, et al. Sept. and Class. With ἐπὶ τῷ ὀνόματι added, i. e. *after the name of any one*, Lu. i. 59. Pass. with dat. τῷ ὀνόματι, by name, Lu. i. 61. xix. 2. So with ἐν, Rom. ix. 7, *ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα, i. e. 'in and through Isaac, in his line,' shall thy seed bear name*.—II. of an *epithet or appellation*, e. g. of *persons*, Matt. ii. 23, *Ναζωραῖος κληθήσεται*. xxii. 43. xxi. 7, 8. Of *things*, Acts x. 1, & Class. Hence 2) pass. in the sense of *to be regarded, accounted, = to be*, Matt. v. 9, 19, bis, *εὐλαχιστος κληθήσεται ἐν τῇ βασ. τῶν οὐρ. κ. τ. λ.* Lu. i. 32.

**Καλλιέλαιος**, ου, ὁ, ἡ, adj. (*κάλλος & ἔλαιον*,) prop. 'yielding fine oil'; hence ἡ *καλλιέλαιος, i. e. ἔλαια, a good olive-tree, i. e. cultivated as opposed to ἀγρι-έλαιος*, Rom. xi. 24. Aristot. de Plant. and yielding fine oil.

**Καλλίων**, ονος, ὁ, ἡ, (compar. of *καλός*,) *better*, Acts xxv. 10, *ὡς καὶ σὺ κάλλιον ἐπιγινώσκεις, 'as thou also better knowest,' i. e. than I can tell*.

**Καλοδιδάσκαλος**, ου, ὁ, ἡ, adj. (*καλός* and *διδάσκαλος*,) *teaching what is good*, and as subst. *teacher of good*, Tit. ii. 3.

Καλοποιέω, *f. ήσω*, to do well, to live virtuously, 2 Th. iii. 13; or to do good to others.

Καλός, ἡ, ὄν, *adj.* handsome, beautiful. A term of very extensive sense, though its uses may be distributed into two classes, 1) as to external form or appearance; 2) as to intrinsic value; namely, either good as to intellectual or moral excellence, as said of persons, τὸ καλόν, abstract beauty as opp. to τὸ αἰσχρόν; also moral excellence, as opp. to τὸ κακόν, αἰσχρόν, or πονηρόν: or good in respect to what is useful or profitable, as said of things. In N. T. the word is only used in the latter mode, and with less extensive application than in the Classical writers, signifying, I. good, as regards quality, and also of such things as express the actions of persons; and as καλός is said of persons, like καλὸς κάγαθός, so, by comparison, it is used, as καλὴ στρατεία, 1 Tim. i. 18; of land, Matt. xiii. 8, 23; a tree, Matt. xii. 33, et al. So μέτρον καλόν, Lu. vi. 38, handsome measure, such as a fair-dealing person would use. And so of other things, by comparison, as καρπός, οἶνος, μαργαρίται, λίθοι, ὁμολογία.—II. good or excellent, as to effect, useful, profitable, e. gr. ἄλας, Mk. ix. 50. ἔργον, Matt. xxvi. 10. So also at 1 Tim. i. 8. iv. 4. Hence καλόν ἐστι, *it is good, profitable*, foll. by acc. and infin. Matt. xvii. 4; by dat. of pers. and inf. as subj. Matt. xviii. 8, 9; by εἰ, Matt. xxvi. 24. Mk. ix. 42. xiv. 21; by ἵαν, 1 Cor. vii. 8.—III. good in a moral sense, virtuous, spoken 1) of things, as thoughts, feelings, actions, e. gr. κ. συνείδησις, a good conscience, Heb. xiii. 18. κ. ἀναστροφή, Ja. iii. 13. 1 Pet. ii. 12. 1 Tim. vi. 12, κ. αἰών. 2 Tim. iv. 7. 1 Tim. ii. 3. v. 4. τοῦτο γὰρ καλὸν ἐνώπιον τοῦ Θεοῦ. Once καλὸς καὶ ἀγαθός is spoken of ἡ καρδία, where ἀγαθός refers to the disposition of the heart itself, and καλός to the external manifestation, Lu. viii. 15. So ἔργον καλόν, ἔργα καλὰ, τὰ καλὰ ἔργα, a good deed, good works, Matt. v. 16. 1 Pet. ii. 12; with ἔργα impl. Rom. xii. 17. 2 Cor. viii. 21. Tit. iii. 8, τὰ καλὰ. Neut. τὸ καλόν, prop. that which is handsome, good, right, Rom. vii. 18. So τὸ καλόν ποιεῖν, 'to do good,' i. e. to do well, to act virtuously, Rom. vii. 21. Hence καλόν ἐστι, *it is good, it is right*, foll. by inf. Matt. xv. 26. Mk. vii. 27. Rom. xiv. 21. Gal. iv. 18. Heb. xiii. 9. 2) of persons, in reference to the performance of duty, e. gr. ὁ ποιμὴν ὁ καλός, John x. 11 bis, 14. διάκονος, 1 Tim. iv. 6. στρατιώτης, 2 Tim. ii. 3. οικονόμοι, 1 Pet. iv. 10. Xen. Mem. i. 6, 13.—N. B. In the senses which fall under the second head, καλός is synonymous with ἀγαθός. The difference between

the terms is, that καλός denotes rather external qualities, personal or mental, and some moral; ἀγαθός, rather internal, (what is morally good, virtuous, &c.) and when external, what is useful to the community, as bravery in the field, talent in the council, cleverness in the dispatch of business, or dexterity and skill in the exercise of any art.

Κάλυμμα, ατος, τὸ, (καλύπτω,) 1) a covering, thrown over any thing, Æschyl. Ch. 487, espec. a veil, 2 Cor. iii. 13. Hom. and Æschyl. 2) fig. an impediment, (lit. something interposed between,) 2 Cor. iii. 14, εἰ, κάλυμμα ἐπὶ τὴν καρδίαν κείται. Act. Thom. § 34, οὐ τὸ κάλ. προηγείται σκότος.

Καλύπτω, *f. ψω*, (kindr. with κρύπτω,) to cover over or around, to envelope, trans. 1) Matt. viii. 24. Lu. viii. 16, καλύπτει αὐτὸν σκευέ. xxiii. 30. Sept. & Class. 2) by impl. to hide, Matt. x. 26, οὐδὲν κεκαλυμμένον. 2 Cor. iv. 3, bis. So James v. 20, and 1 Pet. iv. 8, καλύψει πλῆθος ἁμαρτιῶν. Comp. Soph. Œd. Col. 282.

Καλῶς, *adv.* (καλός,) prop. handsomely, in N. T. well, good, in various connections and shades of sense. I. as to manner and external character, well, i. e. right, suitably, properly, John xviii. 23, εἰ δὲ καλῶς, i. e. ἐλάλησα. Acts x. 33, and oft. So οὐ καλῶς, 'not well,' Gal. iv. 17. Of office or duty, well, faithfully, 1 Tim. iii. 4, 12. v. 17, and Class. With emph. very well, excellently, Mk. vii. 37. Gal. v. 7, ἐτρέχετε καλῶς. Ironically, in the sense of the Latin *prode*, Mark vii. 9, καλῶς ἀθετεῖτε τὴν ἐντολὴν τ. Θεοῦ. 2 Cor. xi. 4. Ἄλιν V. H. i. 16. In the sense of conveniently, James ii. 3, σὺ κάθου ὧδε καλῶς.—II. as to effect, tendency, &c. well, i. e. justly, aptly, as of declarations, &c. Matt. xv. 7, καλῶς προεφῆτευσεν περὶ ὑμῶν. Mk. vii. 6. xii. 28, ὅτι καλῶς ἀπεκρίθη. ver. 32. Lu. xx. 39. John iv. 17. viii. 48. xiii. 13. Acts xxviii. 25. Rom. xi. 20, and Class.—III. in phrases, e. gr. 1) καλῶς εἰπεῖν, to speak well of, to praise, with acc. Lu. vi. 26. 2) καλῶς ἔχειν, to be well, to recover, i. e. from sickness, Mk. xvi. 18. Comp. Xen. Cyr. vii. 5, 47. 3) καλῶς ποιεῖν with acc. or dat. to do well to any one, to benefit, Matt. v. 44. Lu. vi. 27; absol. Matt. xii. 12.

Κάμει, see in Κάγω.

Κάμηλος, ου, ὁ, ἡ, a camel, Matt. iii. 4. Mk. i. 6, and Class. In proverbs, e. gr. Matt. xix. 24. Mk. x. 25. Lu. xviii. 25, εὐκοπώτερόν ἐστι κάμηλον διὰ τρυφήματος ραφίδος εἰσελθεῖν, applied to that which is extremely difficult, or impossible. So Matt. xxiii. 24, οἱ διῶλῶντες τὸν

κάνωπα, τὴν δὲ κάμηλον καταπίνοντες, as said of those who are diligent in the observance of lesser duties, but negligent in the discharge of higher ones.

Κάμινος, ου, ἡ, an oven or furnace for smelting metals, burning pottery, &c. Matt. xiii. 42, 50, εἰς τὴν κάμινον τοῦ πυρὸς, i. e. 'a burning furnace.' Sept. and Class.

Καμμύω, f. ύσω, (contr. fr. καταμύω, as κάμωρος fr. κατάμωρος,) to shut down the eyelids, (i. e. close the eyes. So Xen. Cynag. κ. τ. βλέφαρον.) Matt. xiii. 15. Acts xxviii. 27, τοὺς ὀφθ. αὐτῶν ἐκάμυσαν, 'have closed their eyes.' So Philo, p. 589, καμμ. τὸ τῆς ψυχῆς ὄμμα: and so Marc. Anton. iv. 29, τυφλὸς ὁ καταμύνων τῷ νοεῶν ὀφθαλμῷ, 'with his mind's eye.' In the Class. writers, however, the acc. is left understood, as Lucian Tim. 9, where it means 'conniveo, dissimulo.'

Κάμνω, (f. καμῶ, aor. 2. ἔκαμον, perf. ἐκέμηκα,) I. prop. act. 'to work out any thing,' i. e. obtain any thing by hard labour, as oft. in Hom.; and so laboro in Latin. Most frequently, however, neut. to labour hard; and—II. from the adjunct, to be weary or faint, Rev. ii. 3, κεκοπίακας, καὶ οὐ ἐκέμηκας, 'hast not fainted under it.' So Thuc. vi. 34, κεκομηκόσιν, weary, fatigued. So also at Heb. xii. 3, we have κ. ταῖς ψυχαῖς. Job x. 1, κάμνων τῇ ψυχῇ μου: also Joseph. Philo, and Class.—III. from the sense of faintness from labour arises another, that from weakness or illness, to be sick, Jas. v. 15, ἡ εὐχὴ τῆς πίστεως σώσει τὸν κάμνοντα, 'the sick person;' and so oft. in Class.; as laboro in Latin, though always with some adjunct.

Κάμπτω, f. ψω, to bend, gener. or to make crooked any thing straight, as Hom. Il. iv. 486, κ. ἱνυ: mostly, however, used of bending a limb, espec. the knee, either through weariness, or in supplication, or worship. So always in N. T. I. trans. foll. by τὸ γόνυ, to bend the knee, as in homage, with dat. Rom. xi. 4; by πρὸς with acc. Eph. iii. 14.—II. intrans. πᾶν γόνυ κάμψει, every knee shall bow; i. e. bend itself in homage, worship; with dat. Rom. xiv. 11.

Κάν, (crasis for καὶ ἐάν,) and if, also if. I. and if, with subj. aor. or perf. and in the apod. the fut. or οὐ μὴ with subj. Mk. xvi. 18. Jas. v. 15, and Class.—II. also if, even if, although, with subj. 1) gener. with subj. aor. and fut. in the apod. Matt. xxi. 21, κάν τῷ ὄρει τούτῳ κ. τ. λ. John xi. 25, κάν ἀποθάνῃ, ζήσεται. Heb. xii. 20; also with subj. pres. and the apod. with pres. or fut. or subj. aor. Matt. xvi. 35. John viii. 14. x. 38, and Class.

2) if even, if but, at least, where καὶ is intens. by way of diminution; foll. by subj. aor. and in the apod. the fut. Mk. v. 28, κάν τῶν ἱματίων αὐτοῦ ἀψιλωμαί, σιωθήσομαι. Ellipt. without apod. Mk. vi. 56. Acts v. 15. 2 Cor. xi. 16.

Κανὼν, ὄνος, ὁ, (fr. κάνη, a reed, this word being of the same form as κώδων fr. κώδη, ἀγκών fr. ἀγκη,) prop. a straight piece of wood, usually cane, employed for the purpose of adjusting and regulating the straightness of other things required to be straight. Thus the term was employed to denote a mason or carpenter's rule or square, to which allusion is made in Eurip. Herc. Fur. 945, φοῖνικι κανόνι ἡρμοσμένα, mason's plummet. Eurip. Tr. 6. Also, a measuring pole, and sometimes a measuring-line, plumb-line, required to be exactly straight. Thus the word came to denote a measure, 'that by which any thing is measured,' as to its straightness or perpendicularity. So Soph. Œnom. frag. iii. 5, ὥστε τεκτόνος παρὰ στάθμην (the plumb-line, Hom. Il. xv. 410. Od. xxiii. 197.) ἰδόντος ὀρθοῦται κανών. Also metaph. a standard or rule of morals, or conduct, by which any one's judgment or actions are regulated. So Phil. iii. 16, τῷ αὐτῷ στοιχεῖν κανόνι. Gal. vi. 16, ὅσοι τῷ κανόνι τούτῳ στοιχήσουσιν, with which comp. Pind. Pyth. vi. 45, στάθμην (for κανόνα) πρὸς πατρώαν ἔβη, 'walked in the straight way of his father's footsteps.' This sense is found also in the Class. e. gr. Eurip. Hec. 606, οἶδεν τό γ' αἰσχρὸν κανόνι τοῦ καλοῦ μαθών. Plut. vi. 90, κανόνες ἀρετῆς. So in 2 Cor. x. 13, 15, 16, κατὰ τὸ μέτρον τοῦ κανόνος, οὐ ἐμέρισε, &c. it may denote (with allusion to the line set out on either hand, which defined the space within which the racers were to run at the games, Pollux On. iii. 151.) limits, i. e. sphere of action, or duty assigned to any one. Or rather, μέτρον τοῦ κανόνος means the space measured out by rule, the allotment assigned, of action or duty. So μέτρον is used at Rom. xii. 3, for the portion measured off of any thing. So Ps. xxxix. 4, 'Lord, make me to know the measure of my days,' i. e. the space.

Καπηλεύω, f. εύσω, fr. κάπηλος, a retail dealer or huckster, espec. of wine and provisions. See Luc. Herm. 59. Hence, καπηλεύω meant prop. to exercise a petty retail traffic, as Herodot. i. 155. So Æschyl. Theb. 541; but metaph. ἐλθὼν δ' ἰοικεν οὐ καπηλεύσειν, 'will not fight by retail,' i. e. in a peddling way. Metaph. to make a traffic or gain of any action, Herodot. iii. 89, ἐκαπήλευε πάντα τὰ πρήγματα. And as the commodities in which these κάπηλοι chiefly



trafficked, drinkables and eatables, were easily susceptible of adulteration, and, in fact, were proverbially adulterated by them (see Eccclus. xxvi. 29); hence καπηλεύω, in its metaphorical sense, came almost always to mean, 'to turn any action or pursuit to a fraudulent account,' as καπηλεύειν τὰς δίκας, so Eurip. Hipp. 957. δ' ἀψύχου βορᾶς σίτοις καπήλευ'. Hence it was applied to the Greek Sophistæ, who made a gain of their doctrines and wisdom, (hawking them about to all who would, see Plato Prot. p. 219,) and that often a fraudulent gain, by corrupting the truth to suit the taste of their auditors. So Clem. Alex. 66, οὐ καπηλεύεται ἡ ἀλήθεια. Thus καπηλεύω came to mean to corrupt or adulterate any thing, both prop. and also metaph. as 2 Cor. ii. 17, καπηλεύοντες τὸν λόγον τοῦ Θεοῦ, equiv. to δολοῦντες τὸν λόγον τ. Θε. 2 Cor. iv. 2. Comp. Anthol. Gr. iii. 130, Τύχη καπηλεύουσα πάντα τὸν βίον. See more in Bentley's Sermon on Popery, p. 3.

Καπνός, οὐ, ὁ, (fr. κάπω, to breathe, espec. to exhale the breath,) prop. 'the breath exhaled by the mouth,' and then, from the resemblance, *smoke*, Acts ii. 19, and often in N. T. and Class. It is of the same form with ἵπνος from ἵπω, δειπνος (pr. δαίπνος fr. δαίω), θαλπνός fr. θάλπω, στίλπνός fr. στίλβω, τερπνός fr. τέρπω, &c.

Καρδιά, ας, ἡ, (cogn. with κέαρ and κῆρ,) *the heart*, as the seat and centre of the circulation of the blood, and therefore of life, in the human system, Hom. Il. x. 94. xiii. 282. In N. T. only fig. I. as the *seat of the desires*, feelings, affections, passions, impulses, &c. the HEART, 1) generally, Matt. v. 8, οἱ καθαροὶ τῇ καρδίᾳ. vi. 21. Lu. i. 17. 1 Cor. iv. 5, τὰς βουλὰς τῶν καρδιῶν, and oft. Sept. and Class. 2) in phrases, as ἐκ or ἀπὸ καρδίας, *from the heart*, i. e. willingly, Matt. xviii. 35. Rom. vi. 17, and Class. ἐξ ὅλης τῆς κ. and ἐν ὅλῃ τῇ καρδίᾳ, 'with the whole heart,' Matt. xxii. 37. Mk. xii. 30. Sept. and Class. ἡ καρδιά καὶ ἡ ψυχὴ μία, 'one heart and one soul,' denoting entire unanimity, Acts iv. 32. ἐνθυμίσθαι, or διαλογίζεσθαι ἐν τῇ καρδίᾳ αὐτοῦ, 'to consider with oneself,' to reflect, Matt. ix. 4. Lu. iii. 15. συμβάλλειν ἐν τῇ κ. to ponder in mind, Lu. ii. 19. ἀναβαίνειν ἐν τῇ κ. or ἐπὶ τὴν κ. to come up in or into one's heart, Lu. xxiv. 38. Acts vii. 23, and Sept. βάλλειν εἰς τὴν κ. 'to put into one's mind,' to suggest, John xiii. 2. δίδοναι ἐπὶ καρδίας, 'to place upon the hearts,' i. e. put into them, Heb. x. 16. Comp. viii. 10. ἔχειν ἐν καρδίᾳ, 'to have in one's heart,' i. e. to love,

to cherish, Phil. i. 7. εἶναι ἐν τῇ κ. τινός, 'to be in one's heart,' to be the object of his love, 2 Cor. vii. 3. ἀνὴρ κατὰ τὴν καρδίαν τινός, 'a man after one's own heart,' i. e. like-minded, and therefore approved and beloved, Acts xiii. 22. ὁ κρυπτός τῆς καρδίας ἄνθρωπος, i. e. ὁ ἔσω ἄνθρωπος, 1 Pet. iii. 4. 3) by synecdoche put for the person himself, in cases where various affections, passions, &c. are attributed to the heart or mind, John xvi. 22, χαρήσεται ὑμῶν ἡ καρδιά. Acts ii. 26, εὐφράνθη ἡ κ. μου. xiv. 17. Col. ii. 2, αὐτὸς ἐν εἰπῇ ἢ λέγειν ἐν τῇ καρδίᾳ, 'to say in one's heart,' i. e. to think, Matt. xxiv. 48. Rom. x. 6. Rev. xviii. 7.—II. as the seat of the intellect, according to the Hebr. views, *the heart, or mind*, UNDERSTANDING. Matt. xiii. 15, bis, καὶ τῇ καρδίᾳ συνιῶσι. Mk. vi. 52, et al. and Sept. and Class. In the sense of *conscience*, Rom. ii. 15. 1 John iii. 20, bis, 21.—III. fig. *the heart* of any thing for the middle, midst, the central part. e. g. ἡ κ. τῆς γῆς, Matt. xii. 40, and Sept.

Καρδιογνώστης, ου, ὁ, (καρδιά, γινώσκω,) *heart-knower, searcher of hearts*, Acts i. 24. xv. 8. Found only in N. T.

Καρπός, οὐ, ὁ, fr. κείρω, to pluck, crop; being of the same form as σάρκος, a dust-box, fr. σαίρω, and δόρκος fr. δρέπω, that being derived from the pret. mid. ἔδρωπα, whence it became δόρκος, by metath. for δρόπος. Thus the word signifies 'what is gathered from any thing,' whether prop. or met. in fruit or advantage; see John iv. 36; fruit, produce, of trees and plants, and of the earth. I. PROP. Matt. iii. 10. xiii. 8, & oft.; allegor. John xv. 2, and 8. So also ἀποδιδόναι καρποὺς, to pay over the fruits, i. e. a portion of them, as rent, Matt. xxi. 41. Sept. and Class. By Heb. said of children, offspring, as ὁ καρπὸς τῆς κοιλίας, Lu. i. 42. κ. τῆς ὀσφύος, Acts ii. 30, and Sept.—II. METAPH. fruit, i. e. 1) for deeds, works, conduct, Matt. iii. 8, ποιήσατε καρπὸν ἄξιον τῆς μετανοίας. vii. 16. Lu. iii. 8, al. and Sept. 2) for effect, result, Rom. xv. 28. Gal. v. 22, ὁ καρπὸς τοῦ πνεύματος. Eph. v. 9. Heb. xii. 11. Ja. iii. 17. Sept. Jer. xvii. 10. Mic. vii. 13. 3) by impl. for profit, advantage, good, John iv. 36, καὶ συνάγει καρπὸν εἰς ζωὴν αἰώνιον. Rom. i. 13. vi. 21, 22. Ja. iii. 18, al. Sept. and Class. 4) καρπὸς χειλέων, fruit of the lips, i. e. praise, Heb. xiii. 15.

Καρποφορέω, f. ἦσω, (καρποφόρος,) to bear fruit, intrans. I. prop. Mk. iv. 28, αὐτομάτῃ γὰρ ἡ γῆ καρποφορεῖ. Sept. and Class.—II. metaph. of life and conduct, gener. Col. i. 10, καρποφοροῦντες ἐν παντὶ ἔργῳ ἀγαθῷ. Matt. xiii.

23. Mk. iv. 20. Lu. viii. 15; foll. by dat. *commodi et incommodi*. e. gr. τῷ Θεῷ, Rom. vii. 4. τῷ θανάτῳ, ver. 5, i. e. to live worthy of God or of death. Also in mid. to bear fruit to oneself, i. e. to propagate oneself, to increase, Col. i. 6, εὐαγγελίον ἐστὶ καρποφορούμενον καὶ αὐξανόμενον.

Καρποφόρος, ου, ὁ, ἡ, adj. (καρπός, πείρα, fr. φέρω, to bear,) 1) prop. *fruit-bearing*, as said of trees, Theophr. H. Pl. i. 3, 5. iii. 8, 1. Xen. Cyr. vi. 2, 8, and Sept. 2) *fruitful*, as said of land, Ps. cvii. 34. Diod. Sic. i. 74. Xen. Cyr. vi. 2, 22. So Acts xiv. 17, καιροὶ καρπ. with which comp. Eustath. on Hom. Od. τοὺς κ. μήνας, 'fruit-producing months.'

Καρτερίω, f. ἦσω, (καρτερός, fr. κάρτος, equiv. to κράτος,) to be strong, firm, to endure, to persevere, intrans. Heb. xi. 27.

Κάρφος, sos ους, τὸ, (from part. pret. κικάρφος, fr. κάρφω, to dry up,) lit. 'something dried up and withered;' any light substance, such as straw, chaff, or any minute particle of wood, Polyb. vi. 36, 3; used as the emblem of lesser faults, in oppos. to δόκος, Matt. vii. 3, seqq. Lu. vi. 41, seqq. with allusion to a Hebrew proverb; such as Horace calls *tubera et verrucae*.

Κατά, prep. gov. the genit. and the accus. with the prim. signif. DOWN, i. e. down from, down upon, down in. I. with the GEN. e. g.—1) of PLACE, 1) as said of motion down from a higher to a lower place, e. g. κατὰ τοῦ κρημνοῦ εἰς τὴν θάλασσαν, 'down from a precipice into the sea,' Matt. viii. 32. Mk. v. 13. Lu. viii. 33. So κατὰ κεφαλῆς ἔχειν, 'to have depending from the head,' 1 Cor. xi. 4; see in 'Ἐχω, III. 3. Joseph. and Class. 2) of motion down upon a lower place, upon, Mk. xiv. 3, κατέχευεν αὐτοῦ κατὰ τῆς κεφαλῆς, and Class.; fig. ἡ κατὰ βάθος πτωχεία, lit. 'poverty down to the very depths,' i. e. deepest poverty, 2 Cor. viii. 2. 3) gener. of motion or direction upon, towards, through, any place or object, both prop. in the sense of upon, against, Acts xxvii. 14, ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός, and spec. in the sense of through, throughout, Lu. iv. 14, φήμη ἐξῆλθε καθ' ὅλης τῆς περιχώρου. xxiii. 5, διδάσκων καθ' ὅλης τῆς Ἰουδαίας. Acts ix. 31, 42. x. 37, and Class. Also after verbs of swearing, i. e. to swear upon or by any thing, at the same time stretching out the hand over, upon, towards it, Matt. xxvi. 63, ἐξορκίζω σε κατὰ τοῦ Θεοῦ. Heb. vi. 13 bis, ὤμοσε καθ' ἑαυτοῦ. Sept. and Class. —II. metaph. of the OBJECT towards or upon which any thing tends, aims, &c. upon, in respect to, 1 Cor. xv. 15. Jude 15, ποιῆσαι κρίσιν κατὰ πάντων, and

Class.; more usually in a hostile sense, against, after terms of speaking, accusing, warring, &c.; lit. 'down upon,' Matt. v. 11, πᾶν πον. ῥῆμα καθ' ὑμῶν. ver. 23, ἔχει τι κατὰ σοῦ. x. 35. xii. 14, συμ-βούλιον ἔλαβον κατ' αὐτοῦ. ver. 30, ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἐστί. xxvi. 59. Mk. xi. 25. xiv. 55, sq. Lu. xxiii. 14, ὦν κατηγορεῖτε κατ' αὐτοῦ, oft. and Class.—II. with the ACCUS. where the primary and general idea is down upon.—I. of PLACE, i. e. 1) as said of motion, expr. or impl. or of extension, through, throughout a place, Lu. viii. 39, καθ' ὅλην τὴν πόλιν κηρύσσω. xv. 14, ἐγένετο λιμός κατὰ τὴν χώραν ἐκείνην. Acts v. 15. viii. 1. xi. 1, ὄντες κατὰ τὴν Ἰουδαίαν, 'who were throughout Judæa,' xv. 23. xxiv. 12. So πορεύεσθαι κατὰ τὴν ὁδόν, 'to travel through,' i. e. along the way, Acts viii. 36, & gener. κατὰ τὴν ὁδόν, 'along or BY the way,' while travelling upon it, Lu. x. 4. Acts xxv. 3. xxvi. 13, and Class. Hence, from the idea of motion throughout every part of a whole, arises the distributive sense of κατὰ, e. g. Matt. xxiv. 7, κατὰ τόπους, 'throughout all places,' in various parts. Lu. viii. 1, διώδους κατὰ πόλιν καὶ κώμην, 'throughout city and village,' i. e. every one, gener. Acts ii. 46, κλῶντες τε κατ' οἶκον ἄρτον, i. e. from house to house. viii. 3. xiv. 23, et al. And so Class. κατὰ κώμας. 2) of motion or situation upon, at, near to, adjacent to, &c. Lu. x. 32, γενομενος κατὰ τὸν τόπον. ver. 33, ἦλθε κατ' αὐτόν. Acts ii. 10, τῆς λιθῆς τῆς κατὰ Κυρήνην. xvi. 7. xxvii. 2, τοὺς κατὰ τὴν Ἀσίαν τόπους, i. e. 'the places on and near the coast of Asia Minor.' v. 7, and Class. 3) of motion or DIRECTION up, i. e. towards any place or object, Acts viii. 26, πορεύον κατὰ μεσημβρίαν. xxvii. 12, λιμένα—βλέποντα κατὰ Λίβαν. Phil. iii. 14, κατὰ σκοπὸν διώκω. Thuc. vii. 6, ὅπερ καθ' αὐτοὺς ἦν=over against them. Fig. κατὰ πρόσωπόν τιμι ἀντιστήναι, 'to withstand one to his face,' Gal. ii. 11. So Class. κατ' ὅμα. 4) of place where, i. e. of being at, in, within a place; foll. by acc. of place, Rom. xvi. 5, τὴν κατ' οἶκον αὐτῶν ἐκκλησίαν, 'the church at or in their house,' i. e. accustomed to meet there. Acts xiii. 1, ἦσαν κατὰ τὴν ἐκκλησίαν προφῆται: by acc. of pers. implying place, in, with, among. Acts xxi. 21, τοὺς κατὰ τὰ ἔθνη Ἰουδαίους, 'the Jews dispersed among (prop. throughout) the Gentiles.' xxvi. 3, τῶν κατὰ Ἰουδαίους ἔθων. xvii. 28, τινὲς τῶν καθ' ὑμᾶς ποιητῶν. Eph. i. 15, τὴν καθ' ὑμᾶς πίστιν. And so in Class. Also foll. by acc. of thing implying place, e. gr. κατὰ πρόσωπόν τινος, in the presence of, before any one, Lu. ii. 31. Acts iii. 13. So κατ'

ὀφθαλμοῦς, i. e. *ὕμῶν*, Gal. iii. 1. Metaph. of a state or condition in which any thing is, or is done, thus implying also *manner*; e. gr. κατ' ὄναρ, *in or by a dream*, Matt. i. 20. ii. 12, 13. 1 Cor. ii. 1, ἦλθον οὐ καθ' ὑπεροχὴν λόγου, *I came not in excellency of speech*. Adverbially, κατ' ἐξουσίαν, Mk. i. 27. κατὰ κράτος, *strongly, vehemently*, Acts xix. 20. Thuc. i. 64, κατ' ἰδίαν, *in private*. κατὰ μόνas, see in v. So καθ' ὑπερβολήν, *exceedingly*, Rom. vii. 13, or *excellently*, 1 Cor. xii. 31. Also οἱ κατ' ἐξοχήν, *those in distinction*, = the distinguished, Acts xxv. 23.—II. of TIME, i. e. of a period or point of time *down upon* which, i. e. *in, at, during* which, any thing takes place, e. gr. κατὰ τὸ αὐτὸ, *at the same time, together*, Acts xiv. 1. Rom. v. 6, κατὰ καιρὸν, *in due time*. Acts xii. 1, κατ' ἐκεῖνον τὸν καιρὸν, *during that time*. xvi. 25. xxvii. 27. Heb. i. 10, κατ' ἀρχάς, *in the beginning*, of old. iii. 8. So distributively, καθ' ἡμέραν, *daily*, Matt. xxvi. 55. Mk. xiv. 49, al.; also τὸ καθ' ἡμέραν, Lu. xi. 3. xix. 47. κατ' ἔτος, κατ' ἐνιαυτὸν, *yearly, every year*, Lu. ii. 41. Heb. ix. 25. x. 1, 3. κατὰ ἑορτήν, *'at each passover'*, Matt. xxvii. 15. Lu. xxiii. 17. κατὰ καιρὸν, *'at certain times'*, John v. 4. κατὰ μίαν σαββάτων, *'every first day of the week'*, 1 Cor. xvi. 2. Also Acts xvii. 17, κατὰ πᾶσαν ἡμέραν. xviii. 4. Heb. iii. 13. Rev. xxii. 2, κ. μῆνα ἕνα ἕκαστον, and Class.—III. in a *distributive sense*, derived from the idea of pervading *all the parts* of a whole. Also gener. of any parts, number, &c. e. gr. κατὰ μέρος, i. e. *part for part, particularly*, Heb. ix. 5. Apocr. and Class. καθ' ἕνα, *one by one*, 1 Cor. xiv. 31. κατὰ δύο, *two at each time*, 1 Cor. xiv. 27.—IV. *tropically*, as expressing the *relation* in which one thing stands *towards* another, thus also every where implying *manner*. Spoken 1) of *accordance, or conformity*; e. gr. of a rule or standard of comparison, &c. *according to, conformably to, after, secundum*, Matt. ix. 29, κατὰ τὴν πίστιν ὑμῶν γεννηθήτω ὑμῖν. xxiii. 3. Lu. ii. 22. xxiii. 56. John viii. 15. Acts xxiii. 31. xxvi. 5. Rom. ii. 2, ἐστὶ κατὰ ἀλήθειαν = ἐστὶν ἀληθής. ver. 5, 6, 7. viii. 4, 5, κατὰ σάρκα, κατὰ πνεῦμα. Eph. iv. 22. Col. ii. 8, al. oft. Sept. and Class. So with acc. of person, i. e. *according to the will* of any one, Rom. viii. 27, κατὰ Θεόν. 1 Cor. xii. 8. 2 Cor. xi. 17. Gal. i. 11, οὐκ ἐστὶ κατὰ ἄνθρωπον, *'is not human'* i. e. of human origin, Apocr. and Class. With the idea of *proportion*, Matt. ii. 16. xxv. 15, ἐκάστω κατὰ τὴν ἰδίαν δύναμιν. Rom. xii. 6, and Class. Adverbially, Lu. x. 31, κατὰ συγκυρίαν, *'by chance, accidentally'*. John x. 3, κατ' ὄνομα. Acts i, κατὰ λόγον, *'reasonably.'* Ph.

iii. 6, κατὰ ζῆλον, *zealously*. 1 Pet. iii. 7, κατὰ γνώσιν, *discreetly*. So κατὰ τί, *how?* Lu. i. 18. 2) of an *occasion*, i. e. *by virtue of, because of, for, by, through*, Matt. xix. 3, ἀπολύσαι τὴν γυναῖκα αὐτοῦ κατὰ πᾶσαν αἰτίαν, *for any cause*. Acts iii. 17, κατὰ ἀγνοίαν, *because of ignorance, ignorantly*. Rom. ii. 5. 2 Cor. viii. 8. Gal. i. 4. ii. 2, & oft. Apocr. and Class. Of any general *reference*, allusion, &c. *in respect to, as to*, Rom. i. 3, κατὰ σάρκα. xi. 28. Phil. iii. 6, κατὰ δικαιοσύνην. Tit. i. 4. Heb. ix. 9, κατὰ συνειδήσιν, and Class. Hence, foll. by acc. with a *preced. article*, it forms a *periphrasis* for the cognate adjective; e. gr. Rom. xi. 21, οἱ κατὰ φύσιν, *'the natural branches.'* Col. iii. 22, τοῖς κατὰ σάρκα κυρίοις. So τὰ κατὰ τὸν Παῦλον, *Paul's affairs*, his cause, Acts xxv. 14. τὰ κατ' ἐμὲ, *my affairs*, Eph. vi. 21. Apocr. and Class. Also in phrases, as κατὰ πάντα τρόπον, *in every respect, every way*, Rom. iii. 2; with neg. 2 Thess. ii. 3. τὸ κατ' ἐμὲ, lit. *'as to what concerns me,'* so far as in me lies, Rom. i. 15. So Class. τὰ κατ' ἐμέ.—V. of *likeness, similitude*, &c. like, *after the manner of*, 2 Cor. i. 17, κατὰ σάρκα, *'like a frail and feeble man.'* Heb. v. 6, 10, κατὰ τὴν τάξιν Μελχισεδέκ, i. e. *'of an order like that of Melchisedec,'* and Class. So with acc. of pers. Gal. iv. 28, κατὰ Ἰσαάκ, *like Isaac*, as Isaac. Rom. iii. 5, and Gal. iii. 15, κατὰ ἄνθρωπον λέγω, *I speak as a mere man*, 1 Cor. iii. 3, & Class. Adverbially, καθ' ὃν τρόπον, *as, even as*, Acts xv. 11. κατὰ ταῦτά, *thus, so*, Lu. xvii. 30. καθ' ὁμοιότητα, *like, similarly*, Heb. iv. 15.—VI. of the end, *aim, or purpose, towards* which any thing is directed, *for, by way of*, &c. 2 Cor. xi. 21, κατὰ ἀτιμίαν [ἐμὴν, or ὑμῶν, or αὐτῶν] λέγω, *I say it by way of disparagement, reproach*. 1 Tim. vi. 3, ἡ κατ' εὐσέβειαν διδασχά. 2 Tim. i. 1. Tit. i. 1.—NOTE. In composition κατὰ implies: 1) motion *downwards*, as καταβαίνω, καθαιρίω, καταπίπτω, &c. 2) *against*, in a hostile sense, as καταγινώσκω, κατηγορέω, καταλαλέω. 3) *distribution*, as κατακληροδοτέω. 4) in a general sense, *down, down upon*, and also *throughout*. 5) where it gives to an intrans. verb a transitive sense, as καταργέω.

Καταβαίνω, f. βήσομαι, aor. 2. κατέβην, imper. κατὰβηθι and κατέβα, *to go or come down*, i. e. from a higher to a lower place. 1. as said of *persons*, &c. foll. by ἀπό with gen. of place whence. Matt. viii. 1, καταβάντι δὲ αὐτῷ ἀπὸ τοῦ ὄρους. xvii. 9. Mk. ix. 9. Matt. xiv. 29, ἀπὸ τοῦ πλοίου. Mk. xv. 30, κατέβα ἀπὸ τοῦ σταυροῦ. Foll. by εἰς with acc.

of place whither, Mk. xiii. 15, *μὴ καταβάτω εἰς τὴν οἰκίαν*. Acts viii. 38. *ἐπὶ τὴν θάλασσαν, down upon the seashore*, i. e. from the mountain, John vi. 16. *πρὸς τινα*, Acts x. 21. xiv. 11. Absol. Matt. xxiv. 17, et al. Spoken of those who go from a higher to a lower region, e. gr. *ἀπὸ Ἱεροσολύμων*, Mk. iii. 22; foll. by *εἰς*, John ii. 12, *εἰς Καπερναούμ*. Acts vii. 15, *εἰς Αἴγυπτον*. Absol. Acts viii. 15. xxiv. 1, et al. Sept. and Class. Spoken of those who descend, come down from heaven, e. gr. God, as affording aid to the oppressed, Acts vii. 34; of the Son of Man, with *ἐκ*, John vi. 38, 42; with *ἀπὸ*, 1 Thess. iv. 16, et al. and Class.—II. as said of things, e. gr. 'a way leading down from a higher to a lower region', Acts viii. 26, *ὁδὸν τὴν καταβ. ἀπὸ Ἱερουσ.* *εἰς Γάζαν*. Of things descending from heaven, i. e. let down or sent down from God, e. gr. a vessel, Acts x. 11. xi. 5; spiritual gifts, foll. by *ἀπὸ*, Ja. i. 17. So gener. from the heavens or the clouds, *to fall*, e. gr. *ἡ βροχὴ*, Matt. vii. 25, 27. *λαίλαψ*, Lu. viii. 23. *πῦρ ἀπὸ τοῦ οὐρ*. Lu. ix. 54. *πῦρ ἐκ τοῦ οὐρ*. Rev. xiii. 13. Also in the general sense of *to fall, to drop*, Lu. xxii. 44.

*Καταβάλλω*, f. βαλῶ, (βάλλω,) *to cast down*, trans. Rev. xii. 10, and Class. In the sense *to prostrate*, 2 Cor. iv. 9. Sept. and Class. Mid. *to lay down*, i. e. a foundation, Heb. vi. 1, and Class.

*Καταβαρέω*, f. ἤσω, prop. *to weigh down*, by laying on a burden or weight, as Luc. Deor. D. i. 21, and metaph. *to be burdensome* to any one. So 2 Cor. xii. 16, *οὐ κατεβ. ὑμᾶς*, and *καταβαρύνω*, 2 Sam. xiii. 25.

*Κατάβασις*, *εως*, ἡ, (*καταβαίνω*,) *a going down*, e. gr. towards the coast, Xen. An. 7, 8, 26. In N. T. *descent*, i. e. place of descending, *declivity*, Luke xix. 37, *κατάβ. τοῦ ὄρους τῶν ἐλαιῶν*. Sept. Josh. x. 11, *ἐπὶ τῆς κ. Βηθωρών*. Mic. i. 4, and Class.

*Καταβιβάζω*, f. δώω, (*βιβάζω*,) *to cause to descend*, Herodot. i. 87; also *to bring down*, e. gr. *ἔως ἄδου*, Matt. xi. 23. Lu. x. 15. Sept. and Class.

*Καταβολή*, ἡς, ἡ, (*καταβάλλω*,) *a casting down* in any way whatever, but espec. employed, (correspondently to the architectural use of *καταβάλλω*,) Heb. vi. 1, of *a laying down the foundation* of a building, and also metaph. of *political institution*, Pind. Nem. ii. 5. And as *foundation* implies the *beginning* of any thing, so *καταβολή* is simply put for *beginning*, as Pol. xxvi. 1, 9. In N. T. it is frequently used, as Matt. xiii. 35. Lu. xi. 50, in the phrase *καταβολὴ κόσμου*, which may thus be explained, as it is by the

Commentators, *the beginning of the world*, as *καταβάλλομαι* often in the Class. signifies *to begin*. But there rather seems an allusion, agreeably to Jewish ideas, to the world as a vast edifice erected on foundations. Thus it signifies *creation*, as in Plut. Aq. and Ign. Comp. 2, *ἄμα τῇ πρώτῃ καταβολῇ τῶν ἀνθρώπων*. It is also used at Heb. xi. 11, *δύναμις ἔλαβεν εἰς καταβολὴν σπέρματος*, as a technical expression, employed by physicians to popularly denote the act of conception, q. d. 'strength for conception and procreation.' So Arrian Epict. i. 13, 3, *ὕδης ἐκ τῶν αὐτῶν σπερμάτων καὶ τῆς αὐτῆς ἀνωθης καταβολῆς*, a kind of Hendiadys.

*Καταβραβεύω*, f. εὐσω, (*κατὰ βραβεύω*,) prop. *to give the βραβεῖον or prize against any one*, and by impl. *to deprive him of the palm*, Euseb. Eccl. H. vi. 30, and from the adjunct *to beguile*, *παράλογίζεσθαι*, *to deprive of any thing by trickery*. So in N. T. gener. Col. ii. 18, *μηδεὶς ὑμᾶς καταβραβευνέτω*, 'let no one beguile you of your reward,' i. e. by drawing you off from the true doctrine to a false one. Comp. Rev. iii. 11, and see my note in loco. The word is called by Jerome a Cilicism, though it is used not only by Plut. and Polyb. but by Demosth.

*Καταγγελεὺς*, *έως*, ὁ, (*καταγγέλλω*,) *an announcer, proclaimer*, Acts xvii. 18.

*Καταγγέλλω*, (f. γελῶ, aor. 2. pass. *κατηγγέλην*,) prop. *to bring word, announce, make known* to any one. So Xen. An. ii. 5, 11, *κατήγγειλαν αὐτῷ τὴν ἐπιβουλὴν*. Hence in N. T. 1) *to announce, proclaim, publish*, Acts xiii. 38, *ὑμῖν ἀφεςις ἁμαρτιῶν καταγγέλλεται*. Thus in the Class. it is used of declaring war, proclaiming a festival, &c. 2) by impl. *to set forth, teach, preach*. Acts iv. 2, *καταγγέλλειν τὴν ἀνάστασιν τῶν ἐκ νεκρῶν*. xiii. 5, al. said either of the Gospel, or some expression designating it, or its author, Jesus Christ. 3) from the sense *to announce, make known* publicly, arises that of *to laud*, Rom. i. 8, *πίστις ὑμ. καταγγέλλεται*. 1 Cor. xi. 26, *ἑαύτου τοῦ Κ. καταγγέλλετε*, *celebrate, commemorate*.

*Καταγελάω*, f. δώω, (*κατὰ γελάω*,) lit. *to laugh down, utterly deride*, foll. by gen. Matt. ix. 24, *καὶ κατεγέλων αὐτοῦ*. Mk. v. 40. Sept. and Class.

*Καταγινώσκω*, f. γνῶσομαι, (*γινώσκω*,) *to form a judgment against any one to his disadvantage*. Aristoph. Eq. 46. Xen. Mem. i. 3, 10. acc. of thing and gen. of pers. In N. T. *to think ill of, to condemn, to blame*, foll. by gen. 1 John iii. 20, sq. *ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά*. Prov. xxviii. 11, *πένης νοήμων* ———

γνώσεται αὐτοῦ. Pass. Gal. ii. 11, ὅτι κατεγνωσμένος ἦν, *because he was blameable*. So Lucian de Salt. cited by Elsner, ἐπὶ μανίᾳ κατεγνωσμένος, 'charged with madness.' Sept. and Class.

Κατάγνυμι, (f. κατέγω, Anom. fut. Att. κατέγω, aor. 1. κατέγα, aor. 2. pass. κατέγην,) *to break down, break in two*. Matt. xii. 20, κλάμον συντ. οὐ κατέξει. John xix. 31, ἵνα κατεγῶσιν αὐ. τὰ σκέλη. ver. 32, 33. Sept. & Class.

Κατάγω, f. ἄγω, (ἄγω,) *to lead down*, trans. I. gener. *to bring or bring down*, i. e. from a higher to a lower place, foll. by els, Acts ix. 30, κατήγαγον αὐτὸν εἰς Καισάρειαν. xxiii. 20, 28. foll. by πρὸς τινα, xxiii. 15. absol. xxii. 30. Sept. and Class. Hom. Il. v. 53. Od. xxiv. 10.—II. spec. as a nautical term, *to bring a ship down*, i. e. *to land*, Lu. v. 11, καταγόντες τὰ πλοῖα ἐπὶ τὴν γῆν. Xen. Hist. iv. 8, 34. An. vi. 6, 3. Sext. Empir. Adv. Phys. ii. 68, νῆες εἰς ἐτέρους καταγόνται λιμένας. Hence aor. 1. pass. κατήχθη, foll. by els, *to come to land, to land at*, Acts xxi. 3. xxvii. 3. xxviii. 12. Jos. Ant. xiv. 14, 3. Hdot. viii. 4.

Καταγωνίζομαι, f. ἴσομαι, depon. mid. *to contend against*, and by impl. *to conquer, subdue*, e. gr. βασιλείας, Heb. xi. 33. lat. Class.

Καταδέω, f. δέσω, (δέω,) in Class. *to bind down*; in N. T. *to bind together, to bind up*, as wounds, τραύματα, Lu. x. 34: a surgical term. Occ. also at Ecclus. xxvii. 21.

Κατάδηλος, ου, ό, ή, adj. (κατά intens. δηλος,) *most evident*, Heb. vii. 15. Jos. and Class.

Καταδικάζω, f. δώω, (δικάζω,) *to give sentence against any one, condemn*, in N. T. foll. by acc. of pers. Matt. xii. 7, 37. absol. Lu. vi. 37, bis. Ja. v. 6, Sept. Jos. and lat. Class.

Καταδιώκω, f. ξω, lit. *to pursue down*, as we say *to hunt down, to pursue closely*, a flying foe. So often in Gr. Hist. In N. T. *to follow any one closely*, in order to find him. Mk. i. 36, κατεδίωξαν αὐτόν. So we say, *to hunt out*. In this sense the word occurs at Ps. xxiii. 6, Sept. τὸ ἔλεός σου καταδιώξεταί με.

Καταδουλόω, f. ώωω, 1) prop. *to bring down*, i. e. under bondage, *to enslave*, trans.; as said both of persons and countries often in Class. 2) metaph. *to treat in a slavish manner, domineer over*, viz. by the imposition of ceremonial rites, 2 Cor. xi. 20, εἰ τις ὑμᾶς καταδουλοῖ. Gal. ii. 4, ἵνα ἡμᾶς καταδουλώσωνται. So Is. xliii. 23, οὐκ ἐδούλωσά σε ἐν θυσίοις.

ὑ--αδυναστεύω, f. εύσω, (κατά,

δυναστεύω, fr. δυνάστης,) *to exercise power against any one, to oppress or hold in subjection*, Diod. Sic. t. v. 358, ἐλπίζει καταδυναστεύειν τῶν πολιτῶν. Exod. i. 13, καταδυνάστευον οἱ Αἰγ. τοὺς υἱοὺς Ἰσρ. βιά, and often in Sept. So Acts x. 38, ἰώμενος πάντας τοὺς καταδυναστευομένους ὑπὸ τοῦ Διαβόλου. Simil. Diod. Sic. t. x. 180, πᾶσιν ἁπνέιμε τοῖς καταδυναστευομένοις (oppressed) ἐπικουρίαν. Metaph. *to lord it over, domineer over*, Ja. ii. 6, οὐχ οἱ πλοῦσιοι καταδυναστεύουσιν ὑμῶν; sim. Xen. Sympos. v. 8, δέδοικα τὸν σὸν πλοῦτον, μή με καταδυναστεύῃ.

Καταισχύνω, f. νύω, lit. *to bring down to shame, bring down shame upon any one*, trans. I. prop. and 1) gener. 1 Cor. i. 27, ἵνα τοὺς σοφοὺς καταισχύνῃ. xi. 22, καταισχύνετε τοὺς μὴ ἔχοντας, and oft. in Class. 2) spec. and in pass. *to be put to shame* by being convicted of falsehood, 2 Cor. vii. 14, οὐ κατησχύνῃ, and ix. 4. 1 Pet. iii. 16, ἵνα ἐν ᾧ καταλαῶσιν ὑμῶν, καταισχυνθῶσιν. 3) from Heb. by meton. of cause for effect, *to disappoint*, Rom. v. 5, ἣ δὲ ἐλπίς οὐ καταισχύνει. ix. 33. x. 11. 1 Pet. ii. 6, οὐ μὴ καταισχυνθῇ. Sept. Ps. xxii. 5, al. Ecclus. ii. 10.—II. metaph. *to dishonour, disgrace*, 1 Cor. xi. 4, 5, καταισχύνει τὴν κεφαλὴν αὐ., where the full sense is, 'incurs disgrace on account of her head,' i. e. by being left uncovered. See my note. So we have in Jos. Ant. xx. 4, 2, (though not in the metaph. sense,) σποδῶ τὴν κεφαλὴν καταισχύνας.

Κατακαίω, (f. καύσω, aor. 2. pass. κατεκάνη, fut. 1. pass. κατακαυθήσομαι, and in later usage fut. 2. pass. κατακαήσομαι,) *to burn down, Angl. to burn up, to consume utterly*, trans. Matt. iii. 12, τὸ ἄχυρον κατακαύσει πυρὶ ἀσβέστῳ. xiii. 30, 40. 1 Cor. iii. 15, al. Sept. and Class. Rev. viii. 7, bis.

Κατακαλύπτω, f. ψω, prop. *to cover down or over*, as with a veil. Hence *to veil*. In N. T. only pass. or mid. *to be veiled, wear a veil*, absol. 1 Cor. xi. 6, bis. foll. by τὴν κεφαλὴν, ver. 7. Sept. and Class.

Κατακαυχάομαι, f. ήσομαι, depon. mid. *to boast oneself against any person or thing, to glory over*, foll. by gen. Rom. xi. 18, μὴ κατακαυχῶ τῶν κλάδων κ. τ. λ.; by κατά, Ja. iii. 14. Hence Ja. ii. 13, κατακαυχᾶται ἔλεος (for concr. ὁ ἐλεῶν) κρίσεως, i. e. 'the merciful man glories over judgment,' fears not condemnation. Sept. and rarely in Class.

Κατάκειμαι, f. είσομαι, (κεῖμαι,) *to lie down*, i. e. *to lie*, to be recumbent, intrans. 1) said of the sick, foll. by part. Mk. i. 30, κατίκειτο πυρέσσουσα, she

lay sick of a fever. Acts xxviii. 8. So Class. κ. νοσῶν or ἀσθενῶν: foll. by ἐπὶ with dat. Mk. ii. 4. Lu. v. 25. Acts ix. 33; by ἐν John v. 3. absol. ver. 6, & Class. 2) to *recline*, i. e. at table in the oriental manner, Mk. xiv. 3; with ἐν, Mk. ii. 15. 1 Cor. viii. 10, and Class.

Κατακλᾶ'ω, f. ἄσω, (κλᾶω,) to *break down*, or *up*, in pieces, e. g. τοὺς ἄρτους, Mk. vi. 41. Lu. ix. 16, and Class.

Κατακλείω, f. εἰσω, prop. to *shut down*, as the door of a cistern, or a subterranean vault, or prison. Hence, to *shut up* any place. But it is gener. used of pers. in N. T. foll. by dat. of place with or without ἐν, Lu. iii. 20, κατέκλεισε τὸν Ἰ. ἐν τῇ φυλακῇ. Acts xxvi. 10. And so Jer. xxxii. 3, ἐν ᾗ (φυλακῇ) κατέκλεισεν αὐτόν. So also in Apocr. and Hdian. v. 8, 12. In the earlier Class. it is foll. by eis and an accus.

Κατακληροδοτέω, f. ἦσω, to *give by lot to each*, to *distribute by lot*, trans. Acts xiii. 19, in text rec. Others κατακληρονομέω.

Κατακλῖνω, f. νῶ, prop. to *make incline*, or *lie down*. In N. T. used only of the oriental posture at meals, to *make recline*, trans. mid. to *recline* at a meal, Lu. ix. 14, κατακλίνατε αὐτοὺς κλισίαις. mid. Lu. xiv. 8. xxiv. 30, and Class.

Κατακλύζω, f. ὕσω, (κλύζω, to dash,) to *dash down upon* with water, i. e. to *overflow*, pass. 2 Pet. iii. 6.

Κατακλυσμός, οὐ, ὁ, (κατακλύζω,) a *flood*, *deluge*, Matt. xxiv. 38, 39. Lu. xvii. 27. 2 Pet. ii. 5. Sept. and Class.

Κατακολουθεῖω, f. ἦσω, (κατὰ intens. ἀκολουθεῖω,) to *follow closely*, with dat. Acts xvi. 17; absol. Lu. xxiii. 55, and Class.

Κατακόπτω, f. ψω, prop. to *cut down*, or *lop*, as a tree; also, to *cut or wound severely*, Mk. v. 5, κ. ἐαυτὸν λίθοις. So Hdot. viii. 92, κατακόπτεις. Also in mid. κατακόπτομαι, 'to wound and mangle the face in violent grief,' often in Class.

Κατακρημνίζω, f. ἰσω, to *cast down from a precipice*, to *cast down headlong*, trans. Lu. iv. 29. Sept. and Class.

Κατάκριμα, ατος, τὸ, (κατακρίνω,) *judgment against*, *condemnation*, Rom. v. 16, 18. viii. 1. Dion. Hal. Ant. vi. 61, χρεῖν ἀποκοπᾶς καὶ κατακριμάτων ἀφίσεις αἰτεῖν.

Κατακρίνω, f. νῶ, to *give judgment against*, to *condemn*. In Class. construed with gen. of pers. and acc. of punishment. But in N. T. with other constructions, 1) prop. foll. by acc. of pers. and dat. of punishment, Matt. xx. 18, κατακρινοῦσιν

αὐτὸν θανάτῳ, 'they shall condemn him to death.' 2 Pet. ii. 6: foll. by acc. of pers. and infin. Mk. xiv. 64, κατέκρινον αὐτὸν εἶναι ἐνοχον θανάτου. Foll. by acc. of pers. the crime or punishment being impl. John viii. 10, οὐδεὶς σε κατέκρινεν; ver. 11. Rom. ii. 1; absol. Rom. viii. 34; pass. Matt. xxvii. 3. James v. 9; of the last judgment, Mk. xvi. 16. 2) *fig.* Rom. viii. 3, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί, i. e. 'hath condemned, passed sentence upon, all carnal lusts and passions,' in antith. to ver. 1. 3) by impl. to *condemn*, i. e. to show any one's guilt, by contrast, i. e. to show, by one's good conduct, that others are guilty of misconduct and deserve condemnation; foll. by acc. Matt. xii. 41. Heb. xi. 7. Pass. Rom. xiv. 23.

Κατάκρισις, εως, ἡ, (κατακρίνω,) 1) prop. *condemnation*, 2 Cor. iii. 9. In the sense of *censure*, *blame*, vii. 3.

Κατακυριεύω, f. εἰσω, 1) prop. to *prevail against*, *overpower* any person. 2) *take possession* of any thing by subduing its possessors. Both senses often occur in Sept. The latter only in Class. The former occurs in N. T. at Acts xix. 16, κατακυριεύσας αὐτόν. Mk. x. 42. Sept. and Ecclus. xvii. 4. And so κατακυριανέω, in Hom. Il. v. 332, al. 3) in a *bad* sense, to *hold unlawful authority over*, *exercise tyranny over*, 1 Pet. v. 3, μηδ' ὥς κ. τῶν κλήρων, 'neither as lording it over, domineering over the congregations.' So Ps. x. 10, Sept. κατακυριεύσαι τῶν πεινήτων.

Καταλαλέω, f. ἦσω, to *speak against*, i. e. to *speak evil of*, *slander*, with gen. Ja. iv. 11, τερ, μὴ καταλαλεῖτε ἀλλήλων, κ. τ. λ. 1 Pet. ii. 12. iii. 16. Sept. and Class.

Καταλαλία, ας, ἡ, (καταλαλέω,) a *speaking against*, *evil speaking*, *slander*, 2 Cor. xii. 20. 1 Pet. ii. 1.—Wisdom. i. 11, and lat. Gr.

Κατάλαλος, ου, ὁ, ἡ, (καταλαλέω,) 1) adj. *speaking against*, 2) as subst. a *slanderer*, *backbiter*, Rom. i. 30.

Καταλαμβάνω, f. λήψομαι, aor. 2. κατέλαβον, (κατὰ intens. & λ.) to *take hold of*, i. e. with the idea of eagerness, &c. trans. 1) prop. to *lay hold of*, to *seize*, as a criminal, John viii. 4, αὕτη ἡ γυνὴ κατελήφθη ἐπαυτοφώρῳ μοιχευομένη, and Class. So of an evil spirit seizing and possessing a daemoniac, Mark ix. 18. Ael. V. H. iii. 9. Fig. of darkness, or evil, or the like, to *come suddenly upon*, John xii. 35. 1 Thess. v. 4. Sept. and Class. 2) spec. in allusion to the public games, see Herodot. vi. 39. Thuc. iii. 30, to *obtain*, i. e. the prize, with the idea of eager and strenuous exertion, to *grasp*, *seize upon*, Rom. ix. 30. 1 Cor. ix. 24, οὕτω τρέχεται

ἵνα καταλάβητε, i. e. *το βραβεῖον*. Phil. iii. 12, bis, *διώκω δὲ, εἰ καὶ καταλάβω* (τό βραβεῖον, ver. 14), *ἐφ' ᾧ καὶ καταλήφθην ὑπὸ τοῦ Χριστοῦ*, i. e. 'for which very end I also was won as a prize by Christ,' ver. 13. 3) *fig. to lay hold of, grasp with the mind, to comprehend*, John i. 5, *ἡ δὲ σκοτία οὐ κατέλαβεν αὐτό*. Clem. Alex. Strom. i. 16, *καταλαμβάνειν τὸ μέγεθος τῆς ἀληθείας*. Hence mid. *to comprehend for oneself, perceive, find*, foll. by ὅτι, Acts iv. 13, *καταλαβόμενοι ὅτι ἄνθρωποι ἀγράμματοί εἰσι*. x. 34; with acc. and inf. xxv. 25. And so in Class.

**Καταλέγω**, f. ξω, 1) prop. *to lay down* any thing, and by impl. *out or apart* from others, *to select*. 2) *to lay down* any thing or person *to*, or among others; and thereby *to reckon* it or him under such a number. Hence, *to enrol or enlist*, in a military sense, and also, in a civil one, *to put on a list* as fit for any duty or office. So 1 Tim. v. 9, *χήρα καταλεγέσθω μὴ, &c.*

**Κατάλειμμα**, ατος, τό, (καταλείπω,) 1) prop. *a residue* of any number, of which the rest have been removed, Ecclus. xlv. 17, *Νῶς ἐγενήθη κατάλειμμα τῇ γῇ*. 1 Sam. xiii. 15, Sept. *τὸ κ. τοῦ λαοῦ ἀνέβη, &c.* 2) by impl. a small part, *few*, Rom. ix. 27, *τὸ κ. σωθήσεται*, prob. with allusion to the *heaven*, called τὸ κατάλειμμα, reserved for the next bread-making.

**Καταλείπω**, f. ψω, aor. 1. *κατέλειψα*, prop. *to leave down* to one's heirs, i. e. *to leave behind*, so as to descend to them. Hence gener. and in N. T. *to leave behind*, at one's departure, trans. I. prop. at death, Mk. xii. 19, *καὶ καταλίπη γυναῖκα*. Lu. xx. 31. Sept. and Class. Gener. in any place, trans. Mk. xiv. 52, *καταλιπὼν τὴν σινδύνα*. John viii. 9. Foll. by ἐν with dat. of place, Lu. xv. 4, *οὐ καταλείπει τὰ ἐνν. ἐν τῇ ἐρήμῳ*. 1 Thess. iii. 1, *ἐν Ἀθήναις*. Tit. i. 5: *by αὐτοῦ, there*, Acts xviii. 19: *by εἰς ἄδου*, Acts ii. 31. So with acc. and predicate of condition, Acts xxiv. 27, *κατέλιπε τὸν Παῦλον δεδεμένον*. xxv. 14. Sept. and Class.—II. in the sense of *to leave, quit wholly, forsaكه*. 1) of place, Matt. iv. 13, *καταλιπὼν τὴν Ναζαρέθ*. Heb. xi. 27. So by impl. Acts xxi. 3. Sept. and Class. Hence of persons and things, *to leave, forsake*, i. e. so as to have nothing more to do with them. Matt. xix. 5, *κ. τὸν πατέρα καὶ τὴν μητέρα*. Matt. xvi. 4. xxi. 17. Mk. x. 7. Eph. v. 31. 2) of things, Lu. v. 28, *καταλιπὼν ἅπαντα*. Acts vi. 2. 2 Pet. ii. 15. Sept. and Class.—III. *to leave remaining, = to HAVE LEFT, to reserve,*

Rom. xi. 4, *κ. ἐμάντῳ ἐπτακισχ. ἄνδρας*. Pass. Heb. iv. 1. Xen. Ag. v. 1.

**Καταλιθάζω**, f. άσω, prop. *to stone down*, i. e. *to stone to death*, trans. Lu. xx. 6. Sept. Ex. xvii. 4. Num. xiv. 10.

**Καταλλαγή**, ἡς, ἡ, (καταλλάσσω,) prop. and in Class. *exchange*, i. e. of money. In N. T. *reconciliation*, i. e. restoration to the divine favour, Rom. v. 11. 2 Cor. v. 18, 19. Rom. xi. 15, *καταλλαγὴ κόσμου*, i. e. 'the means, occasion of reconciling the world' to God.

**Καταλλάσσω** or **ττω**, f. ξω. In Class. 'to change any thing against any other thing,' viz. by weighing it against, *to exchange FOR*. In N. T. *to change TOWARDS*, i. e. the disposition of one person towards another, *to reconcile to any one*, thus differing from *διαλλάσσω*, which implies *mutual* change. With acc. and dat. 2 Cor. v. 18, 19, *κόσμον καταλλάσσειν ἑαυτῷ*. Pass. aor. 2. *κατηλλάγην, to be or become reconciled to any one*, with dat. Rom. v. 10, bis, *κατηλλάγημεν τῷ Θεῷ* κ. τ. λ. 1 Cor. vii. 11. 2 Cor. v. 20. Xen. An. i. 6, 2. Eurip. Iph. A. 1157. Soph. Aj. 744.

**Κατάλοιπος**, ου, ό, ἡ, (λοιπός,) *left over, remaining*, plur. οἱ κατάλοιποι, *the rest, the residue*, Acts xv. 17. Sept. and Class.

**Κατάλυμα**, ατος, τό, (καταλύω,) prop. *a place where one puts up, lodging-place, inn*, in the East, *a khan*, Lu. ii. 7, *οὐκ ἦν αὐτοῖς τόπος ἐν τῷ καταλύματι*. By synecdo. Lu. xxii. 11, *ποῦ ἐστὶ τὸ κατάλυμα*; i. e. 'a room where we may sup and lodge.' Sept. and later Class.

**Καταλύω**, f. ύσω, lit. *to loosen down*, i. e. 1) prop. *to dissolve*, disunite the parts of any thing; hence spoken of buildings, &c. *to throw down, destroy*, with acc. Matt. xxvi. 61, *καταλῦσαι τὸν ναόν*. xxvii. 40. Acts vi. 14, et al. So Matt. xxiv. 2. 2 Cor. v. 1. Fig. Gal. ii. 18. Sept. and later Class. Metaph. *to destroy, put an end to, render vain*, e. g. τὸν νόμον, Matt. v. 17. ἔργον, Acts v. 38, and Class. 2) *to unloose, to halt for rest, put up for the night*, with allusion to the unloosing of beasts of burden, and unbinding packages. In N. T. gener. *to lodge, take lodging*, intrans. Lu. ix. 12. xix. 7, *εἰσῆλθε καταλῦσαι*. Sept. and Class.

**Καταμανθάνω**, f. μαθήσομαι. In Class. prop. *to learn thoroughly*: in N. T. *to note accurately, observe, consider*, with acc. Matt. yi. 28, *κ. τὰ κρίνα τοῦ ἀγροῦ*. Sept. and Class.

**Καταμαρτυρέω**, f. ήσω, *to witness, or testify against any one*, with gen.

Matt. xxvi. 62. xxvii. 13, al. Sept. and Class.

Καταμένω, f. νῶ, to remain fixedly, abide, dwell, intrans. Acts i. 13. Sept. and Class.

Καταμόνας, adv. (κατά, μόνος,) alone, by oneself, Mk. iv. 10. Lu. ix. 18. Sept. and Class.

Κατανάθεμα, ατος, τὸ, (κατά intens. & ἀν.) a curse against any one. Meton. 'accursed thing,' for concr. one accursed, Rev. xxii. 3, in text. rec. See my note on Matt. xxvi. 74.

Καταναθεματίζω, f. ἴσω, (κατά intens. & ἀν.) to utter curses against, i. e. to curse, Matt. xxvi. 74, in text. rec. Later odd. καταθεματίζω, probably a corruption of the above. See my note.

Καταναλίσκω, f. λῶσω, (κατά intens. & ἀν.) to consume down, i. e. wholly, absol. Heb. xii. 29, πῦρ καταναλίσκον. Sept. and Class.

Καταναρκάω, f. ἤσω, (κατά, ναρκάω, fr. νερκή, torpor; so called from a fish of that name, the torpedo, or electric eel, having the power of affecting any one with torpor by the touch,) prop. to affect with torpor; and also, by a harsh idiom of the common Greek dialect, to lie heavy upon any one, to weigh him down, thus affecting him with torpor; also fig. to be burdensome to any one, in a pecuniary sense, 2 Cor. xi. 8, οὐ κατενάρκησα οὐδενός. So we say, to lie a dead weight upon any one.

Κατανεύω, f. εὐσω, to nod or wink towards any one, i. e. to make signs to any one, with the head, eyes, &c. to beckon, with dat. Lu. v. 7, and Class.

Κατανοίω, f. ἤσω, (κατά intens. νοίω,) to see or discern distinctly, to perceive clearly, trans. 1) prop. Lu. vi. 41. Acts xxvii. 39. Fig. Lu. xx. 23, κ. τὴν πανουργίαν. Sept. and Class. 2) fig. to mind accurately, to observe, to consider, Lu. xii. 24, κ. τοὺς κόρακας. ver. 27, τὰ κρίνα. Acts vii. 31, 32. xi. 6. Heb. iii. 1. Ja. i. 23, 24. Sept. and Class. 3) in the sense to have respect to, to regard, Rom. iv. 19, οὐ κατενόησε τὸ ἑαυτοῦ σῶμα κ. τ. λ. Heb. x. 24. Sept. Is. lvii. 1. Xen. Cyr. iii. 3, 35.

Καταντάω, f. ἤσω, (κατά & ἀντάω,) to come down to or upon, to arrive at a place, Acts xx. 15, κατηντήσαμεν ἀπὸ κρὺ Χίου, we arrived over against Chios. Elsewhere in N. T. always with εἰς and acc. Acts xvi. 1, κατηντήσε εἰς Δέρβην, at Derbe. xviii. 19, 24. xxi. 7, and later Class. Of things, foll. by εἰς, to come or be brought to any one, 1 Cor. xiv. 36, to come upon, happen to, i. e. in the time of any one, 1 Cor. x. 11. Fig. to attain to

any thing, i. e. obtain it, Acts xxvi. 7, εἰς ἣν (ἐπαγγελίαν) — ἐλπίζει καταντήσαι. Eph. iv. 13. Phil. iii. 11. Pol. iv. 34, 2.

Κατάνυξις, εως, ἡ, (κατανύσσω,) prop. a piercing down or through, and fig. vehement pain, grief. So in Class.; but Sept. has the verb κατανύσσω for Heb. 'to be silent, dumb,' and 'to lie in a deep sleep, stupor.' Hence also Sept. κατάνυξις for Heb. deep sleep, stupor, Is. xxix. 10, which Paul quotes in Rom. xi. 8, ἐδόκεν αὐτοῖς ὁ Θεὸς πνεῦμα κατανύξεως.

Κατανύσσω, or ττω, f. ξω, (κατά intens. & ἀν.) to prick through, pierce. Pass. metaph. to be greatly pained, deeply moved. Acts ii. 37, κατενύγησαν τῇ καρδίᾳ. This sense rarely occurs in Class. But it is not unfrequently found in Sept., as Gen. xxxiv. 7, κατενύγησαν οἱ ἄνδρες. Ps. cix. 16, Sept. κατενυγμένοι τῇ καρδίᾳ. Eccles. xiv. 1, οὐ κατενύγη ἐν λύπῃ ἁμαρτίας, et al. Apocr. And so the Latin pungo. By the same metaphor, Plut. de Animi Tranq. p. 476, says that 'the conscience of evil-doers always leaves in the soul μεταμίλειαν νύσσουσας,' which may remind one of a well-known passage in Shakspeare.

Καταξιώω, f. ὠσω, to account as worthy of any thing, Diod. Sic. ii. 60, μεγάλης αὐτὸν ἀποδοχῆς καταξιώσαι. Jos. Ant. xv. 3, 8. Though in the earlier writers it is gener. used absol. in the sense to esteem or honour, as also in the pass.; while in the later ones it is followed by gen. In N. T. it is either foll. by gen., as 2 Th. i. 5, κατ. ὑμᾶς τῆς βασ. τ. Θεοῦ, or by infin. Lu. xx. 35, καταξιθίντες τοῦ αἰῶνος ἑ. τυχεῖν. xxi. 36, κ. ἐκφυγεῖν ταῦτα. Acts v. 41, κ. ἀτμασθήναι. And so Demosth. 1383, 11.

Καταπατίω, f. ἤσω, (πατίω,) to tread or trample down, trans. Matt. v. 13. vii. 6, μήποτε καταπατήσωσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν. Lu. viii. 5. xii. 1. Sept. and Class. Metaph. as a mark of scorn and contempt, Heb. x. 29, τὸν υἱὸν τοῦ Θεοῦ. And so often conculcare in Latin.

Κατάπαυσις, εως, ἡ, prop. a resting, rest. In N. T. from the Heb. a place of rest, fixed abode, dwelling, Acts vii. 49, τίς τόπος τῆς καταπ. μου; and what the place of my rest, abode? i. e. of God, in allusion to a temple. Also of the rest, or fixed and quiet abode, of the Israelites in the promised land after their wanderings, Heb. iii. 11, 18. iv. 3, 5. Hence fig. the rest, quiet abode of those who shall dwell with God in heaven, in allusion to the rest of the sabbath, Heb. iv. 1, 3, 10, 11. Comp. Wisd. iv. 7. 4 Esd. viii. 51.



**Καταπαύω**, f. *σω*, I. TRANS. 1) *prop. to cause to cease, to make desist, to restrain*, Acts xiv. 18, *μόλις κατέπαυσαν τοὺς ὄχλους*. Sept. and Class. 2) *to cause to rest*, Xen. Ven. vii. 2, *to give rest to*, i. e. to bring into the state of rest and happiness of those who dwell with God, Heb. iv. 8.—II. INTRANS. from the Heb. *to cease from, to rest from*, foll. by ἀπό with gen. Heb. iv. 4, *κατέπαυσεν ὁ Θεὸς ἀπὸ π. τ. ἔργων αὐτοῦ*. ver. 10, and Sept.

**Καταπέτασμα**, ατος, τό, (*καταπετάννυμι*), gener. *a covering, veil*, which hangs down. In N. T. *the veil, curtain*, i. e. of the tabernacle and Temple, of which there were two. See Wets. N. T. i. 539. Hence τὸ καταπέτασμα τοῦ ναοῦ may be either the outer or the inner veil, Matt. xxvii. 51. But τὸ δεύτερον κατ. *the second or inner veil*, Heb. ix. 3. Fig. Heb. vi. 19, τὸ ἐσώτερον τοῦ καταπέτασματος, *that within the veil*, i. e. the inner sanctuary, holy of holies in the heavenly temple, comp. ver. 20, and x. 19. So Heb. x. 20, where it is emblematic of the body and death of Jesus Christ.

**Καταπίνω**, f. *πίομαι*, *prop. as said of liquids, to swallow down hastily, to gulp down*, and sometimes used of things as well as persons, *to absorb*; of liquids, Rev. xii. 16, ἡ γῆ κατ. τὸν ποταμόν: but more freq. of solids, which are, as we say, *bolled down*, (so *diglutio* in Latin.) Matt. xxiii. 24, τὴν κάμῃλον καταπίνοντες. And so Galen, *καταπίνειν τὰ σίτα*, and Diod. Sic. ii. 58, *τροφὴ καταπινομένη*. In this sense *obscure* is used in Latin, as Hor. Sermon. ii. 8, 24, 'totas simul obsorbere placentas.' But the word is also used not only of bolting food, but of *devouring persons* alive, as Hes. Theog. 457, τοὺς μὲν κατέπινε. Eurip. Cycl. 218, μή με καταπίης. So 1 Pet. v. 8, ζητῶν τίνα καταπίῃ. Also fig. of the sea, which *swallows up* those who are drowned therein, Heb. xi. 29, *κατεπόθησαν*. So Athen. τὸν τε ναύκληρον λαβοῦσα καταπέπωκ' αὐτῷ σκάφει. Again, by another metaphor, 2 Cor. ii. 7, a person destroyed by grief is designated as *λύπη καταποθεῖς, consumed*. Moreover, at 2 Cor. v. 4, a thing *annihilated* by another is said to be *absorbed*, ἵνα καταποθῇ τὸ θνητὸν ὑπὸ τῆς ζωῆς, perhaps with allusion to a river being swallowed up by being absorbed or lost in the sea, or in marshes or sands. See Diod. Sic. i. 32. Again, as a wild animal worsted by his antagonist is usually *devoured* by him in triumph, (so Jer. li. 34, κατέπιε με ὁ δράκων,) so, with allusion thereto, St. Paul, 1 Cor. xv. 54, expresses the Christian's triumph over the enemy, *Death*, by saying, *κατεπόθη*

ὁ θάνατος εἰς νίκος, i. e. 'is overcome triumphantly.'

**Καταπίπτω**, f. *πίσθουμαι*, *to fall down*, e. gr. *prostrate*, εἰς τὴν γῆν, Acts xxvi. 14. νεκρόν, xxviii. 6. Sept. and Xen. Cyr. i. 5, 7, ἐπὶ τῆς γῆς κ.

**Καταπλέω**, f. *εύσω*, *prop. to sail down*, i. e. to land-ward, in opp. to sea-ward (ἀνά). Also, *to make the land*, in opp. to keeping to sea, Hom. Od. ix. 142, εὐθα καταπλέομεν. Thuc. vi. 42, ὅπως ἐπιστάμενοι καταπλέωσι, and i. 5, and espec. *to make some port*, Dem. 886, ὅθεν ἐξέπλευσε τὸ πλοῖον, ἐνταῦθα καταπλεῖν αὐτό. Xen. Hist. v. 1, 20. But it is more freq. followed by εἰς and acc. of place, in the sense *to come by ship to, to arrive at*. So Lu. viii. 26, κατέπλευσαν εἰς τὴν χώραν τῶν Γαδ. lit. 'made land at.'

**Καταπονέω**, f. *ήσω*, lit. *to work down*, i. e. to wear down by labour or sickness, (Dion. Hal. 1669, 3, ὑπὸ κόπον καταπονῆθεις,) also *to wear down* by trouble, affliction, Pol. xxix. 11, 11. Æl. V. H. iii. 27, ὑπὸ πενίας καταπονούμενος. 2 Macc. viii. 2. And so Acts vii. 24, ἐποίησεν ἐκδίκησιν τῷ καταπονέμενῳ, 'the aggrieved or injured party,' or the person *raue confecto*; 2 Pet. ii. 7, καταπονούμενον ὑπὸ τῆς—ἀναστροφῆς, 'wearied or worn out,' *enecatum, annoyed*. So Theophr. Char. viii. 5, καταπονούντες ταῖς ψευδολογίαις. The sacred writer may have had in mind Isa. xliii. 24, 'Thou hast made me to serve with thy sins, thou hast wearied me (lit. worn me out) with thine iniquities.' The sense *to be wearied* is indeed not frequent; but it is found in Plut. Alex. 40, where warning his soldiers against luxury and idleness, Alexander bids them remember ὅτι τῶν καταπονηθέντων οἱ καταπονήσαντες ἥδιον καθ' εὐδουσιν. Here, however, notwithstanding what the Editors say, the sentiment expressed by the words as they now stand, is so harsh and little suitable to the scope of the context, (which is to enjoin labour in preference to idleness,) that the passage is, I doubt not, corrupt; though easy to be emended, by reading ὅτι τῶν ἀποπονησάντων οἱ καταπονηθέντες ἦ. κ. 'those weary with labour sleep more sweetly than those that have shrunk from labour.'

**Καταποντίζω**, f. *ίσω*, (*ποντίζω*, fr. *πόντος*, sea,) *to plunge, immerge into the sea, to sink* therein, trans. Class. often. Pass. *to be sunk*, Matt. xviii. 6, συμφέρει—ἵνα καταποντισθῇ ἐν τῷ πελ. So Plut. Timol. 13, γυνὴ καταποντισθεῖσα εἰς τὸ πέλαγος, with allusion to drowning in the sea; a frequent mode of capital

punishment among the Gentiles and Romans, and also the Egyptians, Syrians, and other Orientals. In Matt. xiv. 30, ἀρξάμενος καταποντίζεσθαι, it simply signifies, *to be sunk, to sink, or rather to be drowned*, as in Diod. Sic. xviii. 20, ὑπὸ τῆς θαλάσσης κατεποντίσθησαν.

Κατάρα, ας, ἡ, (κατὰ, ἀρά,) lit. *imprecation against*, i. e. 1) prop. and gener. *imprecation, cursing*, Ja. iii. 10, ἐκ τ. α. στόματος ἐξέρχεται εὐλογία καὶ κατάρα. Sept. and later Class. 2) from the Heb. *curse*, i. e. a devoting or dooming to utter destruction; hence by meton. *condemnation, punishment*, Gal. iii. 10, ὑπὸ κατάραν εἰσι, *are subject to curse*, equiv. to ἐπικατάραιτοί εἰσι. ver. 13 bis, ἐκ τῆς κατάρας τοῦ νόμου, γενόμενος ὑπὲρ ἡμῶν κατάρα, i. e. 'from the curse, doom, which the law threatens, being himself made a curse for us,' i. e. meton. *accursed* (see more in Bp. Pearson cited in my note). So 2 Pet. ii. 14, κατάρας τέκνα, i. e. 'on whom the curse abides,' or 'persons devoted to destruction.' Also said of the earth, Heb. vi. 8, γῆ ... κατάρας ἰγγύς, *near to a curse*, 'almost accursed,' i. e. doomed to sterility. So Sept. Gen. iii. 17, ἐπικατάραιτος.

Καταράσμαι, f. ἀσομαι, depon. mid. (κατὰ, ἀράσμαι,) prop. *to wish or pray against* any one, i. e. *to wish evil to, to accuse*, with acc. Matt. v. 44, τοὺς κατ. ὑμᾶς. Rom. xii. 14. Ja. iii. 9. Sept. and Class., namely, as opp. to εὐλογεῖν. So Xen. An. v. 6, 3, πολλοὶ ἐσεσθε οἱ ἐπαινοῦντες, πολλοὶ ἐσεσθε οἱ καταρώμενοι: but mostly foll. by dat. From the Heb. *to curse*, i. e. 'to devote to destruction;' so of a fig-tree, Mk. xi. 21. Pass. part. *κατηραμένος, accursed*, Matt. xxv. 41. Sept. and Apocr.

Καταργέω, f. ἴσω, prop. and gener. *to render, ἀργός*, (i. e. ἀργός,) *inactive, idle, useless*. I. DIRECTLY, 1) prop. as said of land, *to spoil, make unproductive*, Lu. xiii. 7, ἵνατί καὶ τὴν γῆν καταργεῖ; Ezra iv. 21. And so ἀργός often in Class. of unproductive land. 2) fig. *to make vain, render ineffective or fruitless*, e. gr. τὴν πίστιν τοῦ Θεοῦ, Rom. iii. 3, νόμον, iii. 31. Eph. ii. 15. ἐπαγγελίαν, Rom. iv. 14. Gal. iii. 17. Hence, by impl. *to abase*, 1 Cor. i. 28.—II. BY IMPLICATION, *to cause to cease, do away, put an end to*, 1 Cor. vi. 13. xiii. 11, τὰ τοῦ νηπίου *to abolish, destroy*, Rom. vi. 6, ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας, lit. 'might be deprived of its efficacy,' and no longer cause sin. 1 Cor. xv. 24, ὅταν καταργήσῃ πᾶσαν ἀρχήν. So Hos. i. 4, 2 K. xxiii. 5. Also 2 Thess. ii. 8. 2 Tim. i. 10, κ. τὸν θάνατον, 'deprived death of its power,' Heb. ii. 14. Pass. *to be done*

*away, to cease*, 1 Cor. ii. 6. xiii. 8, προφητεῖαι καταργηθήσονται. 2 Cor. iii. 7, 11, 13, 14. Gal. v. 11. So also καταργεῖσθαι ἀπὸ τινος, *to cease from*, i. e. *to cease being in connection with any person or thing*. So κ. ἀπὸ τοῦ νόμου, *to be freed from the law*, Rom. vii. 2, 6, equiv. to ἐλευθέρω ἐστίν ἀπὸ τοῦ νόμου at ver. 3. Or rather there is an hypallage for κατήργηται ὁ νόμος τοῦ ἀνδρός, 'the law or right over her by her husband, is annulled,' has ceased, Gal. v. 4, κατηργήθητε ἀπὸ τοῦ Χριστοῦ, 'ye have separated yourselves from Christ,' have apostatized from him, ceased to be Christians. A Hebraism, formed on the use of קץ לְפָנַי, which often means 'to cease from having connection with, or dependence on,' &c. Job xix. 14, 'my kinsfolk have ceased from me,' i. e. ceased from connection with me; Is. ii. 22, 'cease ye from man,' i. e. have nothing to do with him.

Καταριθμέω, f. ἴσω, prop. *to count down to, to reckon under or among*, Plut. Sol. ἔβδωμον ἐν τοῖς σοφοῖς καταριθμοῦσι. And so Plato, Polit. p. 266. A. Dion. Hal. p. 402, κ. τινα ἐν τοῖς πρώτοις. In N. T. only in pass. Acts i. 17, *κατηριθμημένος ἦν σὺν ἡμῖν*. 2 Chr. xxxi. 19, παντὶ καταριθμουμένῳ ἐν τ. Λευίταις. Diod. Sic. iv. 85, ἐν τοῖς κατ' οὐρανὸν ἀστροῖς καταριθμηθεῖς. The Class. constr. is μετὰ and gen., as Eurip. Tr. 865. Plut. Solon, p. 84. Jambl. V. P. vi. 30.

Καταρτίζω, f. ἴσω, (κατὰ intens. & ἀρτίζω, ἀρτίος,) *to make quite ready, to put in full order, to make complete*, trans. I. PROP. and 1) espec. of what is broken, injured, etc. *to refit, to repair*, e. gr. τὰ δίκτυα, Matt. iv. 21. Mk. i. 19. Sept. & Class. Fig. of a person in error, *to restore, to set right* his judgment. Gal. vi. 1. Plut. Marcell. 10. 2) by impl. *to make perfect, deficient in no part*. Of persons, Lu. vi. 40. 2 Cor. xiii. 11, *καταρτίζεσθε*, 'be ye perfect.' 1 Pet. v. 10. with ἐν τινι, 'in any thing,' Heb. xiii. 21, *καταρτίσαι ὑμᾶς ἐν π. ἔργῳ ἀγαθῷ*. 1 Cor. i. 10. Pol. v. 2, 11. Of things, e. gr. τὰ ὑστερήματα, *to fill out, supply*, 1 Th. iii. 10.—II. GENDER. *to prepare, set in order, constitute*. In N. T. only in pass. and mid. Rom. ix. 22, σκεύη ὀργῆς *κατηρτισμένα εἰς ἀπώλειαν*. Matt. xxi. 16, κ. αἶνον. Heb. x. 5, σῶμα δὲ *κατηρτίσω μοι*, 'a body hast thou prepared for me,' i. e. as a sacrifice to thee. Heb. xi. 3, *κατηρτίσθαι τοὺς αἰῶνας ῥήματι Θεοῦ*, 'were created and set in order.' Comp. Ps. lxxiv. 16. lxxxix. 37. Sept. Diod. Sic. xi. 75. Pol. i. 21, 4.

Κατάρτισις, εως, ἡ, (καταρτίζω,) *restoration to a right state, perfection*, i. e. the being made or becoming perfect, 2 Cor.

xiii. 9, τὴν κ. ὑμῶν, i. e. 'your being restored to a perfect state' in faith and morals. Plut. iv. 16.

Καταρτισμός, οὐ, ὁ, (καταρτίζω,) a perfecting, i. e. the act of making perfect, or whole, Eph. iv. 12, πρὸς τὸν κ. τῶν ἀγίων.

Κατασεῖω, f. εἰσω, prop. to shake down, and, by use, to shake the hand down to any one: a mode of enjoining silence and attention, Acts xix. 33, κ. τὴν χεῖρα. xxi. 40, κ. τῇ χειρὶ τῷ λαῷ. xii. 17. Philo, 1018. Jos. Ant. viii. 11, 2. Heliod. iv. 16.

Κατασκάπτω, f. ψω, prop. to dig down under a building, &c. to undermine, and hence to overthrow, to destroy, to raze, as buildings or cities, &c. Rom. xi. 3, τὰ θυσιάστηρά σου κατίσκαψαν. Part. pass. Acts xv. 16, τὰ κατεσκαμμένα, ruins. Jos. and Class.

Κατασκευάζω, f. άσω, to prepare fully, to put in readiness, trans. as a way before an oriental monarch, Matt. xi. 10. Lu. vii. 27. i. 17, λαὸν κατασκευασμένον, a people fully prepared, i. e. to receive the Messiah: and so in Class. Said of buildings, to build, construct, e. g. οἶκον, Heb. iii. 3, 4. σκηνήν, ix. 2. κιβωτόν, xi. 7. 1 Pet. iii. 20. Jos. and Class. Of God, to create, scil. τὰ πάντα, Heb. iii. 4. Sept. Is. xi. 28. xliii. 7.

Κατασκηνόω, f. ώσω, prop. to pitch a tent, Class. In N. T. gener. to sojourn, dwell; said of birds, to lodge or harbour, ἐν τοῖς κλάδοις, Matt. xiii. 32. ὑπὸ τὴν σκίαν, Mk. iv. 32, & Sept. Fig. to rest, remain, Acts ii. 26, ἡ σὰρξ μου κατασκηνώσει ἐπ' ἐλπίδι.

Κατασκηνώσις, εως, ἡ, (κατασκηνόω,) in Class. & Sept. the act of pitching a tent, or a tent pitched; in N. T. a dwelling-place, abode; and, spoken of birds, a haunt, Matt. viii. 20. Lu. ix. 58. Sept. & Apocr.

Κατασκιάζω, f. άσω, (σκιάζω,) to shadow down upon, overshadow, Heb. ix. 5, and Class.

Κατασκοπέω, f. ήσω, in Class. to view accurately, carefully inspect; in N. T. with sinister intent, to spy out, explore, trans. Gal. ii. 4, κατασκοπῆσαι τὴν ἐλευθερίαν ἡμῶν. Sept. 2 Sam. x. 3. 1 Chr. xix. 3.

Κατάσκοπος, ου, ὁ, (κατασκοπέω,) a spy, Heb. xi. 31. Sept. and Class.

Κατασοφίζομαι, f. ίσομαι, depon. mid. prop. to be wise or crafty against any one, i. e. to deal subtly with, overreach with deceit, foll. by acc. Acts vii. 19, κατασοφισάμενος τὸ γένος ἡμῶν. Sept. Jos. and Class.

Καταστέλλω, f. ελῶ, 1) prop. to put

down, as said of the fasces, Dion. Hal. Ant. viii. 44; or to let down, lower, by a sense found in καταστολή. 2) fig. to put down or repress, as said of a tumult, Jos. Ant. i. 1, 2. iv. 4, 4. xiv. 9, 1. xx. 8, 7. And so Acts xix. 35, κ. τὸν ὄχλον. Also used pass. of persons, to put down, or repress them when making a tumult, Plut. viii. 162, 11. Diod. Sic. Vit. x. 97, τοὺς ἀναισχυντοῦντας κ. Ælian H. An. iv. 29. 3 Macc. vi. 1, for κατασιγάω. In Acts xix. 36, κατασταλμένους has the sense quiet, orderly, as Diod. Sic. Vit. i. 227, κατασταλμένοι τοῖς ἥθεσι so καταστολή signifies quietness, composure, in Plut. and Epict.

Κατάστημα, ατος, τό, (καθίστημι,) prop. a constitution or fixed state, whether of body (habit of body) or mind; also of visage, mien, look, Plut. Marc. 23, οὐ τοῦ συνήθους μεταβαλὼν καταστήματα, 'not altering from his accustomed mien' Athen. p. 38, 219. Jos. Ant. xv. 75, ἐντραμαίω τῷ καταστήματι. In N. T. the word only occurs at Tit. ii. 5, ἐν καταστήματι ἱεροπρεπεί, where the sense dress, and even mien, is too limited. It may be supposed to denote, in a more general sense, carriage or deportment, as in Porphy. de Abstin. iv. 6, (speaking of the Egyptian priests,) τὸ σεμνὸν καὶ ἐκ τοῦ καταστήματος ἱωράτο. Simplic. in Epict. p. 278, ὥστε τὸ κ. μὴ σεμνὸν μὲν οὕτως ὡς βαρὺ φαίνεσθαι, &c. Ignat. Epist. ad Trall. p. 3, where he says of a bishop, οὐ αὐτὸ τὸ κ. μεγάλη μαθητεία.

Καταστολή, ἡς, ἡ, (καταστέλλω,) prop. a lowering, as said of sails, or a letting down of a garment, so as to cover the whole person; implying the adjustment of it around the person. In N. T. 1 Tim. ii. 9, ἐν καταστολῇ κοσμίῳ, it is used simply for dress, as in Jos. B. ii. 8, 4, καταστολή καὶ σχῆμα σώματος. At Is. lxi. 3, καταστολήν δόξης, it means garment, as our raiment for garment. In the Class. καταστολήν of itself meant modesty, as said of dress. So Plut. Per. 5, commends Pericles for his πρόσωπον σύστασιν, πραότητα πορείας, καταστολήν περιβολῆς. And Hippocrates admonishes the physician μεμνησθαι καθέδρης, καὶ καταστολῆς περιβολῆς, ἀνεκρυώσεως, βραχυλογίας. For so the passage should be pointed, and not, as it is generally edited, καθέδρης καὶ καταστολῆς, περιστολῆς.

Καταστρέφω, f. ψω, prop. to turn down, or under; also, to turn upside down, Matt. xxi. 12, τραπέζας κ. Mk. xi. 15. In Sept. and Class. to overturn, as said of buildings, or fig. of thrones.

Καταστρηνιάω, f. άσω, (κατὰ & στ. fr. στρήνως, self-willedness, lust, which

occurs in 2 K. xix. 28. Rev. xviii. 3,) to grow wanton against any person or thing, as a law, &c. 1 Tim. v. 11, ὅταν καταστρανώσῃ τοῦ Χριστοῦ, 'lead a life of luxury or disobedience to Christ' and his law.

Καταστροφή, ἥς, ἡ, (καταστρέφω,) I. prop. & gener. 'the act of overturning,' what is set up; and fig. *destruction*, as said of cities, 2 Pet. ii. 6, πόλεις—καταστροφῇ κατέκρινεν. Sept. & Class.—II. spec. *destruction*, 1) prop. as said of men carried off by sudden death, Job xxi. 17. 2 Chron. xxii. 7, al. in Sept. Jos. Ant. xv. 8, 4. 2) metaph. *serious damage* or injury, as opp. to τὸ χρήσιμον, 2 Tim. ii. 14, ἐπὶ καταστροφῇ τ. ἀκούοντων, at least according to the interpretation of the best Expositors. But there is, I apprehend, no such opposition intended to χρήσιμον, and the sense thus assigned is too vague and general. The true meaning of the expression rather appears to be *subversion of faith*, by a tacit opposition to οἰκοδομή, such as is alluded to at ver. 18, ἀνατρέπουσιν τὴν τινῶν πίστιν. The opposite is denoted, 2 Cor. x. 8. xiii. 10, εἰς οἰκοδομήν, καὶ οὐκ εἰς καθαίρεισιν ὑμῶν. And so in Rom. xv. 2, πρὸς οἰκοδομήν.

Καταστρώννυμι, f. στρώσω, prop. to spread down or over the surface of any thing, to strew over; (so Galen ap. Steph. Thes. ῥόδοις καταστρωννύναι τὸ ἔδαφος. Diod. Sic. vol. i. 129,) and then, as in the Latin *sterno, prosterno*, as said of persons, to prostrate, and by impl. to kill, Herodot. ix. 69, κατεστόρεσαν αὐτῶν ἑξακοσίους, and 76. Eurip. Herc. Fur. 1000. And so Numb. xiv. 16, κατέστρωσεν αὐτοὺς ἐν τῇ ἐρήμῳ, perhaps with allusion to mowing. So Hor. Od. iv. 14. 31, 'primosque et extremos metendo stravit humum;' from which two passages it is plain that there is an *hypallage* for to strew the ground with dead persons. So Diod. Sic. xv. 80, πάντα τὸν τόπον νεκρῶν κατέστρωσε: but more freq. in plur. e. gr. Diod. Sic. xix. 108, πᾶς ὁ τόπος νεκρῶν κατεστρώθη. So in 1 Cor. x. 5, κατεστρώθησαν ἐν τῇ ἐρήμῳ, the sense is not simply *perished*, as the recent Commentators explain, but 'were stretched out dead,' the desert was overspread with their corpses; meant to represent death graphically, in its most appalling form. So Æl. H. A. vii. 2, λοιμός αὐτοὺς συλλαβὼν, κατέστρωσε.

Κατασύρω, f. ρῶ, prop. to drag down, as a heavy stone or log of wood, also to drag, pull heavily along, as said of a ship in launching, or a net in fishing, but gener. as used of persons forced to any place, to haul along or away, Philo, p. 990, 1010. Lu.

xii. 58, μήποτε κατασύρῃ σε πρὸς τ. κρίτην. And so Latin *detrahere in judicium*.

Κατασφάζω, f. ξω, (κατὰ intens. σφάζω,) to kill outright, to butcher, Diod. Sic. xii. 76, πάντας ἡβηδὸν κ. and often in Class. So Lu. xix. 27, κατασφάζετε ἔμπροσθέν μου.

Κατασφραγίζω, f. ἴσω, prop. to seal down, as the orifice of any vessel, or to seal up, as said of closing up any thing by a seal; espec. said of a book or roll, Rev. v. 1, κ. βιβλίον. So Lucian, Pseud. 49, εἴ ποτε θεάσαιοτο τὸ β. κατεσφραγισμένον.

Κατάσχεσις, εως, ἡ, (κατέχω,) in Class. the act of taking possession of any thing, or the holding it when possessed; but in N. T. the thing so possessed, as house or land, Acts vii. 5, δοῦναι αὐτὴν εἰς κατάσχεσιν, (so Gen. xvii. 8. xlvii. 11. xlviii. 4, and freq. in Sept. and Jos.) and Acts vii. 45, ἐν τῇ κατάσχεσει, for εἰς τὴν κ.

Κατατίθημι, f. θήσω, to put or lay down, to deposit in any place, trans. 1) prop. e. gr. in a tomb, Mark xv. 46, κατέθηκεν αὐτὸν ἐν μνημείῳ, and Class. 2) mid. to deposit for oneself, i. e. to lay up for future use, gener. Xen. Cyr. vii. 5, 34. An. vii. 6, 34. In N. T. fig. Acts xxiv. 27, θέλων χάριτας καταθέσθαι τοῖς Ἰουδ. ὁ Φηλιξ, 'wishing to lay up favour with,' i. e. to win the favour of, the Jews, xxv. 9, and often in Class.

Κατατομή, ἥς, ἡ, (κατατέμνω,) *con-cision*, i. e. a cutting off, mutilation. So Phil. iii. 2, βλέπετε τὴν κ. it is said contemptuously, for the Jewish *circumcision*, in contrast with the true *spiritual* circumcision; or rather it signifies, abstr. for concr. 'those who maintained the necessity of circumcision.'

Κατατοξεύω, f. εὔσω, (τοξεύω,) to shoot down, Pass. with dat. βολίδι, Heb. xii. 20, and Class.

Κατατρέχω, (aor. 2. κατέδραμον,) to run down, Acts xxi. 32, κατέδραμεν ἐπ' αὐτοὺς, 'he ran down to them.' Sept. and Class.

Καταφάγω, see Κατσίω.

Καταφέρω, (f. κατοίσω, aor. 1. pass. κατηνέχην,) 1) to bear or carry any thing or pers. down with violence, to throw down. So Class. In N. T. pass. καταφέρεσθαι, to be borne or thrown down, to fall. Acts xx. 9, κατενεχθεὶς ἀπὸ τοῦ ὕπνου ἔπεσε, i. e. 'he sunk down, from sleep,' lost his balance and fell. And so in Class. Fig. to be borne down, oppressed, with sleep, ὕπνω, Acts xx. 9. Also in Class. with ἐφ' ὕπνῳ or εἰς ὕπνον. 2) καταφέρει ψῆφον, with κατὰ intens. to give a vote, to vote, equiv. to φέρω ψῆφον, but stronger, implying alacrity, zeal, Acts

xxvi. 10, *κατήνευκα ψῆφον*, *I gave*, lit. *cast down*, *my vote*, assented. So *φέρω ψῆφον*, Dem. p. 271. Plut. Coriol. p. 220.

*Καταφεύγω*, f. *ξομαι*, *to flee down* to any place, &c. i. e. *to flee for refuge*, e. gr. *εἰς τὰς πόλεις*, Acts xiv. 6. Fig. with inf. Heb. vi. 18. Sept. and Class.

*Καταφθεῖρω*, f. *ερῶ*, prop. *to quite spoil*, *mar*, *corrupt*, make useless, as said of things; and also by impl. of persons, *to destroy*. In N. T. the word signifies, 1) prop. in pass. *to be destroyed*, as said of persons, *to perish*, 2 Pet. ii. 12, *ἐν τῇ φθορᾷ αὐτῶν καταφθαρήσονται*, 'shall utterly perish.' So Sept. and Diod. Sic. i. 78. 2) fig. *to corrupt*, *deprave*, e. gr. *τὸν νοῦν*. Pass. 2 Tim. iii. 8, *κατεφθαρμένοι*. So Gen. vi. 12, *εἶδε Κύριος τὴν γῆν, καὶ ἦν κατεφθαρμένη, ὅτι κατέφθειρε πάντα σάρξ τὴν ὁδὸν αὐτοῦ*.

*Καταφιλέω*, f. *ήσω*, *to kiss warmly*, *deoscular*, Xen. Mem. ii. 6, 33, *τοὺς μὲν καλοὺς φιλήσονται, τοὺς δ' ἀγαθοὺς καταφιλήσονται*. And so gener. in Class. as also in N. T. Matt. xxvi. 49. Mk. xiv. 45. Lu. vii. 38. xv. 20. Acts xx. 37. Though in the first two passages, Schl. Wahl, and Bretsch. regard the *κατὰ* as pleonastic, urging that the LXX. render the Hebr. *רַחַם* indifferently by *φιλέω* and *καταφιλ.* But that is no good argument; for *καταφ.* is in the Sept. always used in the full sense. And so in the Class.; for as to the passage of Ælian V. H. xiii. 34, *κατεφίλει κλαίων*, it is of the same character as Lu. vii. 38, where the *κατὰ* is allowed to be significant. In Xen. Cyr. vi. 4, 10, the *κατὰ* is not pleonastic. And as to the passages of the N. T. where those Critics contend that it is so, namely, Matt. xxvi. 49, and Mk. xiv. 45, if the kiss were really a mere kiss of salutation, we might regard the *κατὰ* as redundant, espec. since *φιλέω*, to denote the kiss of salutation, is used at Gen. xxvii. 26. Exod. xviii. 7; but it is probably not such. It would seem that the sacred writers used the *κατὰ* after the simple *φιλέω*, to intimate the baseness of Judas; who was not content with the bare kiss of salutation and respect, but, to conceal his treachery, kissed his master more cordially than usual.

*Καταφρονέω*, f. *ήσω*, lit. *to think against any one*, and by impl. *to despise*, with gen. Matt. xviii. 10, *μὴ κατ. ἐνὸς τῶν μικρῶν τούτων*. 1 Cor. xi. 22. 1 Tim. iv. 12. 2 Pet. ii. 10, and Class. In the sense *to neglect*, *not care for*, Matt. vi. 24. Lu. xvi. 13, *τοῦ ἐτίρου κ.* as opposed to *ἀντίχεσθαι*. Appian. ii. 493, κ. *αὐτοῦ*. Also *to disregard*, Rom. ii. 4. 1 Tim. iv. 12. vi. 2, *μὴ καταφρονεῖτω*. Heb. xii. 2, *αἰσχύνῃς καταφρο*

*νήσας*. And so in Class. as Plato Apol. S. § 16, κ. *κινδύνου*.

*Καταφρονήτης*, οὐ, ὁ, (*καταφρονέω*,) *a despiser, contemner*, Acts xiii. 41, and Class.

*Καταχέω*, f. *εύσω*, *to pour down upon*, *to pour upon*, e. gr. *ἐπὶ τὴν κεφ.* Matt. xxvi. 7. *κατὰ τῆς κεφ.* Mk. xiv. 3. Sept. and Class.

*Καταχθόνιος*, *ίου*, ὁ, ἡ, adj. (*κατὰ, χθών*,) *under-ground*, Phil. ii. 10, put for *αἶδης* and its inhabitants, the souls of the departed, as sometimes in Class.

*Καταχράσμαι*, f. *ήσομαι*, depon. mid. *to use over-much*, and thereby *misuse*, foll. by dat. 1 Cor. vii. 31, *οἱ χρώμενοι τῷ κόσμῳ τούτῳ, ὡς μὴ καταχρώμενοι*. ix. 18, and Class.

*Καταψύχω*, f. *ξω*, *to cool down* from being hot, i. e. *to refresh* by cooling, with acc. *τὴν γλώσσαν*, Lu. xvi. 24. Sept. and Class.

*Κατείδωλος*, οὐ, ὁ, ἡ, adj. (*κατὰ intens. εἰδωλον*,) *full of idols*, given to idolatry, Acts xvii. 16, *κατείδωλον οὖσαν τὴν πόλιν*. Comp. *κατάδενδρος*, *κατάφυτος*, &c. in Class.

*Κατέναντι*, adv. (*κατὰ, ἐναντί*,) prop. *down over against*, i. e. *at the point over against, quite opposite to*; foll. by gen. Mk. xi. 2, *κώμην τὴν κατέναντι ὕμῶν*. xii. 41. xiii. 3. Also, with art. as adj. *opposite*, Lu. xix. 30, *εἰς τὴν κατέναντι κώμην*, and Sept.; also *before*, in the sight of, Rom. iv. 17, *κατέναντι οὐ ἐπίστευσε Θεοῦ*.

*Κατενώπιον*, adv. (*κατὰ, ἐνώπιον*,) prop. *down in the presence of*, in the very presence of, and hence gener. *before*, in the sight of, foll. by gen. 2 Cor. ii. 17, *κατενώπιον τοῦ Θεοῦ*. xii. 19. Eph. i. 4. Col. i. 22. Jude 24, *κατ. τῆς δόξης αὐτοῦ*, *before*, 'in the presence of,' and Sept.

*Κατεξουσιάζω*, f. *άσω*, (*κατὰ and ἐξουσιάζω*,) *to exercise authority against*, i. e. *over*, with gen. Matt. xx. 25. Mk. x. 42.

*Κατεργάζομαι*, f. *άσομαι*, depon. mid. (aor. 1. pass. *κατεργάσθην* with pass. signif.) lit. *to work down*, and that in various views, according to the different applications of the term; prop. as said of *breaking up* food with the teeth, and digesting it, Diod. Sic. and Theophr., or *to work up* a block of stone into a statue, Diod. Sic. vol. i. p. 291. Also fig. and gener. *to work out*, i. e. *bring about*, *accomplish* any thing, Class. often; and, as applied to persons, *to work down*, i. e. *to subdue*, or *to bring down*, *destroy*. In short, the use of the word is much the same as that of *conficio* in Latin. In

N. T. it signifies, I. *to work out, effect, produce, of THINGS, i. e. to be the cause or author of*, Rom. iv. 15, ὁ νόμος ὁργὴν κατεργάζεται. v. 3. vii. 8, 13. xv. 18. 2 Cor. iv. 17. vii. 10, sq. ix. 11. Ph. ii. 12. Ja. i. 3, 20, and Class. Nearly allied to this is the sense *to work out, i. e. to practise*, as said of moral habits, Rom. i. 27, τὴν ἀσχημοσύνην κ. ii. 9, κ. τὸ κακόν. vii. 15, 17, 18, 20. 1 Cor. v. 3, τοῦτο κ. *to perpetrate*, as Rom. i. 27. 1 Pet. iv. 3. Xen. Hier. i. 32. Plut. vi. 130, 7, πλούτῳ ἀρετὰν κατεργασάσθω. Also of miracles, *to work*, 2 Cor. xii. 12.—II. *to work down, i. e. as said of PERSONS, to vanquish*, as often in Class. And so Eph. vi. 13, πάντα κατεργασάμενοι, i. e. 'having subdued not only all your spiritual enemies, the world, the flesh, and the devil, but all things,' i. e. persons, hostile to you. So Dionys. Hal. t. i. p. 99, Huds. πάντα πολέμια κατεργασάμενοι. At 2 Cor. v. 5, ὁ δὲ κατεργασάμενος ἡμᾶς εἰς αὐτὸ τοῦτο, Θεός, the sense, though disputed, is such as arises from the primary one *to work out or up*, as said of a statuary, who works up his ὕλη into a statue of the required form. So Plut. Pericl. κατεργασάμενοι τὴν ὕλην τέχναι, i. e. 'working up the materials into things which are made.' The expression may therefore be rendered, 'wrought us unto this [state of immortality],' or, as the idiom of our language rather requires, *moulded us*. So Milton, Paradise Lost, x. 744, 'Did I request thee, Maker, from my clay to mould me man,' i. e. to mould me into man. Thus the Apostle, as Cameron observes, expresses the force of Divine grace, whereby we are brought from a life the very reverse of heavenly, and are rendered fit for immortality. Wherefore we are called God's *building*, 1 Cor. iii. 9; his *creation*, 2 Cor. v. 17; his *workmanship*, Eph. ii. 10. After all, there may be an *hyperbole*, as Rom. vii. 24, τίς με ῥύσεται ἐκ τοῦ σώματος τοῦ θανάτου τούτου; for τοῦ σώματος τούτου τοῦ θαν. The Apostle may possibly have had in mind the words of Ps. lxxviii. 28, Sept. Compl. δυνάμωσον, ὁ Θεός, τοῦτο, ὃ κατεργάσω ἐν (I conj. ἐφ', 'for') ἡμῖν.

Κατέρχομαι, aor. 2. κατήλθον, (κατὰ, ἔρχομαι,) *to go or come down, to descend*, as said, e. gr. of persons going from a higher to a lower region, the sea-coast, &c. foll. by εἰς with acc. of place, Acts viii. 5; by ἀπὸ with gen. of place, xv. 1; by εἰς and ἀπὸ, xi. 27; by πρὸς with acc. of pers. ix. 32; of persons coming from the high sea down to land, with εἰς, xviii. 22. Fig. of divine gifts coming from heaven, Ja. iii. 15, σοφία ἀνωθεν κατερχομένη.

Κατεσθίω, aor. 2. κατέφαγον, *to swallow down, eat up entirely, devour, to devour*, Hom. II. ii. 14, et al. I. PROP. and 1) of animals, Matt. xiii. 4, κατέφαγεν αὐτά. Mk. iv. 4. Lu. viii. 5. Rev. xii. 4. Sept. and Class. 2) of men, Xen. Diod. &c. Rev. x. 10, βιβλαρίδιον καταφαγεῖν, an image to denote perfect knowledge of its contents. Comp. Ez. iii. 1, 3. In Lu. xv. 30, κ. τὸν βίον fig. signifies *to squander one's substance*, as in Hom. and other Classical writers. And so in Latin *devorare patrimonium*.—II. FIG. and 1) of *persons, to, as we say, eat any one up*, consume his substance, by plunder, extortion, or living upon him, &c. So 2 Cor. xi. 20, εἴ τις κατεσθίει, scil. ὑμᾶς. Comp. Ps. xiv. 4, 'eating up (κατεσθιόντες) my people as it were bread.' Matt. xxiii. 14, Mk. xii. 40. Lu. xx. 47, κ. τὰς οἰκίας τῶν χηρῶν. Comp. Od. ii. 237, κατέδουσι βιαίως Οἶκον Ὀδυσσῆος. Somewhat different is the sense at Gal. v. 15, ἀλλήλους κατεσθίετε, 'ye destroy one another;' with which passage Expositors compare Xen. An. iv. 8, 14, τοῦτους ὥμους δεῖ καταφαγεῖν, formed on Hom. II. iv. 34. And so it is said, Prov. i. 12, 'let us swallow them up alive.' But most to the present purpose is a passage of Plut. adv. Colot. t. ii. 1124, Franc. πολλοὺ δεισσομέν ἀλλήλους κατεσθίειν, 'to prey upon each other,' καὶ θηρίων βίον ζῆν. Is. ix. 12, κατεσθιόντες τὸν Ἰσραὴλ. 2) of *things, e. g. of fire, to consume*, Rev. xi. 5. xx. 9. Sept. Lev. x. 2. Is. xxix. 6. Joel ii. 5. So of zeal, John ii. 17, ὁ ζῆλος τοῦ οἴκου σου κατέφαγέ με, a form of expression imitated in Test. XII. Patr. p. 624, ὁ ζῆλος αὐτὸν κατεσθίει. Jos. Ant. vii. 8, 1, τῆς ὁδυνῆς αὐτὸν κατεσθιούσης.

Κατευθύνω, f. νυνῶ, (κατὰ and εὐθύνω,) prop. *to guide in a straight course towards any object*, whether person or thing, Plut. Alex. 33, init. ἐπεδείκνυτο αὐτὸν κατευθύνοντα ὄρθιον (I conj. ὄρθον) ἐπὶ τοὺς πολέμους. And so κατευθύνειν τὸ σκάφος. Or gener. *to guide, direct*, any one's course to a place, 1 Thess. iii. 11, ὁ Κύριος κατευθύνει τὴν ὁδὸν ἡμῶν πρὸς ὑμᾶς, and fig. τοὺς πόδας ἡμῶν κατ. εἰς ὁδὸν εἰρήνης, Lu. i. 79. κατ. καρδίας εἰς τι, 2 Thess. iii. 5. Both phrases are found in Sept. Comp. Plut. vi. 71, κ. τοὺς νέους πρὸς τὰ βελτίονα.

Κατεφίστημι, f. στήσω, in N. T. only in aor. 2. κατεπίστην, intrans. *to stand forth against*, and by impl. in a hostile sense, = *to rush upon, assault*, foll. by dat. τῷ Παύλῳ, Acts xviii. 12.

Κατέχω, f. καθέξω, aor. 2. κατέσχον,

to hold down and hold fast, i. e. retain, detain, to hold firmly, trans. I. GENDER. in various senses. 1) to retain, to detain a person, Lu. iv. 42, καὶ κατεῖχον αὐτὸν τοῦ μὴ πορεύεσθαι. Philem. 13. Sept. and Class. often. Also, to hinder, and of things, to repress, 2 Thess. ii. 6, 7, and Class. 2) to possess, i. e. to hold in firm and secure possession, 1 Cor. vii. 30, καὶ οἱ ἀγοράζοντες ὡς μὴ κατέχοντες. 2 Cor. vi. 10. Rom. i. 18, τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων, i. e. as many explain, 'possessing a knowledge of the truth, but living in unrighteousness.' See, however, my note there. Sept. Dan. vii. 18. 3) fig. of a thing, to hold fast in one's mind and heart, to keep in mind, &c. e. g. τὸν λόγον, Lu. viii. 15. (Dion. Hal. Ant. iv. 29, λόγους,) τὰς παραδόσεις, 1 Cor. xi. 2. τὸ καλὸν, 1 Thess. v. 21; also Heb. iii. 6, 14. x. 23; in memory, 1 Cor. xv. 2. Theophr. Char. 26, τῶν 'Ομήρου ἐπῶν ἐν μόνον κατέχειν. 4) pass. to be held fast, i. e. fig. to be bound by a law, ἐν ᾧ κατεχόμεθα, Rom. vii. 6. Comp. Sept. Gen. xxxix. 20. Also of disease, John v. 4, ᾧ δὴποτε κατέχετο νοσήματι, 'by whatever disease he was held bound.' Sept. and Class. 5) as a nautical term, with reference to the helm, κατέχειν [τὴν ναυὶν] εἰς τὸν αἰγιαλὸν, to hold a ship firm towards the land, i. e. to steer her towards the land, Acts xxvii. 40. Hdot. vii. 188, κατέσχε . . . ἐς τὸν αἰγιαλὸν, and often in Class. Hom. Od. xi. 455, ἐς πατρίδα γαῖαν νῆα κατισχέμεναι.—II. by impl. to lay fast hold of, to seize, occipare, Matt. xxi. 38, κατάσχωμεν τὴν κληρονομίαν. In Lu. xiv. 9, κ. τὸν ἐσχατὸν τόπον, it simply signifies occipare, to fill, as Plut. vi. 554, τὴν ὁδὸν ἅπασαν κοινοῖοντες καὶ θόρυβος κατεῖχεν.

Κατηγορέω, f. ἦσω, (κατὰ, ἀγορεύω,) to speak against, in public, espec. before a court, to accuse, e. g. I. prop. in a judicial sense, foll. by gen. of person, expr. or impl. Matt. xii. 10, ἵνα κατηγορήσωσιν αὐτοῦ. Mk. iii. 2. Lu. xi. 54. John viii. 6. Acts xxiv. 2, 19. Rev. xii. 10, and Class. Foll. by gen. of pers. and acc. of thing, Mk. xv. 3, κατηγοροῦν αὐτοῦ πολλά. Xen. H. G. i. 7, 14; or with gen. of thing by attract. Acts xxiv. 8. xxv. 11; foll. by περί with gen. of thing, Acts xxiv. 13; foll. by κατὰ with gen. of pers., also with gen. of thing by attract. Lu. xxiii. 14. Pass. where the subject is a person, Acts xxv. 16, ὁ κατηγορούμενος: by ὑπό τινας, Matt. xxvii. 12. Hdot. vii. 205. Where the subject is a thing, foll. by παρά τινας, Acts xxii. 30, τὸ, τί κατηγορεῖται παρά τῶν Ἰουδ. Thuc. i. 95, κατηγορεῖτο αὐτοῦ μηδισμός, and Lu-

cian i. 482, αὐτῶν κατ. πολλά.—II. in a general sense, of extra-judicial accusation, (like *incusare* in Latin, as differing from *accusare*,) 1) to complain of, foll. by gen. of pers. John v. 45, μὴ δοκίετε, ὅτι κατηγορήσω ὑμῶν πρὸς τὸν Πατέρα, and not unfreq. in Class.; but rarely foll. by πρὸς, of which, indeed, not a single example has been adduced by the N. T. Commentators and Lexicographers. I have, however, noted it in Hdot. ii. 113, κατηγοροῦν ταῦτα (αὐτοῦ) πρὸς τοὺς ἱεράς. Plato, 482, C. κατηγορεῖ πρὸς σέ. The sense is somewhat different at Rom. ii. 15, τῶν λογισμῶν κατηγοροῦντων (scil. αὐτῶν) (for καταγινώσκοντων in 1 John iii. 20, ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδιά) ἢ καὶ ἀπολογουμένων, *incusantibus*, 'blaming.' Thus things are fig. said to blame or condemn any one, when they give occasion for his being blamed. So Eurip. Hipp. 1061, ἡ δέλτος ἥδε κατηγορεῖ σου πιστὰ, 'affords certain evidence of thy guilt.' Plato, Alcib. 118, B. ὁ λόγος σου κατηγορεῖ, καὶ σὺ σαντοῦ.

Κατηγορία, as, ἡ, (κατηγορέω,) accusation, either judicial, Lu. vi. 7. John xviii. 29, and Class., or gener. complaint, Tit. i. 6, ἐν κατηγορίᾳ σωτίας.

Κατήγορος, ου, ὁ, (κατηγόρεω,) an accuser, John viii. 10. Acts xxiii. 30, al. and Class.

Κατήφεια, as, ἡ, (κατηφής, with cast down eyes, fr. κατὰ & obsol. φάν, Eurip. Her. 633, κατηφής ὄμμα,) dejection, sorrow, as opp. to χαρά. So Hom. Il. iii. 51, δυσμενέσι μὲν χάρις, κατηφείην δέ σοι αὐτῷ. Thuc. vii. 75, and other Class.

Κατηχέω, f. ἦσω, prop. to sound down, and espec. to sound into the ears of any one. So Lucian Jup. Trag. 39, διὰ τοῦτο μέτροις τε καταδοῦσι καὶ μύθοις κατηχοῦσι τοὺς ἀκούοντας, lit. 'sound into them with fables,' make their ears resound with fables. Hence fig. to teach by oral instruction, and by impl. the elements of any science, Luc. ii. 616. In N. T. the word is used, I. PROP. as said of the oral instruction, preaching, of the Apostles and early Christian teachers, foll. by acc. of pers. 1 Cor. xiv. 19, ἵνα καὶ ἄλλους κατηχήσω: by impl. Gal. vi. 6. Pass. with acc. of thing, Acts xviii. 25, κατηχημένους τὴν ὁδὸν τοῦ Κυρίου. Gal. vi. 6; foll. by περί with gen. Lu. i. 4; ἐκ, Rom. ii. 18.—II. GENDER. to inform, apprise of; pass. to be informed of, to hear by report, foll. by περί with gen. Acts xxi. 21, περί τινας. Plut. de Fluv. 10, κατηχηθεῖς περί τῶν συμβεβηκότων.

Κατιώω, f. ὠσω, (κατὰ intens. λώω, fr. λός,) to cause to rust out, to corrode with rust; pass. to rust out, be quite cor-

*roded*, hyperbol. Ja. v. 3, ὁ χρυσὸς ὑμῶν καὶ ὁ ἀργυρὸς κατίωται. Arrian. Diss. Epict. iv. 6, ὡς ὀπλάρια ἐπικείμενα κατίωται. Comp. Lam. iv. 1.

**Κατισχῦω**, f. ὦσω, (ισχύω,) 1) *to be strong against any one, and by impl. to prevail against, overcome, vanquish*, with gen. Matt. xvi. 18, and often in Class. 2) gener. *to prevail, get the upper hand*, absol. Lu. xxiii. 23. Pol. vi. 51, 6.

**Κατοικέω**, f. ἦσω, prop. *to settle down in a fixed dwelling, to dwell permanently*, viz. I. TRANS. *to dwell fixedly in a place, to inhabit*. 1) prop. with acc. of place, Acts i. 19, τοῖς κατοικοῦσιν Ἱερουσαλήμ. ii. 9, et sæpe abs. Sept. & Class. 2) fig. of God, as manifesting his constant presence in the temple, Matt. xxiii. 21.—II. INTRANS. *to dwell fixedly, to reside*, 1) prop. of men; foll. by εἰς, Matt. ii. 23, ἐλθὼν κατῴκησεν εἰς πόλιν λεγομένην Ναζαρέτ. Acts vii. 4; by ἐν with dat. Lu. xiii. 4, κατοικοῦντας ἐν Ἱερουσαλήμ: by ἐπὶ with gen. Rev. iii. 10, et al.; with acc. Acts xvii. 26; by ποῦ, ὅπου, Rev. ii. 13, bis; ἐκεῖ, Matt. xii. 45. 2) fig. of God, with ἐν, Acts vii. 48; of Christ, as being ever-present by his Spirit in the hearts of Christians, Eph. iii. 17; of the πλήρωμα τῆς θεϊότητος which was in Jesus, with ἐν, Col. i. 19. ii. 9; of the spirit or disposition of mind in men, Ja. iv. 5. So in prosopop. ἡ δικαιοσύνη, 2 Pet. iii. 13.

**Κατοικήσις**, εως, ἡ, (κατοικέω,) *dwelling, habitation*, Mk. v. 3. Sept. and Class.

**Κατοικητήριον**, ου, τό, (κατοικέω,) *dwelling-place, dwelling*, e. gr. τοῦ Θεοῦ, as being ever-present by his Spirit in the hearts of Christians, Eph. ii. 22. κ. δαιμόνων, Rev. xviii. 2. Sept. and Class.

**Κατοικία**, ας, ἡ, (κατοικέω,) *dwelling, habitation*, Acts xvii. 26. Sept. and Class.

**Κατοπτρίζω**, f. ἴσω, (κάτοπτρον,) in Class. *to let look in or show in a mirror*; mid. *to look in a mirror, to behold as in a glass*, with acc. 2 Cor. iii. 18, τὴν δόξαν Κυρίου κατοπτριζόμενοι, i. e. 'beholding the glory of the Lord as reflected and radiant in the Gospel;' in antith. to ver. 15. So Philo 2 Alleg. p. 79, μηδὲ κατοπτριζαίμην ἐν ἄλλῃ τινὶ τὴν σὴν ἰδέαν, ἢ ἐν σοὶ τῷ Θεῷ.

**Κατόρθωμα**, ατος, τό, (fr. κατορθόω, *to set upright, or establish*, 1 Chron. xxviii. 7. 2 Chron. xxxiii. 16, and also metaph. *to direct successfully, to achieve prosperously*, Æl. V. H. xi. 9. Xen. Mem. iii. 1, 3. Or rather by a metaphor derived from bowling, *to take a straight course down to the end of any given line*; and metaph.

'to bring any affair to a prosperous termination.' See Sext. Emp. vii. p. 158, cited by me in Recens. Synop. Thus κατορθόω is opposed to πταίω, *to miss one's aim*, in Demosth. Epist. ad Phal., and to σφάλ-λῃσθαι in Thuc. ii. 65,) *any thing brought to a successful result*, whether in war, or government, or political institutions, Acts xxiv. 3, κατορθωμάτων γινομένων, at least according to the sense usually there assigned. But the term is rather to be interpreted, *affairs proceeding successfully*. So in Thuc. ii. 65, we have κατορθούμενα opp. to σφαλέντα, 'missing of success,' and vi. 13.

**Κάτω**, adv. (κατὰ,) *downwards, down*. Compar. κατωτέρω. I. of PLACE. 1) of place *whither*, implying motion *down*, Matt. iv. 6, βάλε σεαυτὸν κάτω. Acts xx. 9. Sept. and Class. 2) of place *where, below, underneath*, Mk. xiv. 66, ἐν τῇ αὐλῇ κάτω. Acts ii. 19. Sept. and Class.; with article as adj. 'that which is below,' earthly, John viii. 23.—II. of TIME, compar. Matt. ii. 16, ἀπὸ διέτους καὶ κατωτέρω, *of two years old and under that age*. Sept. and Class.

**Κατώτερος**, α, ου, adj. (compar. fr. κάτω,) *lower down, lower*, Eph. iv. 9, κατέβη εἰς τὰ κατώτερα μέρη τῆς γῆς, i. e. as some explain, *the grave, Hades*, (comp. Neh. iv. 13, εἰς τὰ κατώτατα τοῦ τόπου,) implying that Christ became subject to death.

**Καῦμα**, ατος, τό, (καίω,) *burning, heat*, Rev. vii. 16. xvi. 9. Sept. & Class.

**Καυματίζω**, f. ἴσω, (καῦμα,) *to burn, scorch*, trans. Matt. xiii. 6. Rev. xvi. 8, 9, and later Class.

**Καῦσις**, εως, ἡ, (καίω,) *a burning, burning up*, Heb. vi. 8. Sept. and later Class.

**Καυσόμαί**, (καῦσις,) only pass. *to be set on fire, to burn*, 2 Pet. iii. 10, 12; fig. of a fever, Gal. and Dioscor.

**Καύσων**, ωνος, ὁ, (καίω, καύσω, and of the same form with δώσων, φώσων, σείσων, ἄξων, μύξων, &c.) lit. 'the Burner,' 1) prop. 'the burning wind' so called, Eurys, denoted in Heb. by עֹרֶם, in Arab. by Simoom, Ja. i. 11, ἀνέτειλεν ὁ ἥλιος σὺν τῷ καύσωνι. 2) the *burning heat* of the sun, Matt. xx. 12, βασιτάσαι τὸ βάρος τῆς ἡμέρας καὶ τὸν κ. In Lu. xii. 55, καύσων ἔσται, we have a common saying, of which the meaning is, 'It will be fine weather,' which is always the case when the wind in question prevails. And so καύσωνος ὥρα in Athen. 73, στέφανος εὐώδης, καὶ καύσωνος ὥρα ψυκτικώτατος, means 'when the καύσων blows.'

**Καυτηριάζω**, f. ἄσω, (καυτήριον.



brand-iron, fr. *καίω*,) to cauterize, to brand with a hot iron, pass. 1 Tim. iv. 2, *κακαυτηριασμένοι τὴν ἰδίαν συνείδησιν*, branded in their consciences, having the marks of their guilt burnt in upon their consciences; or rather by impl. 'being seared, hardened in their consciences;' with allusion to the cauterising employed by surgeons on dead flesh. So Diod. Sic. xx. 54, *ταῖς ψυχαῖς ὥσπερ καυτῆρά τινα προσήγα*.

*Καυχάομαι*, (f. *ἡσομαι*, 2 pers. pres. *καυχᾶσαι*,) to boast oneself, to glory, to exult, both in a good and bad sense. E. gr. absol. 1 Cor. i. 29, 31, *ὁ καυχώμενος*. iv. 7. 2 Cor. x. 13, 17, al. Foll. by accus. of thing as to which, or of which, one boasts, 2 Cor. ix. 2, *ἡν—καυχῶμαι Μακεδόσιν*. xi. 30; with acc. of degree, xi. 16. Foll. by *ἐν* with dat. of that in which one glories, e. gr. of things, Rom. ii. 23, *ὅς ἐν νόμῳ καυχᾶσαι*. v. 3. Gal. vi. 13, et al.; of persons, Rom. ii. 17, *ἐν Θεῷ*. v. 11. 1 Cor. i. 31. iii. 21, et al. Foll. by *ἐπὶ* with dat. Rom. v. 2, *ἐπ' ἐλπίδι*: κατὰ with acc. as to any thing, 2 Cor. xi. 18; *περὶ* with gen. 2 Cor. x. 8; *ὑπὲρ* with gen. 2 Cor. vii. 14. Sept. absol. or with prep. and Class. with prep.

*Καύχημα*, *ατος*, τὸ, (*καυχάομαι*,) a boasting, glorying, exulting, i. e. I. prop. the act of glorying or exulting in any thing, with gen. Heb. iii. 6, τὸ καύχημα τῆς ἐλπίδος, i. e. 'the hope in which we glory.' So *ὑπὲρ τινος*, 2 Cor. v. 12. ix. 3. absol. 1 Cor. v. 6. Pind. Isth. v. 65.—II. meton. the OBJECT of boasting, ground of glorying, exultation, Rom. iv. 2, *ἔχει καύχημα*. 1 Cor. ix. 15, 16, al. and Sept.

*Καύχησις*, *εως*, ἡ, (*καυχάομαι*,) a boasting, glorying, exulting. I. prop. the act of glorying or exulting in any thing, 2 Cor. vii. 14, ἡ καύχησις ἡμῶν ἢ ἐπὶ τίτῳ, and xi. 17. 1 Th. ii. 19, *στéφανος καυχήσεως*, i. e. 'the crown in which we glory,' Ja. iv. 16, and Sept. So *ὑπὲρ τινος*, 2 Cor. viii. 24.—II. meton. the OBJECT of boasting, ground of glorying, Rom. iii. 27, *ποῦ οὖν ἡ καύχησις*; 2 Cor. i. 12, *ἐν Χριστῷ*, Rom. xv. 17, *ὑπὲρ ὑμῶν*, 2 Cor. vii. 4. So 1 Cor. xv. 31, *νῆ τὴν ὑμετέραν* (for *ὑπὲρ ὑμῶν*) *καύχησης* ἡν ἔχω. Sept. Jer. xii. 13.

*Κεῖμαι*, f. *κείσομαι*, to lie, and also to be laid. I. prop. TO LIE, to recline, of persons, Lu. ii. 12, *κείμενον ἐν φάτῃ*. xxiii. 53, *οὐ οὐκ ἦν οὐδὲς* (scil. νεκρός) *κείμενος*. Of things, Lu. xxiv. 12, τὰ θρόνια κείμενα μόνα. John xxi. 9. 2 Cor. iii. 15.—II. equiv. to perf. pass. of *τίθημι*, i. e. TO BE LAID, set, placed, e. gr. as a foundation, 1 Cor. iii. 11; as a throne, Rev. iv. 2; vessels, John ii. 6. *πρὸς τι*, to be laid, or rather directed at, as a blow, Lu.

iii. 9. So to be laid up, reposed, Lu. xii. 19. Of a place, to lie, to be situated, Rev. xxi. 16, *πόλις τετράγωνος κεῖται*. Matt. v. 14. Fig. of persons, to be set, appointed, with *εἰς* final, for any thing, Lu. ii. 34. Phil. i. 17. 1 Th. iii. 3. Of laws, to be given, made, (lit. laid down, so our word law means,) with dat. 1 Tim. i. 9.—III. equiv. to *to be*, i. e. in any state or condition, with *ἐν*, 1 John v. 19, *ὁ κόσμος ὅλος κεῖται ἐν τῷ πονηρῷ*, 'is wholly given to wickedness.' 2 Macc. iii. 11. iv. 31.

*Κεῖρία*, *ας*, ἡ, a band, bandage, for swathing infants, or wrapping around dead bodies. So Hesych. explains *κεῖρια* by *ἐπιθανάτια ἐντυλιγμένα*. See in v. *ἐντυλίξω*. In N. T. only in the latter sense, John xi. 44.

*Κεῖρω*, f. *κερῶ*, prop. to wear away, eat away, i. e. by rubbing, gnawing, cutting. Hence gener. and in N. T. TO SHEAR, trans. e. gr. a sheep, Acts viii. 32; espec. the head, to cut off the hair, Acts xviii. 18, *κειράμενος τὴν κεφαλὴν*, having shorn his head, 1 Cor. xi. 6, bis. Sept. & Class.

*Κέλευσμα*, *ατος*, τὸ, (*κελεύω*,) cry of incitement, or urging on, (as of soldiers rushing to battle, Thuc. iii. 14; or sailors at the oar, Lyc. Capt. 19; or labourers exciting themselves to any common work. See my note on Thuc. iii. 9, 2,) outcry, clamour, shout, 1 Th. iv. 16, *ἐν κελύσματι*.

*Κελεύω*, f. *εύσω*, prop. to set in motion, to urge on, Hom. II. xxiii. 642. In N. T. and gener. to command, order something to be done. Foll. by acc. and infin. aor. Matt. xiv. 19, *κελεύσας τοὺς ὄχλους ἀνακλιθῆναι*, and oft.; with acc. impl. Matt. viii. 18. xiv. 9, al. Sept. and Class. Foll. by acc. and inf. pres. Acts xxi. 34, *ἐκέλευσεν ἀγεσθαι αὐτόν*: with acc. impl. Acts xvi. 22. Foll. by dat. and infin. aor. Matt. xv. 35, *καὶ ἐκέλευσε τοῖς ὄχλοις ἀναπεσεῖν*. Absol. Acts xxv. 23, & Class.

*Κενοδοξία*, *ας*, ἡ, (*κενόδοξος*,) vain-glory, empty pride, Phil. ii. 3, and Class.

*Κενόδοξος*, *ου*, ὁ, ἡ, adj. (*κενός*, *δόξα*,) vain-glorious, full of empty pride and ambition, Gal. v. 26, and Class.

*Κενός*, ὁ, ὄν, adj. empty, opp. to *πλήρης*, full. In N. T. I. PROP. as αὐτόν—ἀπέστειλαν *κενόν*, i. e. with empty hands, Mk. xii. 3. Lu. i. 53. Sept. and Class.—II. ΜΕΤΑΡΗ. empty, vain, i. e. 1) fruitless, without utility or success, Acts iv. 25, *καὶ λαοὶ ἐμελέτησαν κενά*. 1 Cor. xv. 10, ἡ χάρις—οὐ κενὴ ἐγενήθη: *εἰς κενόν*, in vain, 2 Cor. vi. 1. Gal. ii. 2. Sept. and Class. 2) said of that in which there is nothing of truth or reality, false, fallacious, e. gr. *κενοὶ λόγοι*, Eph. v. 6. κ. ἀπάτη, Col. ii. 8. Sept. and Class.; of

persons, *empty, foolish*, Ja. ii. 20. Arr. Epict. ii. 19, 8.

Κενοφωνία, ας, ἡ, (κενός & φωνή,) *lit. empty voice, i. e. vain words, fruitless disputation*, 1 Tim. vi. 20, equiv. to ματαιολογία.

Κενόω, f. ὥσω, (κενός,) *to empty, make empty*, as oft. in Class. In N. T. fig. I. in the sense κενούν ἑαυτὸν, *to empty oneself*, 'divest oneself of rightful dignity' by descending to an inferior condition, *to abase oneself*, Phil. ii. 7, ἐκένωσεν ἑαυτόν. Sept. Nehem. v. 13.—II. *to make empty, vain, fruitless*, pass. Rom. iv. 14, κακένωται ἡ πίστις. 1 Cor. i. 17. Hence *to falsify*, i. e. *to show to be groundless*, e. gr. καύχημα, 1 Cor. ix. 15. 2 Cor. ix. 3.

Κέντρον, ου, τὸ, (κεντρίω,) *a prick, gener. any thing by which a puncture is made, as a thorn, &c.* Hence in N. T. I. *a sting*, e. gr. of locusts, scorpions, Rev. ix. 10. So Ælian H. An. i. 60, of bees. Fig. as a 'venomous weapon, ascribed to Death,' 1 Cor. xv. 55, 56, τὸ δὲ κέντρον τοῦ θανάτου ἡ ἀμαρτία. See my note.—II. *a goad or staff with an iron point for urging on horses, oxen, &c.* Class. In N. T. only in the adagial expression πρὸς κέντρα λακτίζειν, *to kick against the goads*, i. e. 'to offer vain and rash resistance,' Acts ix. 5. xxvi. 14. Occ. often in Class.

Κεντυρίων, υνος, ὁ, (Lat. centurio,) *a centurion*, originally the commander of 100 foot-soldiers, equiv. to ἑκατόνταρχος, Mk. xv. 39, 44, 45.

Κενῶς, adv. (κενός,) *vainly, in vain*, with no purpose or meaning, Ja. iv. 5. Sept. Is. xlix. 4. Arr. Epict. ii. 17, 6.

Κεραία, ας, ἡ, (κέρας,) *prop. a little horn, also a point, extremity of any thing*, as of a sail-yard, Luc. Navig. 4. In N. T. the apex, point of a letter, put for the least particle, Matt. v. 18.

Κεραμεύς, ἑως, ὁ, (κέραμος,) *a potter*, Matt. xxvii. 7, 10. Rom. ix. 21. Sept. and Class.

Κεραμικός, ἡ, ὄν, adj. *of or belonging to a potter*, Rev. ii. 27, σκεύη τὰ κερ. So Plut. viii. 327, κεραμικοὶ τροχοί, 'potter's wheels' (for turning). See Hom. II. xviii. 600.

Κεράμιον, ου, τὸ, (prop. neut. of adj. κέραμος, earthen, with ellip. of σκευός,) *an earthen vessel of any kind to hold liquida*, Mk. xiv. 13. Lu. xxii. 10, κ. ὕδατος. Xen. κ. οἶνου. Jos. κ. ἐλαίου.

Κέραμος, ου, ὁ, prop. *potter's earth*, Ep. Hom. 14. Hsian. iii. 9, 10; also any earthen utensil formed of it, Hdut. vi. 6. gener. *a vase, or amphora*, but sometimes *a tile* for covering roofs, Lu. v. 19, διὰ

τῶν κεράμων. And so Class. as Xen. Mem. iii. 1, 7, λίθοι, καὶ πλίνθοι, καὶ ξύλα, καὶ κέραμος, where observe the use of the sing. for plur. (as in our word *tiling* for tiles,) often found in Thucyd. Indeed no Class. writer uses the plur. which is only found in κεραμίδες.

Κεράννυμι, f. κεράσω, perf. pass. κεκέρασμαι, *to mix, mingle*, as wine with water or spices, Sept. Is. v. 22. Xen. An. i. 2, 25. In N. T. by impl. *to prepare a draught, pour out, fill one's cup*, Rev. xiv. 10, κεκερασμένου ἀκράτου ἐν τῷ ποτηρίῳ. xviii. 6, bis. Sept. and Thuc. vi. 32, κεράσαντας κρατήρας. So also Hom. Od. xxiv. 363, κεράωντας αἰθονκα οἶνον. Or rather, as others explain, 'wine untempered with water,' but mixed with aromatics or bitters, (which formed, among the Jews, the cup of malediction,) and that to increase its potency; the above passage of Rev. being espec. formed on Ps. lxxv. 8, ποτήριόν (ἵστι) ἐν χειρὶ Κυρίου οἶνου ἀκράτου, πλήρης κεράσματος. Thus the term *κερ.* is to be understood of mixing by *infusion*, as in a similar passage of Hom. Od. iv. 220—4.

Κέρας, ατος, τὸ, plur. τὰ κέρατα, *a horn*, I. prop. of a beast, Rev. v. 6. xii. 3. and oft. Sept. and Class. From the Heb. as the symbol. of *strength, power*, meton. Lu. i. 69, κέρας σωτηρίας, *horn of deliverance*, i. e. *strong deliverer*.—II. fig. of any *extremity, projecting point*, resembling a horn, e. g. upon the four corners of the Jewish altars, Rev. ix. 13.

Κεράτιον, ου, τὸ, (dimin. fr. κέρας,) *prop. little horn*; in N. T. *pod, carob-pod*, Lu. xv. 16.

Κερδαίνω, f. ανῶ, (κέρδος,) (later fut. κερδήσμαι, aor. I. κέρδησα, fut. I. pass. κερδηθήσμαι,) *to gain, to acquire as gain, to win*, trans. I. PROP. of things, e. gr. τὸν κόσμον ἔλου, 'the wealth of the whole world,' Matt. xvi. 26. Mk. viii. 36. Lu. ix. 25. In trade, with acc. Matt. xxv. 17. absol. Ja. iv. 13, and Class. Said of any loss or evil, to so far gain, by being saved from, or avoiding its loss. Acts xxvii. 21, κερδήσαι (ἔδει) τὴν ὕβριν ταύτην κ. τ. λ. and so to have saved, avoided, this loss. An idiom found also in the Class. from whom many examples have been adduced by Elsner and Kypke. So Aristot. Eth. II, καὶ ᾧ κατὰ λόγον ζημίαν εἴη λαβεῖν τὸν τὸ τοιοῦτο κερδαίναντα εὐτυχῇ φάμεν. And so Jos. Ant. ii. 3, 2. Philemon, p. 352, πένυς ὦν μέγαλα κερδαίνει κακά.—II. FIG. of persons, to gain, to win any one, i. e. 1) as a friend or patron, e. gr. Χριστόν, Phil. iii. 8. τὸν ἀδελφόν, Matt. xviii. 15. 2) to win over to one's side. In N. T. to win over to Christ, and thus bring to salvation, 1 Cor.

ix. 19, 20, bis, 21, 22, where it is equiv. to *σῶζω* in ver. 22. 1 Pet. iii. 1, comp. 1 Cor. vii. 16.

*Κέρδος, εὐς οὖς, τὸ, gain, profit*, Phil. i. 21. iii. 7, Tit. i. 11, and Class.

*Κέρμα, ατος, τὸ, (fr. κείρω, to clip,) prop. something clipped off, and thence a small coin, (Aristoph. Av. 1108. Plut. 379,) or rather, taken collectively, the small money so called, because the most ancient coins were of a square form, like Spanish rials, so as to admit of being clipped, as they were, to form the smaller kind of money.*

*Κερματιστής, οὔ, ὁ, (κερματίζω, to change into smaller coin,) a money-changer, John ii. 14, τοὺς κερματιστάς, persons who sat in the outer court of the Temple, and furnished money to such foreign Jews as needed it, to pay the half-shekel of tribute money, in exchange for Greek or Roman coin; also, to such as wanted small coin, to purchase the petty offerings, as turtle-doves, &c.*

*Κεφάλαιον, ον, τὸ, (neut. of adj. κεφαλαῖος,) prop. a head. In N. T. and gener. fig. I. the chief thing, main point, Heb. viii. 1, κεφάλαιον δὲ ἐπὶ τοῖς λεγομένοις, and Class.; as Thuc. vi. 6. See my note.—II. sum, amount, in computing, summing up. Class. Hence of money, a sum, capital, Acts xxii. 28, πολλοῦ κεφαλαίου. Sept. Jos. Ant. xii. 2, 3, and lat. Class.*

*Κεφαλαῖω, f. ὤσω, (κεφάλαιον,) to sum up. In N. T. same as κεφαλίζω, to wound on the head, trans. Mk. xii. 4, κάκεινον λιθοβολήσαντες ἐκεφαλῶσαν.*

*Κεφαλή, ἡς, ἡ, the head, i. e. I. prop. of persons, as of men, Matt. vi. 17, and oft.; also of animals, Rev. ix. 17. By synecd. as the principal part, put for the whole person, Acts xviii. 6, τὸ αἷμα ὑμῶν ἐπὶ τὴν κεφαλὴν ὑμῶν, 'your blood,' i. e. destruction, be on your own heads, rest upon yourselves. So Rom. xii. 20. Sept. 2 Sam. i. 16. 1 Kings ii. 33, and Class. It is justly noticed by Mr. Rose, on Parkhurst, as worthy of remark, that the head is espec. mentioned, in speaking of imprecations and guilt. See Josh. ii. 19. And he adverts to the putting of the sins of the people on the head of the scape-goat, Lev. xvi. 21. Fig. of things, the head, top, summit, e. g. κεφαλὴ γωνίας, the head of the corner, i. e. the top-stone of the corner, the cope-stone, Matt. xxi. 42. Mk. xii. 10. Lu. xx. 17. Acts iv. 11. Sept. and Class.—II. metaph. of PERSONS, i. e. the head, the chief, one to whom others are subordinate, e. g. a husband in relation to a wife, 1 Cor. xi. 3, κεφαλὴ δὲ γυναῖκός ὁ ἀνὴρ. Of Christ in relation*

to his Church, which is his body, *σῶμα*, and its members, his members, Eph. i. 22. iv. 15, et al. Of God in relation to Christ, 1 Cor. xi. 3.

*Κεφαλῆς, ἴδος, ἡ, (κεφαλῇ,) in Class. a little head, e. g. bulb of garlic, or the head, knob, of a column. In N. T. the head or knob of the wooden rod on which Hebrew manuscripts are rolled, and hence meton. for a roll, volume. Heb. x. 7.*

*Κῆνσος, ον, ὁ, (Lat. census,) prop. and in Class. an enumeration of the people and valuation of property. In N. T. the tribute, poll-tax, (ἐπικεφάλαιον,) paid by each person whose name was taken in the census, Matt. xxii. 17, δοῦναι κῆνσον Καίσαρι. Matt. xxii. 19, τὸ νόμισμα τοῦ κῆνσου, the tribute-coin, equiv. to δηνάριον in Mk. xii. 15.*

*Κήπος, ον, ὁ, a garden, any place occupied with herbs and trees, Lu. xiii. 19, et al. Sept. and Class. Not, however, a flower-garden, but an enclosure, planted with fruit-trees and vegetables, q. d. a garden, orchard, more usually called παράδεισος. See Jos. Ant. ix. 10, 4; comp. with x. 3, 2.*

*Κηπουρός, οὔ, ὁ, (κήπος, οὔρος,) garden-keeper, gardener, John xx. 15, and Class.*

*Κηρίον, ον, τὸ, (κηρός, wax,) a honey-comb, i. e. full of honey, Lu. xxiv. 42. Sept. and Class.*

*Κήρυγμα, ατος, τὸ, (κηρύσσω,) in Class. proclamation by a herald, or the edict thus proclaimed. In N. T. ἀπαγγελία, preaching, said I. of prophets, e. g. the denunciation of Jonah against Nineveh, τὸ κήρυγμα Ἰωνᾶ, Matt. xii. 41. Lu. xi. 32.—II. of Christ and his apostles, the preaching of the Gospel, 1 Cor. i. 21. Meton. for the Gospel thus preached, i. e. Christ crucified, Rom. xvi. 25. 2 Tim. iv. 17.*

*Κήρυξ, υκος, ὁ, in Class. a herald, public crier. In N. T. a preacher, public instructor, of the Divine will and precepts, as Noah, 2 Pet. ii. 5; of the Gospel, as St. Paul, 1 Tim. ii. 7.*

*Κηρύσσω, or ττω, f. ξω, (κήρυξ,) in Class. to be a herald, or to make proclamation through a herald. In N. T. to proclaim, announce publicly, trans. I. GENER. Matt. x. 27, κηρύξατε ἐπὶ τῶν δωμάτων. Lu. xii. 3. Acts x. 42. Rev. v. 2. In the sense of to noise or blazon abroad, laud publicly, Mk. i. 45, ἤρξατο κηρύσσειν πολλὰ, καὶ διαφημίζειν. vii. 36.—II. SPEC. to preach, publish, announce, i. e. religious truth, the Gospel with its attendant privileges and obligations, the Gospel dispensation. 1) gener. e. g. of John the Baptist, Matt. iii. 1, κηρύσσων ἐν τῇ*

ἐρήμω, καὶ λέγων. Acts x. 37. Of Jesus, Matt. iv. 17, 23. Of apostles and teachers, Matt. x. 7. xxiv. 14. So τὸν Χριστὸν κηρύσσειν, *to preach Christ*, i. e. to announce him as the Messiah, and exhort men to the reception of his Gospel, Acts viii. 5. ix. 20. xix. 13, et al. 2) in allusion to the Mosaic and prophetic institutions, *to preach, teach*, Acts xv. 21, Μωϋσῆς . . . τοὺς κηρύσσοντας αὐτὸν ἔχει. Rom. ii. 21, ὁ κηρύσσων μὴ κλέπτειν. Gal. v. 11, εἰ περιτομὴν ἔτι κηρύσσω. Lu. iv. 18, 19.

Κῆτος, εὖς οὖς, τὸ, *a large fish*, Matt. xii. 40, ἐν τῇ καλλιᾷ τοῦ κήτους, with reference to Jon. ii. 1, κῆτι μεγάλω. It is now gener. admitted, that the term is to be understood not of the *whale*, but another large fish of the *shark* genus called *Lamia*, or *Caroharias*. See more in my note there.

Κιβωτός, οὗ, ὁ, *an ark*, i. e. a wooden chest. In N. T. used of the ark of the covenant, Heb. ix. 4, and Sept. oft. Jos. Ant. iv. 8, 44. Of Noah's ark, Matt. xxiv. 38, al. and Sept. Gen. vi. 14, sq. vii. 1, sq.

Κιθάρα, αὐ, ἡ, (κιθάρις,) Lat. *cithara*; Engl. *guitar*; though the modern instrument is different, the ancient cithara, or lyre, being without a neck, and with the strings open like the modern harp; hence we may best render *lyre* at 1 Cor. xiv. 7. Rev. v. 8. xiv. 2. xv. 2. Sept. and Class.

Κιθαρίζω, f. ἴσω, (κιθάρις,) *to play upon the cithara, or lyre*, 1 Cor. xiv. 7. Rev. xiv. 2. Sept. and Class.

Κιθαρωδός, οὗ, ὁ, (κιθάρα & αἰδός, ᾠδός,) *a lyrist*, one who plays on the lyre, and accompanies it with song, Rev. xiv. 2, al. and Class.

Κινάμωμον, οὗ, τὸ, *cinnamon*, the aromatic bark of the *Laurus cinnamomum*, which grows in Arabia and India, used by the ancients in their incense and perfumes. Rev. xviii. 13. Sept. and Class.

Κινδυνεύω, f. εὖσω, (κίνδυνος,) *to be in danger*, intrans. as in war, or in standing one's trial. It is used, 1) *absol.* Lu. viii. 23, ἐκινδύνουν. 1 Cor. xv. 32, κινδυνεύομεν. So Eccles. xxxi. 12, and so sometimes in Class. 2) *fol. by case*, with reference to the *kind* of danger, espec. by infin. Acts xix. 40, κινδυνεύει ἔγκαλίσθαι, and often in Class. In Acts xix. 27, κινδυνύει εἰς ἀπελεγμὸν ἔλθαι, the sense is somewhat different, namely, 'is near being, or like to be, set at nought:' an idiom often found in Attic writers, espec. Plato. So Xen. Mem. iii. 13, 3, κινδυνύεις δυσαριστότερος εἶναι τῶν ἀφρώστούντων. Synes. ap. Steph.

Thes. κινδυνεύουσι πείθειν ἐνίους, *prop. in eo sunt, ut, &c.* Hidot. iv. 105, κινδυνεύουσι δὲ οἱ ἀνθρώποι οὗτοι γόητες εἶναι.

Κίνδυνος, οὗ, ὁ, *danger*, Rom. viii. 35. 2 Cor. xi. 26, al. Sept. and Class.

Κινέω, f. ἤσω, *to move, put in motion*, as applied to objects both inanimate and animate, I. of THINGS, Matt. xxiii. 4, οὐ θέλουσι κινῆσαι αὐτὰ, scil. τὰ φορτία. Sept. Job xiii. 25. Is. xli. 7. Xen. Conv. ii. 22; espec. in the phrase κινεῖν τὴν κεφαλὴν, *to shake the head* in derision, Matt. xxvii. 39. Mk. xv. 29, and Sept. In Class. gener. as a token of dissent or displeasure. So κ. κάρα, Hom. Od. xviii. 491. II. xviii. 200.—II. of PERSONS, *to move, act upon*, Hom. Od. xxiv. 5, τῇ ῥ' ἄγε κινήσας: or *to remove*, Rev. ii. 5, κ. λυχνίαν. But gener. metaph. *to stir up, excite*, Acts xxiv. 5, κ. στάσιν. Class. with πόλεμον or an acc. of pers. Mid. *to move oneself*, Acts xvii. 28, ζῶμεν καὶ κινούμεθα. And so often in Class. but chiefly in the sense *to stir*; while here the meaning is simply *to move*, as an indication of life. So Æl. V. H. i. 6, κινουμένους ἤδη τοὺς νεοττούς. The only other example known to me is Gen. vii. 21, probably in the mind of the Apostle, καὶ ἀπέθανε πᾶσα σὰρξ κινουμένη ἐπὶ τῆς γῆς. Pass. prop. Rev. vi. 14, ἐκ τῶν τόπων α. ἐκινήθησαν. Hom. II. xvi. 280, ἐκίνηθεν δὲ φάλαγγες. But gener. in neut. sense.

Κίνησις, εὖς, ἡ, (κινέω,) *motion*, John v. 3, τὴν τοῦ ὕδατος κίνησιν, and Class.

Κίχρημι, f. χρήσω, (= χράω,) *to lend*, trans. Lu. xi. 5, χρήσόν μοι τρεῖς ἄρτους. Sept. and Class.

Κλάδος, οὗ, ὁ, (κλάω,) *a shoot, sprout, branch*, prop. young and easily broken off, Matt. xxiv. 32, et al. Sept. and Class. Fig. and allegor. οἱ κλάδοι, *branches* for *offspring, posterity*, Rom. xi. 16—21.

Κλαίω, f. κλαύσομαι. In N. T. fut. κλαύσις, *to weep, wail, lament*, implying not only the shedding of tears, but every other external expression of grief, I. intrans. and absol. Matt. xxvi. 75, ἐκλαυσε πικρῶς. Lu. vii. 13. Foll. by ἐπὶ with dat. *to weep for or over* any one, Lu. xix. 41; ἐπὶ and acc. Lu. xxiii. 28, μὴ κλαίετε ἐπ' ἐμὲ κ. τ. λ. With ἀλαλάζειν, Mk. v. 38. Σορυβεῖν, Mk. v. 39. Θρηνεῖν, John xvi. 20. κόπτεσθαι ἐπ' αὐτῇ, Rev. xviii. 9. ὀλοῦζειν, James v. 1. πευθεῖν ἐπ' αὐτῇ, Rev. xviii. 11.—II. foll. by acc. *to bewail, lament for*, e. g. the dead, Matt. ii. 18. Sept. and Class.

Κλάσις, εὖς, ἡ, (κλάω,) *a breaking*,  
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i. e. the act of breaking, Lu. xxiv. 35, αλ. ἡ κ. τοῦ ἄρτου. Theophr. de Caus. Pl. iii. 19, κλάσις ἀμπέλων.

Κλάσμα, ατος, τό, (κλάω,) a *fragment*, *bis*, e. g. of food, Matt. xiv. 20, αλ. Sept. and Class.

Κλαυθμός, ου, ό, (κλαίω,) *weeping*, *wailing*, Matt. ii. 18. viii. 12, and oft. and Sept.

Κλάω, f. κλάω, to *break*, i. e. to break off or in two, Hom. Il. xi. 584. In N. T. only in the phrase κλάσαι τὸν ἄρτον, to *break bread*, i. e. for distribution at a meal; the Jewish bread being in the form of thin cakes like biscuits. Also gener. Matt. xiv. 19. xv. 36, et al. So in the Lord's supper, Matt. xxvi. 26. Acts ii. 46. Metaph. of the body of Christ, as typically *broken* in the Eucharist, 1 Cor. xi. 24, τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλώμενον, where the allusion is to the death of Christ on the cross.

Κλεῖς, δός, ἡ, acc. κλεῖν and κλεῖδα, acc. plur. κλεῖδας and contr. κλεῖς, a *key*, lit. a *shutter*. In N. T. as the symbol of power and authority, Matt. xvi. 19, δώσω σοι τὰς κλεῖς τῆς βασιλείας τῶν οὐρ. i. e. the power of opening or shutting, of admitting to or excluding from the kingdom of heaven. See more in my note there. Rev. iii. 7, ὁ ἔχων τὴν κλεῖν τοῦ Δαυὶδ, in the same sense. Rev. i. 18, τὰς κλεῖς τοῦ ἔθου. ix. 1. xx. 1. Metaph. Lu. xi. 52, τὴν κλεῖδα τῆς γνώσεως, the *key of knowledge*, i. e. the means of attaining to true knowledge in respect to the kingdom of God. Comp. Matt. xxiii. 13.

Κλείω, f. σω, (perf. pass. κέκλεισμαι, aor. 1. pass. ἐκλείσθην,) to *shut*, to *close*, trans. I. *prop.* Matt. vi. 6, κλείσας τὴν θύραν σου. xxv. 10. Lu. xi. 7, et sæpe al. and Sept. Also of the *heavens*, i. e. the windows of heaven, so that no rain can fall, Lu. iv. 25.—II. *metaph.* Matt. xxiii. 13, κλείετε τὴν βασ. τῶν οὐρ. So of authority to exclude or admit, Rev. iii. 7, *bis*, 8. 2) 1 John iii. 17, κλείσαι τὰ σπλάγχχνα ἀπὸ τινος, to *shut up one's bowels from any one*, i. e. 'not to let one's compassion flow out.'

Κλέμμα, ατος, τό, (κλέπτω,) *theft*, Rev. ix. 21, and Class.

Κλέος, ίους, τό, (κλέω fr. καλέω,) *prop. report, rumour*, Hom. Il. ii. 486. In N. T. and gener. *fame, renown, glory*, 1 Pet. ii. 20. Sept. and Class.

Κλέπτης, ου, ό, (κλέπτω,) a *thief*, Matt. vi. 19, sæpiss. Fig. of false teachers, deceivers, who *steal* men away from the truth, John x. 8, 10. Sept. in Hos. vii. 1.

Κλέπτω, f. κλείψω and κλείψομαι,

to *steal*, absol. Matt. vi. 19, 20, διορῶσόνουσι καὶ κλέπτουσι. Fut. οὐ κλείψουσιν as imperat. Matt. xix. 18. Rom. xiii. 9. In the sense of to *steal away, take by stealth*, foll. by acc. as a dead body, Matt. xxvii. 64. xxviii. 13. Hdian. ii. 1, 5.

Κλήμα, ατος, τό, (κλάω,) a *branch*, or twig, such as is easily broken off, equiv. to κλάδος, chiefly, and in N. T. only, of the vine. And so a *shoot* or *tendril*, John xv. 2. Sept. Jos. and Class.

Κληρονομίω, f. ήσω, (κληρονόμος,) *prop. to receive by lot*, i. e. a portion thus distributed, Num. xxvi. 55. Josh. xvi. 4. Hence, as an inheritance might also be distributed by lot (Ecclus. xiv. 15), to *inherit*, to *be heir* to any person or thing. And so often in Class., espec. the Orators. In N. T. gener. I. to *inherit*, to *be heir*, absol. Gal. iv. 30, οὐ γὰρ μὴ κληρονομήσῃ ὁ υἱὸς τῆς παιδείας μετὰ κ. τ. λ. & Sept.—II. in later usage, in Sept., Jos., Diod. Sic., and Polyb., simply to *obtain*, *acquire*, *possess*, foll. by acc. In N. T. said only of the friends of God, as receiving admission to the kingdom of heaven and its attendant privileges, Matt. v. 5, κληρονομήσουσι τὴν γῆν, they shall *quietly possess the land*, i. e. prim. the land of Canaan, but in a spiritual sense, the Messiah's kingdom. So κλ. τὴν βασιλείαν (τοῦ Θεοῦ), Matt. xxv. 34, et al. ζῶντων αἰώνων, Matt. xix. 29. ἀφθαρσίαν, 1 Cor. xv. 50, also Heb. i. 4, 14. vi. 12. xii. 17. Rev. xxi. 7, Sept. and lat. Class.

Κληρονομία, ας, ἡ, (κληρονομίω, which see,) *inheritance*, i. e. I. *prop.* derived from one's ancestors, *patrimony*, Matt. xxi. 38. Lu. xii. 13.—II. *gener. portion, possession*, espec. the land of Canaan, as the possession of the Israelites, Acts vii. 5. Heb. xi. 8. Hence fig. of admission to the kingdom of God and its attendant privileges, Acts xx. 32. Gal. iii. 18. Eph. i. 14, 18. v. 5, et al.

Κληρονόμος, ου, ό, adj. (κλήρος, νέμω,) *prop. 'receiving by lot,' namely, a portion thus distributed.* Hence in N. T. and gener. *subst. as heir*. I. *prop.* Matt. xxi. 38. Lu. xx. 14. Gal. iv. 1, Sept. and Class. Fig. κληρονόμος Θεοῦ, *heir of God*, i. e. a partaker of the blessings which God bestows upon his children, implying admission to the kingdom of heaven and its privileges, Rom. viii. 17, *bis*. Gal. iv. 7. So iii. 29, κληρονόμοι i. e. τοῦ Ἀβραάμ, 'heirs of the blessings promised to Abraham.'—II. *gener. possessor*, i. e. of any thing received as a possession, e. gr. the kingdom of heaven, &c. Rom. iv. 13, 14. Tit. iii. 7. Heb. i. 2. Ja. ii. 5.

Κλήρος, ου, ό, (κλάω, to break,) I. lit. a *bis*, i. e. of stone, wood, &c. used as a lot or die in determining chances, Pa.

lxviii. 13. Eurip. Phœn. 855. Homer often, and Hdot. iii. 83. So in N. T. in the phrase κληῶν βαλλειν, *to cast lots*, Matt. xxvii. 35. Mk. xv. 24. Lu. xiii. 34. John xix. 24. So ἐπιβάλλ. Hom. Od. xiv. 209. Sept. Ez. xxiv. 6, with allusion to the ancient custom, on which see Potter's Greek Antiquities; also διδόναι κλήρους, Acts i. 26.—II. meton. 1) the part or portion assigned and obtained by lot, J. Pollux and Epigr. in Anthol. χαίρω νῆ τὸν κλῆρον δὲ ἐνεκλήρησας ἐν ἀθλοῖς: also in Sept. In N. T. fig. of a *part* or portion of *duty* pertaining to any office, assigned to any one by lot, Acts i. 17, 25, λαβεῖν τὸν κλῆρον τῆς διακονίας, 'to receive the appointment of this duty or office.' Also Acts viii. 21, οὐκ ἔστι σοι μερίς οὐδὲ κλῆρος ἐν τῷ λόγῳ τούτῳ, with allusion to Deut. x. 9. xii. 12. 2) the possession or *property* of any kind obtained by such allotment, (which among the Jews was always heritable and unalienable,) Hom. Il. xv. 498, καὶ οἶκος καὶ κλῆρος ἀκήρατος. Od. xiv. 63, ἔδωκεν οἶκόν τε κληῶν τε. But espec. landed property, estates (like the Latin *heredia*). So Hdot. i. 76. ix. 94, κλήρους. Ælian V. H. xii. 61, κληῶς. Jos. Ant. iv. 7, 5. In N. T. the word occurs both in sing. and plur.; but only fig. of the *heavenly possession* called a heritage, or inheritance, to denote that it is secured to the saints unalienably, Acts xv. 18, λαβεῖν κλῆρον ἐν τοῖς ἡγιασμένοις. And so Acts xx. 32, δοῦναι ὑμῖν κληρονομίαν ἐν τοῖς ἡγιασμένοις πᾶσιν. Col. i. 12, ἱκανώσαντι ἡμᾶς εἰς τὴν μερίδα τοῦ κλήρου τῶν ἀγίων, where τὴν μερίδα τοῦ κλήρου signifies the *allotted portion*, with allusion to a country whose citizens have assigned to them a territory divided into μερίδες, to be apportioned to them severally by lot (ἐν κλήρῳ). Comp. Wisd. v. 5, πῶς καταλογίσθη ἐν υἱοῖς Θεοῦ, καὶ ἐν ἀγίοις ὁ κλῆρος αὐτοῦ ἔστιν. So Thuc. iii. 50, κληῶν ποιήσαντες τῆς γῆς, σφῶν αὐτῶν κληρούχους τοὺς λαχόντας ἀπέπεμψαν, where κλ. is simply for μερίδας, (comp. Acts viii. 21,) as μερίς for κλῆρος, Gen. xiv. 24. At 1 Pet. v. 3, μὴ κατακυριεύοντες τῶν κληῶν scil. Θεοῦ, the meaning is, 'the churches, or congregations,' over which the presbyters addressed, severally presided; so termed with allusion to the division of Canaan into κληῶν, (as Lesbos was among the Athenians,) which accordingly formed so many separate heritages or possessions.

Κληρώω, f. ὠσω, (κληῶς,) *to cast lots*, Thuc. vi. 52; and mid. *to acquire by lot*, Xen. Cyr. i. 6, 46. In N. T. only mid. κληρόμαι, gener. *to obtain, to receive*,

absol. Eph. i. 11, ἐν ᾧ καὶ ἐκληρώθημεν ... εἰς τὸ εἶναι ἡμᾶς, κ. τ. λ. 'through whom we have attained to be,' i. e. 'through whom it has been granted us.' Ælian H. An. i. 13. Alciph. iii. ep. 49.

Κλησις, αὖς, ἡ, (καλέω,) prop. *the act of calling*, also its effect in a *call, invitation*, espec. to a feast. In N. T. fig. & spiritually a *call* to the kingdom of God and its privileges; i. e. that divine call by which Christians are introduced into the privileges of the Gospel, Rom. xi. 29, ἡ κλησις τοῦ Θεοῦ. Eph. iv. 1, et al. See my note on Rom. viii. 30, and 2 Pet. i. 10. So also Eph. iv. 4, ἐν μία ἐλπίδι τῆς κλησεως, i. e. 'the hope which the Christian's call permits him to cherish.' In 1 Cor. i. 26, βλέπετε τὴν κλησιν ὑμῶν, the sense is, 'the manner of your calling, how ye were called;' and vii. 20, ἕκαστος ἐν τῇ κλήσει ἧ ἐκλήθη, ἐν ταύτῃ μείντω, 'as, i. e. in the same state as, he was called, so let him remain.'

Κλητός, ἡ, δὲ, adj. (καλέω,) *called, invited*, e. gr. to a banquet, Sept. 1 K. i. 41, 49. Hom. Il. xvii. 386. Æschin. l. 1. Hence in N. T. fig. *called, invited*, i. e. to the kingdom of heaven and its privileges, gener. Matt. xx. 16, (where see my note,) and xxii. 14, πολλοὶ γὰρ εἰσι κλητοί, ὀλίγοι δὲ ἐκλεκτοί. Also emphat. of those who have *obeyed* this call, = saints, Christians, Rom. i. 6, 7, κλητοὶ Ἰησοῦ Χ.—κλητοὶς ἀγίοις. viii. 28. 1 Cor. i. 2, 24. Jude 1. Rev. xvii. 14, κλητοὶ καὶ ἐκλεκτοὶ καὶ πιστοί. In the sense of *appointed, chosen*, i. e. to any office, (see in Καλέω, no. 1. 5,) Rom. i. 1. 1 Cor. i. 1, κλητός ἀπόστολος, comp. Gal. i. 15. So Hom. Il. ix. 165, Ἄλλ' ἀγαστε, κλητοὺς (i. e. ἐκκρίτους) δρῦνόμεν.

Κλίβανος, ου, ὁ, an oven, i. e. for baking bread, Matt. vi. 30, et al. See Calmet.

Κλίμα, ατος, τὸ, (κλίνω,) prop. *inclination, declivity*, Pol. ii. 16, 3, κλίμα τῶν ὀρίων. So of the supposed *inclination* of the heavens towards the poles in ancient geography, whence the northern hemisphere was divided into seven κλίματα, *climates*, by lines parallel to the equator. Hence in N. T. and gener. *climate*, i. e. *clime, region*, Gal. i. 21, εἰς τὰ κλίματα τῆς Συρίας. Rom. xv. 23. 2 Cor. xi. 10, and Class.

Κλῖνῃ, ης, ἡ, (κλίνω,) prop. *a couch*, any thing on which one lies, *reclines*, &c. In N. T. I. gener. and only of the *sick*, Mk. vii. 30. Rev. ii. 22. Sept. and Class. Of a bed in which the sick are borne, Matt. ix. 2, 6. Lu. v. 18. Acts v. 15.—II. sp̄c. *a couch, sofa*, for sitting or reclining, Lu. xvii. 34, ἔσονται δύο ἐπὶ

κλίνης μᾶς, 'two persons shall be sitting or reclining together;' comp. Matt. xxiv. 40, and see below. Mk. iv. 21. vii. 4. Lu. viii. 16. Sept. Or, in all these passages, κλίνη may be taken in the sense of *triclīnium*, i. e. *the couch* or *sofa* on which the ancients reclined at meals. And so it is often used in Sept. and Class.

Κλινίδιον, ου, τό, (κλίνη,) *a little bed*, Lu. v. 19, 24, and Class.

Κλίνω, f. νῶ, aor. 1. ἐκλίνα, perf. κέκλικα, prop. and gener. *to bend* any thing from a straight position, in whatever direction; used in various senses, (*inclino, reclino, acclino, and declino*,) of which in N. T. there occur only the following: I. TRANS. *to bend downwards*, used lit. in Hom. II. xix. 223, of one of the scales of a balance: but in N. T. of the eyes or head, *to bow*, in reverence, Lu. xxiv. 5, κ. τό πρόσωπον εἰς τὴν γῆν. John xix. 30, κ. τὴν κεφ., as one *dying*, or gener. *to recline the head* for rest, Matt. viii. 20. Lu. ix. 58. Sept. and Class. Also, in a military sense, as said of *the inclination* of a column of troops out of the straight line. So Jos. Ant. xiv. 15, 4, κλίνεται τὸ εὐώνυμον κέρας τῆς φάλαγγος, and Homer, cited by Passow, κλίνειν φάλαγγας. And so Heb. xi. 34, παρεμβολὰς ἐκλιναν ἀλλοτρίων, lit. 'made the lines bend,' i. e. *routed the troops*. And indeed the term is in the Class. almost always applied to *the men*, rather than the lines. So Hom. II. v. 37, Τρῶας δ' ἐκλιναν Δαναοί. Od. ix. 59. Jos. Bell. vi. 2, 6.—II. INTRANS. *to incline oneself*, (so prop. Polyb. iii. 15, 9, ἐπ' ἀσπίδα κλίνειν, 'to bend to the left,') as said of *the day* as *declining*, Lu. ix. 12. xxiv. 29, κέκλικεν ἡ ἡμέρα. So Sept. Judg. xix. 8, 11. Jer. vi. 4. In the Class. only used *prop.* of the sun and its declination to the horizon, though εἰς ἐσπέρην is sometimes added, as Arr. Ex. A. iii. 4.

Κλίσια, ας, ἡ, (fr. perf. pass. κέκλισαι, fr. κλίνω,) prop. 'a place where one may recline.' Hence in Homer a tent, or a hut; but gener. a bed, or rather *couch*, (*triclīnium*,) used for reclining at a meal, Pind. Pyth. iv. 237; and also, by meton., *the party* sitting around it, Jos. Ant. xii. 2. Hence in N. T. κλισίας, sub. κατά, lit. 'by table-parties,' or *companies*, Lu. ix. 14, κατακλινάτε αὐτοὺς κλισίας ἀνά πέντ.

Κλοπή, ἡς, ἡ, (fr. perf. mid. κέκλοφα or κέκλοπα, fr. κλέπτω,) *the act of stealing*, theft, Matt. xv. 19. Mk. vii. 22. Sept. and Class.

Κλύδων, υνος, ὁ, (fr. aor. 2. ἐκλυδον, fr. κλύζω, to dash,) prop. 'a dashing of water,' espec. the sea, *surge*, Lu. viii. 24, τῷ κλύδωνι τοῦ ὕδ. (as Jos. Ant. ix. 10, 2.) Ja. i. 6, ἔοικε κλύδωνι θαλάσσης, where

there seems an allusion to the true force of the term κλύδων, which, in use, meant *a short breaking wave*, which curls back before it dashes over: an apt image of an unstable person, who from belief and hope falls back into disbelief and despair, as he is moved by every wind of doctrine. See Eph. iv. 14. The term is one of frequent occurrence in the Class. from Homer downwards.

Κλυδωνίζομαι, f. ἴσομα, depon. (κλύδων,) prop. *to be tossed with billows*, as the sea, or *to and fro*, as any thing tossed by the waves of the sea; but almost always used metaph. of mental fluctuation or perturbation. See Is. lvii. 20. So Eph. iv. 14, κλυδωνιζόμενοι παντὶ ἀνέμῳ τῆς διδασκαλίας, i. e. 'agitated by doubts and difficulties;' a sense frequent in the later writers, as Josephus, Philo, Plutarch, and Aristæn., from whom see examples in my note.

Κνήθω, (κνάω,) f. κνήσω, gener. *to rub* or *scratch*; and in mid. *to scratch oneself*, (or as used with τὸ οὖς or τὴν κεφαλὴν,) but gener., in a special sense, *to tickle*, as Anthol. Gr. iii. 86, 8, κνήθειν οἶδεν ὄνος τὸν ὄνον. In N. T. only in pass. *to be tickled*, *feel an itching*; fig. 2 Tim. iv. 3, κνηθόμενοι τὴν ἀκοὴν, lit. 'being tickled, itching, as to the ears,' i. e. having a desire to hear something pleasing. So Julian p. 333, δυνάμενος τὰς ἀκοὰς ὑμῶν κνηστῖσθαι παραμυθῆσθαι, 'to soothe,' as our English Poet says, 'Can flattery soothe the dull cold ear of Death?'

Κοδράντης, ου, ὁ, Latin *quadrans*, the 4th part of an *as*, ἀσσάριον, and a small brass coin, = two λέπτα, Matt. v. 26. See ἀσσάριον.

Κοιλία, ας, ἡ, (fr. κοῖλος, hollow,) prop. *any cavity*, but confined to those of the human body, and almost exclusively to the *belly*; and denoting sometimes the *venter superior*, κεκρύφαλος, as Judg. iii. 21. Pol. xxxix. 2, 7; but gener. the inferior or *abdomen*. And so alone it is used in N. T. where it signif. I. gener. *the belly*, as the receptacle of food, put, as often in Engl., for *the stomach*, either in men or animals, Matt. xii. 40, ἐν τῇ κοιλίᾳ τοῦ κήτους. Lu. xv. 16. 1 Cor. vi. 13, et al. Sept. and Class.—II. from the Heb., by synecd., for *the womb*, Matt. xix. 12, ἐκ κοιλίας μητρὸς, et al. Lu. i. 42. As personified, put for the woman herself, xi. 27. xxiii. 29, and Sept. oft.—III. fig. from the Heb. for *the inward part*, the inner man, as in Engl., the breast, the heart, John vii. 38, and Sept.

Κοιμάω, f. ἤσω, *to make sleep*, *to put to sleep*, as often in Homer. Hence in N. T. and gener. pass. κοιμάομαι, with fut. mid.

ἵπσομαι, *to fall asleep, to sleep*, intrans. I. *prop.* Matt. xxviii. 13. Lu. xxii. 45, κοιμώμενους ἀπὸ τῆς λύπης, al. Sept. & Class.—II. as said of the sleep of death, for *to die, to be dead*, Matt. xxvii. 52. John xi. 11. Acts vii. 60, τοῦτο εἰπὼν ἐκοιμήθη, et al. Sept. and Class.

Κοίμησις, εως, ἡ, (κοιμάω,) *the act of sleeping, or the state of sleep*; also meton. *rest, repose*, John xi. 13. Eccus. xlv. 19. xlviii. 14.

Κοινός, ἡ, ὄν, adj. *common*, I. *PROP.* *what belongs alike to all*, opp. to ἴδιος, as Wisd. vii. 3, ὁ κοινὸς ἀήρ. Jos. Ant. v. 1, 27, Θεὸν τὸν Ἑβραίοις κοινόν. So in N. T. Acts ii. 44, εἶχον ἅπαντα κοινὰ, in reference to their being used ἐν κοινῷ, or ἐκ κοινού, 'as a common meal.' See Hesiod, Opp. 721. Diod. Sic. vol. i. 242. Acts iv. 32. Tit. i. 4, κ. πίστιν, as Eur. Or. 489, τὸν κοινὸν Ἑλλήνων νόμον. Jude 3, ἡ κ. σωτηρία, as 2 Macc. ix. 21, ἡ κ. ἀσφάλεια.—II. BY METON. in the Levitical sense, 'not permitted by the Mosaic precepts,' and therefore *common*, not sacred or holy; hence, = ceremonially *unlawful, profane*, Mk. vii. 2, κοιν. χειρὶ, τοῦτ' ἐστὶν ἀνόμοις, wh. see my note. Acts x. 14, οὐδέποτε ἔφαγον πᾶν κοινὸν ἢ ἀκάθαρτον, see my note. ver. 28. xi. 8. Rom. xiv. 14. 1 Macc. i. 47, 62. Jos. Ant. xiii. 1, 1, κοινὸν βίον, & sæpe al. Fig. under the Gospel dispensation, *unholy, unconsecrated*, Heb. x. 29, τὸ αἷμα τῆς διαθήκης κοινὸν ἡγνάζαμενος, i. e. 'unconsecrated,' and therefore having no atoning efficacy. So Just. Mart. Apol. ii. p. 98, οὐ γὰρ ὡς κοινὸν ἄρτον, οὐδὲ κοινὸν πόμα ταῦτα, (the bread and wine in the Eucharist.) Rev. xxi. 27, οὐ μὴ εἰσέλθῃ πᾶν κ. (in lat. edd. for vulg. κοινούν,) *unholy*; others, *polluted, profane*, as Jos. Ant. xii. 12, 3, κοινοὶ ἄνθρωποι, *profanum vulgus*.

Κοινός, f. ὡσω, (κοινός,) in Class. *to make common, to communicate*, with others, Thuc. i. 39. iii. 96. In N. T. in the Lev. sense, *to make common*, i. e. *to render unlawful or unclean, to defile*, ceremonially, with acc. Matt. xv. 11, τοῦτο κοινοῖ τὸν ἄνθρωπον. ver. 18, 20. Mk. vii. 15, 18, 20, 23. Heb. ix. 13. So *to regard as common, to call unclean*, Acts x. 15. xi. 9. Hence gener. *to profane, desecrate, pollute*, Acts xxi. 28, τὸν ἅγιον τόπον. absol. Rev. xxi. 27 in text. rec. This use is very rare out of N. T., yet Philo, I think, somewhere says, κακῶς ἔχων οἱ ἄνθρωποι καὶ ἀλλήλους ἐκοινούν.

Κοινωνέω, f. ἡσω, (κοινωνός,) *to be partaker of or in any thing, with any person*, i. e. *to share in common*. I. of THINGS, foll. by gen. *to partake of any thing*, Heb. ii. 14, κεκοινωνήκε σαρκός

καὶ αἵματος, and Class.; by dat. *to partake in any thing*, Rom. xv. 27. 1 Tim. v. 22, μηδὲ κοινωνεῖ ἀμαρτίαις ἀλλοτρίαις. 1 Pet. iv. 13. 2 John 11; fig. Rom. xii. 13, ταῖς χρείαις τῶν ἁγίων κοινωνοῦντες, *sharing in the necessities of the saints*, i. e. by aiding them. Wisd. vi. 25, and lat. Class.—II. of PERSONS, *to partake with any one*, foll. by dat. and ἐν, Gal. vi. 6, κοινωνεῖτω ὁ κατηχούμενος τὸν λόγον τῷ κατηχούντι ἐν πάσιν ἀγαθοῖς, *let him share with his teacher, i. e. 'communicate to his teacher of his good things'*; with eis and acc. Phil. iv. 15; with dat. of pers. and gen. Pol. ii. 42, 5. Æl. V. H. iii. 17.

Κοινωνία, as, ἡ, (κοινωνέω,) *prop.* *the act of partaking, sharing with others*. So Aristot. Eth. viii. 9, ἐν κοινωνίᾳ γὰρ φιλία. In N. T. 1) *participation, fellowship with, communion in*, Acts ii. 42. 1 Cor. i. 9. x. 16, οὐχὶ κοινωνία τοῦ αἵματος—κ. τοῦ σώματος τοῦ Χρ. 2 Cor. vi. 14, τίς κοινωνία φωτὶ πρὸς σκότος; 'what of community?' q. d. τί κοινόν; I would comp. Epich. ap. Stob. Sent. p. 501, 4, τίς γὰρ κατόπτρῳ καὶ τυφλῷ κοινωνία; Eur. Iph. T. 254. Arist. Thesm. 137. 2 Cor. viii. 4, ἡ κ. τῆς διακονίας, 'part, share in transmitting this alms.' xiii. 15, ἡ κ. τοῦ ἁγίου Πνεύματος, 'the fellowship of the Holy Ghost,' meaning that *communication and indwelling* of the Holy Ghost, the Comforter, by which the blessings of God the Father and the Son, the grace of Christ, and the love of God, are bestowed on man. If it mean, as the recent foreign Commentators say, *participation*, it must, at any rate, denote a participation in the gifts of the Holy Ghost as *a person*, the two former being such. Gal. ii. 9, δεξιὰ κοινωνίας, *right hand of fellowship*, 'the pledge of communion,' &c. Eph. iii. 9, in text. rec. Phil. i. 5, ἡ κ. ὑμῶν εἰς τὸ εὐαγγέλιον, i. e. 'your participation in the Gospel, accession to it. ii. 1. iii. 10. Philem. 6. 1 John i. 3, 6, 7. Jos. and Class. 2) *communication, distribution*, gener. Hdian. i. 10, 3. In N. T. meton. for *contribution, collection* of money in behalf of poorer churches, Rom. xv. 26. 2 Cor. ix. 13. Heb. xiii. 16.

Κοινωνικός, ἡ, ὄν, adj. (κοινωνός,) *communicative*, i. e. *idoneus vel propensus ad societatem, social*, as Pol. ii. 41, 1, and a writer in Cic. ἄνθρωπος κ. φύσει. In N. T. *communicating*, i. e. *ready to give, liberal*, 1 Tim. vi. 18. Lucian Tim. 56, πρὸς ἄνδρα, οἷόν σε, ἀπλοϊκὸν καὶ τῶν ὄντων κοινωνικόν. M. Anton. vii. 52.

Κοινωνός, οὔ, ὁ, ἡ, (κοινός,) *a partaker, or a partner, companion*, absol. 2 Cor. viii. 23, κοινωνός ἐμός, Philem. 17. Hdian. ii. 8, 5. Foll. by gen. of the pers. of whom any one is the companion, *with*



whom he partakes in any thing, Matt. xxiii. 30. 1 Cor. x. 20. Heb. x. 33. Sept. and Class.; by dat. of pers. *to* or *with* whom one is partner, Lu. v. 10, *κοινωνοὶ τῷ Σίμωνι*: by gen. of thing partaken, 1 Cor. x. 18, *κοινωνοὶ τοῦ θυσιαστηρίου*, i. e. 'of the victims sacrificed,' 2 Cor. i. 7. 1 Pet. v. 1. 2 Pet. i. 4, and Class.

**Κοίτη**, ης, ἡ, (κεῖμαι,) *a lying down*, i. e. for rest or sleep, Hdot. i. 10, *ὥρη τῆς κοίτης*. Hence gener. & in N. T. 1) *place of repose, bed*, Lu. xi. 7, *τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην*. Hom. Od. xix. 341, et al. Class.; espec. the marriage-bed, and meton. for marriage itself, Heb. xiii. 4. Jos. Ant. ii. 4, 5, *κοίτην μίαιναι*. Plut. de Fluv. p. 18, *μὴ θέλουν μίαινειν τὴν κοίτην τοῦ γεννήσαντος*. 2) *a lying with a woman, cohabitation*, whether lawful or unlawful, gener. the latter, Rom. xiii. 13, *περιπατήσωμεν μὴ κοίταις*, 'not in lewdness.' Sept. oft. and sometimes Class., but only the poets. Pind. Pyth. xi. 39. Eurip. Med. 154. Hippol. 154. Hence, from the Heb., meton. *semen*, as necessary for conception, Rom. ix. 10, *ἐξ ἐνός κοίτην ἔχουσα*, 'having conceived by one,' &c. So Sept. oft., and sometimes the fuller phrase, *κοίτη σπέρματος*.

**Κοιτῶν**, ὠνος, ὁ, (κοίτη,) lit. *a sleeping-place, a bed-chamber*, Acts xii. 20, *ὁ ἐπὶ τοῦ κοιτῶνος τοῦ βασιλέως*, i. e. the king's chamber-attendant, chamberlain. Sept. and Class.

**Κόκκινος**, ης, ον, adj. (κόκκος, a small insect used by the ancients for dying purple,) *coccus-dyed, crimson*, Matt. xxvii. 28, *χλαμύδα κόκκινην*, for which in Mk. xv. 17, *πορφύραν*. Heb. ix. 19. Rev. xvii. 3, 4. xviii. 12, 16. Sept. Ex. xxv. 4. xxviii. 5. Josh. ii. 18, 21. Plut. ed. R. vi. p. 546, 8.

**Κόκκος**, ου, ὁ, *a kernel, grain, seed*, Matt. xiii. 31, κ. *σινάπεως*. xvii. 20. John xii. 24, et al. Hdot. iv. 143.

**Κολάζω**, f. *άσσομαι*, (κόλος, κολοβός,) prop. *to lop or prune*, as trees, *κολάζειν τὰ δένδρα*, Theophr. de Caus. Plant. v. 9, 11. fig. *to attempt, correct, moderate*, Ael. V. H. xi. 3. Xen. Oec. xx. 12. Hence in N. T. and oft. in Class., espec. Thuc. and the Traged., *to correct, punish*, with acc. Acts iv. 21, *πῶς κολάσσονται αὐτούς*. 2 Pet. ii. 9. *κολαζομένους τηρεῖν*, i. e. 'to reserve as subject to punishment.'

**Κολακσία**, ας, ἡ, (κόλαξ, flatterer,) *flattery, adulation*, 1 Th. ii. 5, and Class.

**Κόλασις**, εως, ἡ, (κολάζω,) prop. the act of *pruning*, e. gr. *κόλασις τῶν δένδρων*, Theophr. de Caus. Plant. ii. 4, 4. gener. *restriction, castigation*; in N. T. *punishment*, Matt. xxv. 46, *εἰς κό-*

*λασιν αἰώνιον*. 1 John iv. 18, and lat. Class.

**Κολαφίζω**, f. *ίσω*, (κόλαφος, fr. *κολάπτω*, *to strike with the fist, buffet*, with acc. Matt. xxvi. 67, *ἐκολάφισαν αὐτόν*. Mk. xiv. 65. Hence gener. *to maltreat*, 1 Cor. iv. 11. 2 Cor. xii. 7. 1 Pet. ii. 20.

**Κολλῶ**, f. *ήσω*, (κόλλα, glue,) prop. *to glue together, make cohere*. Diod. Sic. ii. 58, κ. *τὶ διατμηθέν*, Lucian, Quom. Hist. Conscr. 51. espec. *to solder metals*; also *to fasten closely*, prop. Pind. Ol. v. 29. fig. Plato 776, A. *κολλᾷ πόθος πάντα ἤθη*. In N. T. mid. *κολλάομαι*, aor. 1. pass. *ἐκολλήθην*, with mid. signif. *to adhere; cleave to*, prop. of things, foll. by dat. Lu. x. 11, *τὸν κοινορτόν τὸν κολληθέντα ἡμῖν*. Rev. xviii. 5, in later edit. *ἐκολλήθησαν αὐτῆς αἱ ἀμαρτίαι* (see my note). Sept. Job xxix. 10. Ps. cii. 5. Anthol. Gr. i. p. 231. Fig. of persons, *to join oneself unto*, with dat. of thing, e. g. *τῷ ἄρματι*, *to follow, accompany*, Acts viii. 29, and oft. in Sept. *τῷ ἀγαθῷ*, *to cleave to*, Rom. xii. 9. Sept. 2 Kings iii. 3, al. elsewhere by ἀκολουθεῖν: of pers. *to become a servant to* any one, Lu. xv. 15, *to follow, cleave to*, *τῇ πόρῃ*, 1 Cor. vi. 16. Eccclus. xix. 2, *κολλώμενος πόρναις*, an appropriate term. So Nicharch. in Anthol. *ἐταῖρα κολλᾶται, κνίζει*. The Class. however rather use *προσκολᾶσθαι*, wh. also occ. in Sept. Gen. ii. 24. 1 Esdr. iv. 20, al. So Livy, 'scortis impliciti,' τῷ Κυρίῳ, 1 Cor. vi. 17. Sept. 2 K. xviii. 6. *to follow the side or party of* any one, *to associate with*, Acts v. 13. ix. 26. x. 28. xvii. 34. Sept. and lat. Class.

**Κολλούριον** or **Κολλύριον**, ου, τὸ, (dimin. of *κολλῦρα*, a cake,) prop. *a small cake*. In N. T. *collyrium, eye-salve*, so called as resembling the dough of the *κολλύρα*, Rev. iii. 18. Arr. Epict. iii. 21, 21. Luc. Alex. 21.

**Κολλυβιστής**, οὔ, ὁ, (κόλλυβος, a small coin, and the profit on change,) *a money-changer, broker, equiv. to κερματιστής*, Matt. xxi. 12. Mk. xi. 15. John ii. 15. Lysias Fragm. 34, ult.

**Κολοβόω**, f. *ώσω*, (κολοβός, mutilated, fr. *κόλος*,) prop. *to mutilate, curtail*, Sept. and espec. by *cutting off* a limb. In N. T. fig. of time, *to cut off, shorten*, pass. Matt. xxiv. 22. Mk. xiii. 20, *κολοβωθήσονται αἱ ἡμέραι*. So Malela, p. 237, *τοῦ αὐτοῦ μηνός τὰς ἡμέρας ἐκολόβωσαν*.

**Κόλπος**, ου, ὁ, *the bosom*. I. prop. the front of the body between the arms; hence John xiii. 23, *ἀνακείμενος ἐν τῷ κόλπῳ τοῦ Ἰησοῦ*, *reclining on Jesus' bosom*, i. e. sitting next to him on the triclinium at supper, so that his head was opposite to Jesus' bosom. So Lat. *in sinu*

*recumbdo*. Fig. *to be in or on the bosom of* any one, to be cherished by him; a *bosom-friend*. John i. 18, ὁ ὢν εἰς τὸν κόλπον τοῦ Πατρὸς, equiv. to ὁ μονογενὴς υἱός. So Lu. xvi. 22, εἰς τὸν κόλπον Ἀβραάμ, and ver. 23, Λάζαρον ἐν τοῖς κόλποις αὐτοῦ, i. e. 'in near and intimate communion with Abraham,' as one of his beloved children. So Jos. de Macc. § 13, [4 Macc. xiii. 16,] οὕτω γὰρ θανόντας, ἡμᾶς Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ ὑποδέχονται εἰς τοὺς κόλπους αὐτῶν. Sept. ἡ γυνὴ ἐν τῷ κόλπῳ σου. Deut. xiii. 7. xxviii. 54, 56, al. Eccclus. ix. 1. Plut. Cato Min. 33, ult. Γαβρίνιον, ἐκ τῶν Πομπητίου κόλπων ἀνθρωπῶν. Cic. ad Div. xiv. 4, 'tu vero sis in sinu semper et complexu meo.'—II. spec. *the bosom of* an oriental garment, which falls down over the girdle, and is often used as a sort of pocket for carrying small articles. Lu. vi. 38, δάσουσιν εἰς τὸν κόλπον ὑμῶν. So Sept. Is. lxxv. 6. Jer. xxxii. 18, and sometimes Class. e. gr. Hom. Od. xv. 468, τριῖ ἄλειςτα κατακρύψας ὑπὸ κόλπῳ Ἐκφανε.—III. fig. *put for a bay, gulf, inlet of the sea*, Acts xxvii. 39. Jos. and Class. and hence our *gulf*.

Κολυμβάω, f. ἦσω, *to swim*, Acts xxvii. 43, and lat. Class.

Κολυμβήθρα, ας, ἡ, (κολυμβάω,) prop. *a swimming-place*, hence *a pool, pond*, for any purpose whatever; e. gr. gener. John ix. 7, 11; a healing bath or pool, ver. 2. Sept. Jos. and lat. Class.

Κολωνία, ας, ἡ, Lat. *colonia*, i. e. a Roman colony, Acts xvi. 12. On the connexion of colonies with the Roman republic, see Kuinoel in loc.

Κομάω, f. ἦσω, (κόμη,) *to wear the hair long*, 1 Cor. xi. 14, sq. and Class. as Hom. Hdot. Xen.

Κόμη, ης, ἡ, *hair, head of hair*, 1 Cor. xi. 15. Sept. and Class.

Κομίζω, f. ἴσω, Att. f. ἰώ, (κομέω,) prop. and gener. *to take care of, provide for*; so of one fallen in battle, *to take up and bear away*, Hom. Il. xiii. 196: hence gener. *to take up, carry off*, as booty, Hom. Il. ii. 875, or a weapon in the body, xxii. 286. In N. T. gener. 1) act. *to bear, to bring*, trans. Lu. vii. 37, κομίσασα ἀλάβαστρον μύρου. Arr. Alex. M. vii. 22, 8. Xen. Cyr. iii. 3, 2. 2) mid. κομίζομαι, Att. f. κομιούμαι, *to take for oneself, to bear or bring to oneself*, i. e. *to acquire, obtain, receive*, trans. Matt. xxv. 27, ἐκομισάμην ἂν τὸ ἐμόν. 2 Cor. v. 10. Col. iii. 25, κομίζεται δ' ἡδίκησε. Heb. x. 36, κ. τὴν ἐπαγγελίαν, et al. Apocr. & lat. Class. In the sense of *to receive again, recover*, trans. Heb. xi. 19. Sept. Gen. xxxviii. 20. 2 Macc. x. 1. Jos. Ant. xiii. 4, 1. Diod. Sic. xii. 80.

Κομψότερον, adv. (compar. of κόμψω, bellè, 'well,' Xen. Cyr. i. 3, 8,) *better*, in the phrase κομψότερον ἔχειν, *se melius habere, to be better*, John iv. 52. Arr. Epict. iii. 10, 13, κόμψως ἔχειν.

Κονιάω, f. άσω, (κονία, dust, slacked lime,) *to white-wash*, i. e. with lime, trans. Matt. xxiii. 27, τάφοις κεκονιαμένοις, *white-washed sepulchres*. See my note. Acts xxiii. 3, τοῖχε κεκονιαμένε, 'thou whited wall,' i. e. thou hypocrite, fair without and foul within. Sept. and lat. Class.

Κονιορτός, οὔ, ὁ, (κονία & δρῦμι,) *dust*, prop. as raised up, flying, Matt. x. 14. Lu. ix. 5. x. 11, et al. Sept. and Class.

Κοπάζω, f. άσω, (κόπος,) prop. 'to be beaten out, be weary,' equiv. to κοπιάω, hence gener. *to relax, remit, cease*, as oft. in Class. Sept. and Apocr.; in N. T. of the wind, *to lull*, intrans. Matt. xiv. 32. Mk. iv. 39. vi. 51. So Hdot. vii. 191, ἐκόπασεν ὁ ἀνεμος. Sept. in Gen. viii. 1, ἐκόπασε τὸ ὕδωρ.

Κοπετός, οὔ, ὁ, (κόπτομαι,) *lamentation, wailing*, i. e. as accompanied with beating the breast, &c. Acts viii. 2. Sept. Gen. i. 10. Dion. Hal. Ant. xi. 31.

Κοπή, ης, ἡ, (κόπω,) prop. *the act of cutting*, or its effect, *a cut or blow*; also *slaughter, carnage*, Heb. vii. 1, in allusion to Gen. xiv. 17. Sept. in Josh. x. 20. Judith xv. 7.

Κοπιάω, f. άσω, (κοπία = κόπος,) prop. in Class. *to labour unto weariness, to be weary*, intrans. I. prop. *to be weary from bodily labour*. John iv. 6, κ. ἐκ τῆς ὁδοπορίας. Jos. Ant. ii. 15, 3, κ. ὑπὸ τῆς ὁδοπορίας. Sept. in Is. xl. 31, δραμούνται καὶ οὐ κοπιᾶσιν. Deut. xxv. 18, et al. in Sept. Also by impl. *to faint or tire with labour*, both prop. as Rev. ii. 3, ἐβάστασας, καὶ οὐκ ἐκοπίσας. Aristoph. Thesm. 795. Athen. p. 416, and fig: Matt. xi. 28, δεῦτε πρὸς με πάντες οἱ κοπιῶντες, i. e. 'are weary of the burden of sin,' (see Ps. xxxviii. 4. Heb. xii. 1,) and the yoke of the ceremonial law. See Gal. v. 1.—II. in N. T. *to weary oneself with labour, to labour, to toil*, absol. Lu. v. 5, κοπιῶντες οὐδὲν λαβόμεν. Matt. vi. 28. Lu. xii. 27, τὰ κρίνα—οὐ κοπιᾷ οὐδὲ νήθει. Acts xx. 35. 1 Cor. iv. 12. Eph. iv. 28. 2 Tim. ii. 6. Fig. of spiritual labour (see Ps. cxxviii. 1) *of a teacher who 'labours in the Gospel'*, John iv. 38, δ οὐχ ὑμεῖς κεκοπιάκατε. Josh. xxiv. 13, ἔδωκεν ὑμῖν γῆν ἐφ' ἣν οὐκ ἐποκιάσατε. 1 Cor. xv. 10. xvi. 16. Foll. by ἐν, *to labour in*, ἐν λόγῳ, 1 Tim. v. 17. ἐν Κυρίῳ, i. e. 'in the work of the Lord,' Rom. xvi. 12. ἐν ὑμῖν, 'among you,' 1 Th. v. 12. by eis with acc. of pers. *upon or for whom*, eis ἡμᾶς, Rom. xvi. 6. eis ὑμᾶς, Gal. iv.

11. with *eis* final, as *eis* τοῦτο ὄντι, 1 Tim. iv. 10. *eis* δ, Col. i. 29. *eis* κενόν, in vain, Phil. ii. 16. Sept. Is. lxxv. 23. Jer. li. 53.

Κόπος, ου, ὁ, (κόπτω,) prop. a beating, *Æschyl.* Myrm. 119; also the being beaten out with labour, utter weariness, Xen. An. v. 8, 3. Hence in N. T. as gener. in Class. *toil, labour*, implying wearisome effort, gener. John iv. 38, ὑμεῖς *eis* τὸν κόπον αὐτῶν ἐσεληλύθατε, i. e. the fruit of it; also of labour in preaching the Gospel, 1 Cor. iii. 8. xv. 58, ὁ κόπος ὑμῶν ἐν Κυρίῳ. 2 Cor. vi. 5. x. 15. xi. 23, 27. 1 Thess. i. 3, ὁ κόπος τῆς ἀγάπης, labour of love, i. e. work of beneficence, as in Heb. vi. 10. See my note. In the sense of trouble, vexation, in the phrase κόπου παρέχειν τι, = to trouble, to vex any one, Matt. xxvi. 10. Mk. xiv. 6. Lu. xi. 7. xviii. 5. Gal. vi. 17, and later Greek writers. The earlier ones said πόνον παρέχειν, Hdot. i. 177, or πράγματα παρέχειν, Hdot. i. 155, 175.

Κοπρία, ας, ἡ, (κόπρος, dung,) prop. a dunghill. In N. T. dung, Lu. xiv. 35. Sept. and lat. Class.

Κόπριον, ου, τὸ, (neut. of adj. κόπριος,) dung, manure, plur. κόπρια, Lu. xiii. 8, in lat. edit. 1 Macc. ii. 62. Anthol. Gr. iii. p. 85. Arr. Epict. ii. 4, 5.

Κόπτω, f. ψω, to beat or cut, by a blow, as oft. in Hom.; also to chop. In N. T. 1) prop. to lop trees, to cut off branches, Matt. xxi. 8. Mk. xi. 8. Sept. Num. xiii. 24. Judg. ix. 48. Xen. An. iv. 8, 2. 2) mid. κόπτομαι, to beat or cut oneself, i. e. the breast, &c. in loud wailing; hence to lament, wail, bewail, absol. Matt. xi. 17. Jos. Ant. vii. 1, 6, and Class.; with acc. Lu. viii. 52.

Κόραξ, ακος, ὁ, a raven, Lu. xii. 24. Sept. and Class.

Κοράσιον, ιου, τὸ, (dimin. fr. κόρη,) girl, maiden, damsel, Matt. ix. 24, 25, et al. Sept.

Κορβᾶν, ὁ, indec. also κορβανᾶς, ᾶ, ὁ, Hebr. כּוּרְבָּן, corban, i. e. a gift, offering, oblation, to God, Lev. ii. 1, 4, 12, 13. In N. T. 1) prop. κορβᾶν, 'something devoted to God,' Mk. vii. 11, κορβᾶν, ὃ ἐστὶ δῶρον, κ.τ.λ. See Jos. Ant. iv. 4, 4. 2) κορβανᾶς, said of money offered in the Temple, the sacred treasure, and by meton. the treasury, = γαζοφυλάκιον, Matt. xxvii. 6. See Jos. B. J. ii. 9, 4, τὸν ἱερὸν Θησαυρὸν, καλεῖται δὲ κορβανᾶς.

Κορέννυμι, (f. κορέσω, perf. pass. κεκόρεσμαι, aor. 1. pass. ἐκορέσθην,) to satiate, satisfy, with food and drink, pass. or mid. to be satiated or full; foll. by gen. of thing, pass. Acts xxvii. 38, κορεσθέντες δὲ τροφῆς, and Class. Fig. absol. 1 Cor. iv. 8, and Hdian. i. 13, 10.

Κόρος, ου, ὁ, corns, Hebr. cor, the largest Hebrew dry measure, equal to the homer, i. e. to ten baths, or ephahs, and also to ten Attic μέδιμοι, Jos. Ant. xv. 9, 2. Lu. xvi. 7, ἱκατὸν κόρους σίτου. Sept. 2 Chr. ii. 10. xxvii. 5. Ez. xlv. 13.

Κοσμίω, f. ἤσω, (κόσμος,) to order, i. e. to put in order, e. g. an army, to draw up, Hom. Il. xiv. 388, and oft.; to regulate, Hes. Opp. '308; to adorn, Hes. Opp. 72. Thuc. and *Æschyl.* In N. T. 1) to adjust, e. g. lamps, to trim, Matt. xxv. 7, ἐκόσμησαν τὰς λαμπράδας αὐ. 2) to decorate, adorn, e. g. τὸν οἶκον, as if for a new dweller, Matt. xii. 44. Lu. xi. 25, and so Class.; a bride, νύμφην, Rev. xxi. 2; gener. Lu. xi. 25. 1 Tim. ii. 9. Rev. xxi. 19. Sept. and Class. So Matt. xxiii. 29, κοσμεῖτε τὰ μνημεῖα, 'ye decorate the sepulchres,' &c. i. e. with garlands and flowers, or by adding columns or other ornaments. See my Rec. Syn. in loc. Fig. to honour, make honourable, or respected, Tit. ii. 10, τὴν διδασκαλίαν. 1 Pet. iii. 5, αἱ ἀγαίαι γυναῖκες—ἐκόσμουσαν ἑαυτάς. Theogn. v. 941. Hdian. vi. 3, 5. Xen. Conv. viii. 38.

Κοσμικός, ἡ, ὄν, adj. (κόσμος, world,) worldly, terrestrial, opp. to ἐπουράνιος. Heb. ix. 1, ἁγίον κοσμικόν comp. ver. 23, and see my note. Plut. vi. 455, κοσμικὴ διάταξις. As highly illustrative of the above passage of Heb. compare Joseph. Bell. iv. 5, 2, of the Jewish priests, οἱ δὲ πρὸ ὀλίγου τὴν ἱερὰν ἐσθῆτα περικεῖσθαι, καὶ τῆς κοσμικῆς θρησκείας κατάρχοντες—ἐβρίμμενοι γυμνοὶ, βορὰ κυνῶν καὶ θηρίων, ἐβλίποντο. Fig. worldly, as conformed to this world, belonging to the men of this world, Tit. ii. 12, ἐπιθυμῖαι κοσμικαὶ, worldly lusts.

Κόσμιος, ου, ὁ, ἡ, adj. (κόσμος,) well-ordered; of things, decorous, modest, in a moral respect, 1 Tim. ii. 9, ἐν καταστολῇ κοσμίῳ. So Xen. Mem. iii. 11, 14, τοὺς δεομένους ὑπομιμνήσκεις ὡς κοσμιωτάτῃ ὁμιλίᾳ; and Hdot. Vit. Hom. 4, ἡ δὲ παρ' αὐτῷ εἰργάζετο, πολλῶν κοσμίῳ χρωμένη. The term is, however, prop. used of persons who are obedient to lawful authority, Xen. An. vi. 6, 17; but in 1 Tim. iii. 2, νηφάλιον, σώφρονα, κόσμιον, it means of well-ordered morals and habits, as very often in Plato, σεμνοπρεπῆ, as Theophyl. explains. And so Epict. Ench. § 62, κ. καὶ αἰδήμονες ἐν σωφροσύνῃ.

Κοσμοκράτωρ, ορος, ὁ, (κόσμος, κρατήω,) prop. lord of the world, Schol. in Aristoph. Nub. 397, Σ. ὁ βασιλεὺς τῶν Αἰγυπτίων, κοσμοκράτωρ γεγωνῶς κ.τ.λ. Orpheus, Hymn on the Sun, 11, on Pan, 11. In N. T. of Satan as the prince of this world, i. e. of worldly men,

plur. Eph. vi. 12, πρὸς τοὺς κοσμοκράτορας τοῦ σκότους τοῦ αἰῶνος τούτου, i. e. Satan and his angels. Comp. John xii. 31. 2 Cor. iv. 4. Ignat. i. 1, διάβολον, ὃν καὶ κοσμοκράτορα καλοῦσιν.

Κόσμος, ου, ὁ, *order*, implying orderly disposition, arrangement, Hom. Od. xiii. 77, κόσμῳ καθίζειν. Thuc. iii. 77; also gener. *regularity*, Thuc. vii. 40. And as orderly arrangement is in nothing more necessary than in dress, (so our word *to dress* comes from Ital. *drissare*, fr. Lat. *dirigere*, to put in order,) so κ. came to mean personal attire, espec. that of women, Hom. Il. xiv. 187; and then, from the adjunct, *decorative attire, decoration*, as in N. T. at 1 Pet. iii. 3. In N. T. it has two significations: 1) *decoration*, 1 Pet. iii. 3, οὐχ ὁ ἔξωθεν κόσμος. Sept. Ex. xxxiii. 4, 5, 6. Jer. iv. 30. Hsian. iii. 6, 19. Xen. Cyr. viii. 4, 24; and 2) from arrangement being implied, the *order* of the universe, THE WORLD, Lat. *mundus*, first so used by Pythagoras, and then adopted as a technical term of philosophy. In N. T. it is used i. gener. for the WORLD, the universe, the heavens and earth, &c. Matt. xiii. 35, ἀπὸ καταβολῆς κόσμου. xxiv. 21, et al. and Class. Meton. for the *inhabitants* of the universe, 1 Cor. iv. 9, Ἰατρον ἐγενήθησαν τῷ κόσμῳ, καὶ ἀγγέλοις καὶ ἀνθρώποις. Fig. and symbol. as in Engl. *a world* of any thing, for *a congeries*. Ja. iii. 6, ἡ γλῶσσα πῦρ, ὁ κόσμος τῆς ἀδικίας, *a world of iniquity*.—II. by synec. the EARTH, this lower world as the abode of man. 1) prop. Mk. xvi. 15, πορευθέντες εἰς τὸν κόσμον ἅπαντα. So ἔρχεσθαι εἰς τὸν κόσμον, 'to come or be sent into the world,' to be born, John i. 9; or 'to go forth into the world,' to appear before men, John iii. 19. vi. 14, et al.: hyperbolically, Matt. iv. 8, πάσας τὰς βασιλείας τοῦ κόσμου. Rom. i. 8. Comp. Lucian de Astrol. 12. 2) meton. the world for its *inhabitants, mankind*. Matt. v. 14, ὑμεῖς ἴστε τὸ φῶς τοῦ κόσμου. xiii. 38. John i. 29. iii. 16, οὕτω γὰρ ἡγάπησεν ὁ Θεὸς τὸν κόσμον, et al. So hyperb. the world for the *multitude, every body*, Fr. *tout le monde*. John vii. 4, φανέρωσον σεαυτὸν τῷ κόσμῳ, opp. to ἐν κρυπτῷ. xii. 19. xiv. 22. xviii. 20. 2 Cor. i. 12. 2 Pet. ii. 5, κόσμος ἀσεβῶν. Put also for the *heathen world*, equiv. to τὰ ἔθνη, Rom. xi. 12, 15.—III. with οὗτος, in the Jewish mode of speaking, the *present world*, or *order of things*, as opposed to the kingdom of Christ; and hence always with the idea of transiency, worthlessness, and evil both physical and moral, the seat of cares, temptations, &c.; and thus nearly equiv. to ὁ αἰὼν οὗτος, 1) gener. with οὗτος,

John xii. 25, ὁ μισῶν τὴν ψυχὴν αὐτοῦ ἐν τῷ κόσμῳ τούτῳ, opp. to εἰς ζωὴν αἰῶνιον. xviii. 36, *bis*, ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου κ. τ. λ. 1 Cor. v. 10; without οὗτος, 1 John ii. 15, 17; spec. the wealth and enjoyments of this world, this world's goods, Matt. xvi. 26, τί γὰρ ὠφελεῖται ἄνθρωπος, εἰὰν τὸν κόσμον ὅλον κερδήσῃ; Mk. viii. 36. Gal. vi. 14. Ja. iv. 4, et al. 2) meton. for the MEN of this world, *worldlings*, as opp. to those who seek the kingdom of God, e. g. with οὗτος, John xii. 31, ἡ κρίσις τοῦ κ. τούτου. 1 Cor. i. 20, σοφία τοῦ κ. τούτου. iii. 19. As subject to Satan, John xii. 31, ὁ ἀρχὸν τοῦ κ. τούτου. xiv. 30. xvi. 11. Without οὗτος, John vii. 7, οὐ δύναται ὁ κόσμος μισεῖν ὑμᾶς. xiv. 17, et al. *sæpiss.*

Κοῦμι, Syro-Chald. imperat. fem. *arise*, Mk. v. 41.

Κουστῳδία, ας, ἡ, Lat. *custodia*; in N. T. meton., abstr. for concr. *watch, guard*, of soldiers, Matt. xxvii. 65.

Κουφίζω, f. ἴσω, (κούφος, light,) *to lighten*, as a ship by discharging its cargo, Acts xxvii. 38, ἐκούφιζον τὸ πλοῖον. Thuc. vi. 34; or preparing for battle, Thuc. vi. 34. So Jon. i. 5, (a passage probably then had in view by St. Luke,) ἐκβολὴν ἐποίησαντο τῶν σκευῶν, τοῦ κουφισθῆναι ἀπ' αὐτῶν. Pol. i. 39, 4, κ. τὰς ναῦς.

Κόφινος, ου, ὁ, *cophinus*, *a wicker-basket*, meaning the Jewish travelling-baskets to carry provisions, Matt. xiv. 20, δώδεκα κοφίνους πλήρεις, where see my note. Ps. lxxxi. 6. Judg. vi. 19. Aristoph. Av. 1310. Xen. Mem. iii. 8, 6.

Κράββατος, ου, ὁ, Lat. *grabbatus*, *a small portable couch*, with only a skin or rug spread over; or a kind of stretcher used for travelling or conveying sick persons, called by the Class. σκίμπος, or σκιμπόδιον, Mk. ii. 4, 9. vi. 55. John v. 8. Acts v. 15, al. Arr. Epict. iii. 22. Used only by very late writers.

Κράζω, (f. κεκράξομαι, aor. 1. ἐκράξα, perf. 1. κέκραγα with signif. of pres.) a word supposed to be formed from the sound, and imitating the hoarse cry of the raven, rook, &c. (see Aristoph. Nub. 258, 388,) and akin to κρᾶζω and κλάζω, hence gener. and in N. T. *to cry out, vociferate*, intrans. 1) as said of *inarticulate* cries, clamour, exclamation, e. g. from fear, ἀπὸ τοῦ φόβου, Matt. xiv. 26; from pain, Matt. xxvii. 50. Mk. xv. 39; abhorrence, Acts vii. 57. Of demoniacs, Mk. i. 26. v. 5. Lu. ix. 39. Sept. So, in joy, Lu. xix. 40, οἱ λίθοι κεκράζονται, a proverbial expression, to express that a thing can by no means be concealed, of which see examples in my note. Josh. vi. 16,

and Class. 2) of any *articulate outcry*, to *exclaim, call aloud*; in Class. almost always absol. but in N. T. foll. by the words uttered, Mk. x. 48, ὁ δὲ πολλῶς μᾶλλον ἐκράζεν Ὑιὲ Δαυὶδ κ. τ. λ. xv. 13, 14, al. Foll. by a tense or part. of λέγω, &c. e. g. ἐκράξε λέγων, Matt. xiv. 30. Mk. iii. 11. John i. 15, and oft. κράζας ἔλεγε, Mark ix. 24; of *urgent prayer*, or *entreaty*, &c. Rom. viii. 15, ἐν ᾧ κράζομεν Ἀββὰ ὁ Πατήρ. Gal. iv. 6; metaph. Ja. v. 4, ὁ μισθὸς τῶν ἐργατῶν — κράζει, scil. πρὸς Κύριον, for vengeance. So Aristoph. Nub. 982, κέκραγε πρὸς τοὺς οἰκέτας: and so Sept. in Is. xix. 20, κεκράζονται πρὸς Κύριον. Ps. xxviii. 1, πρὸς σε ἐκέκραξα, ὁ Θεός μου. 2 Sam. xix. 28. Jer. xi. 11.

Κραιπάλη, ης, ἡ, (so Lat. *crapula*, from *crā*, *carpal*, and *πάλλω*, *to throw*, the disorder being so called from its chief symptom,) prop. *seizure* of the head, and hence *intemperance* by gluttony or *intoxication*, and its consequences, *giddiness*, *headache*, &c. Lu. xxi. 34, ἐν κραιπάλῃ καὶ μέθῃ, i. e. 'in constant revelry, carousing.' Aristoph. Ach. 277. Hdtian. i. 17, 7, al. in Class.

Κρανίον, ου, τὸ, (dimin. of κρανόν.) a *skull*, Matt. xxvii. 53. Mk. xv. 22, al. Sept. and lat. Class.

Κράσπεδον, ου, τὸ, (kindr. with *κροσσός*,) prop. *the edge, margin, skirt*, extremity of any thing, e. g. of a mountain, Xen. Hist. iv. 6, 8; of a garment, Theocr. ii. 53. In N. T. *fringe, tassel*, Matt. ix. 20, et al. Sept. Num. xv. 38.

Κραταίος, ὁ, ὄν, adj. (κράτος,) *strong, mighty*, e. g. ἡ κ. χεὶρ τοῦ Θεοῦ, 1 Pet. v. 6. So 1 Esdr. viii. 47, τὴν κ. χεῖρα τοῦ Κυρίου ἡμῶν, and sometimes in Sept. and Class. espec. the poets, as Hom. Pind. and the Tragedians.

Κραταίω, f. ὤσω, (κραταίος,) *to make strong, strengthen*, trans. a form found only in Sept. N. T. and later writers, for the earlier κρατύνω, act. in Sept. 1 Sam. xxiii. 16. 2 K. xv. 19. In N. T. only in pass. *to be strong, to grow strong*, Lu. i. 80. ii. 40, ἐκραταιοῦτο πνεύματι. Eph. iii. 16, δυνάμει κραταιωθῆναι. Also pass. in mid. sense, lit. 'to string up one's nerves,' for any laborious undertaking, 1 Cor. xvi. 13, ἀνδρίζεσθε, κραταιοῦσθε, as Ps. xxxi. 24, ἀνδρίζεσθε, καὶ κραταιοῦσθε ἡ καρδία ὑμῶν. 1 Sam. iv. 9, κραταιοῦσθε καὶ γίνισθε εἰς ἄνδρας.

Κρατεῖν, f. ἤσω, (κράτος,) in Class. *to be strong, mighty, powerful*, either absol. as often in Homer, or with gen. of pers. *to have power, rule over*; or with gen. of thing, *to get the better of*, hold the mastery

over. In N. T. either with gen. of thing, or acc. of pers. or thing. I. foll. by gen. of thing, *to have power over, to be or become master of*, i. e. *to gain, to attain to*. In Class. gener. prop. as Demosth. κρατεῖν τῶν χρημάτων, or τῶν πραγμάτων. Thuc. iii. 47, κρατεῖν τῶν ὅπλων: but in N. T. only fig. as in Acts xxvii. 13, τῆς προθέσεως. The same phrase occurs in Diod. Sic. xvi. 20. Galen cited by Wet.; and κατακρατεῖν τ. πρ. Pol. v. 38, 9; ἃ κρατεῖ τοῦ ἐγχειρήματος, Dion. Hal. p. 906, l. Heb. iv. 14, κρατῶμεν τῆς ὁμολογίας, 'let us attain to the full benefit of our profession in him,' equiv. to vi. 18, κρατῆσαι τῆς προκειμένης ἐλπίδος. Sept. Prov. xiv. 18, οἱ πανουργοὶ κρατῶσιν αἰσθησέτω. Hence gener. κρατεῖν τῆς χειρὸς τινος, *to take the hand of any one*, Matt. ix. 25. Mk. i. 31. v. 41. Lu. viii. 54, and so oft. in Sept. but not in Class.—II. foll. by acc. of pers. or thing. 1) *to have power over, to be or become master of*. Hence gener. *to get into one's power, to lay hold of, seize, take*, e. g. a person, Matt. xiv. 3, ὁ γὰρ Ἡρώδης κρατῆσαι τὸν Ἰωάννην, ἔδωκεν αὐτόν, Mk. iii. 21, and oft.; also Palaeoph. ii. 7, 9. xxxii. 2. Ach. Tat. p. 309, ἐπεχειρεῖ μὲν κρατεῖν. So of an animal, Matt. xii. 11, and Sept. Apocr. Class. Hence gener. κρατεῖν τινα τῆς χειρὸς, *to take any one by the hand*, in order to raise him, Mk. ix. 27. Also *to hold in one's hands or arms, to embrace*, Matt. xxviii. 9, ἐκράτησαν αὐτοῦ τοὺς πόδας, 'they embraced his feet.' 2) *to have in one's power, be master of*, i. e. *to hold, hold fast*, e. g. things, Rev. ii. 1, ὁ κρατῶν τοὺς ἐπτά ἀστέρας ἐν τῇ δεξιᾷ αὐτοῦ. Comp. i. 16, where ἔχων. Comp. Athen. p. 290, ῥόταλον ἐκράτει: and Achill. Tat. βιβλίον κρατῶν. Rev. vii. 1, κ. τοὺς τέσσα. ἀνέμους. Pass. Lu. xxiv. 16, οἱ ὀφθαλμοὶ αὐτῶν ἐκρατοῦντο. Of persons, *to hold in subjection*, pass. Acts ii. 24, καθότι οὐκ ἦν δυνατόν κρατεῖσθαι αὐτὸν ὑπ' αὐτοῦ, scil. θανάτου. Aristoph. Av. 419. Xen. An. v. 6, 7. So *to hold one fast*, i. e. *to hold fast to him, cleave to him*, whether in person, Acts iii. 11, κρατοῦντος δὲ αὐτοῦ τὸν Πέτρον κ. τ. λ. or in faith, Col. ii. 19, τὴν κεφαλὴν, i. e. Christ. Metaph. spoken of sins, *to hold fast, retain, not remit*, John xx. 23. Also *to keep to oneself*, e. g. τὸν λόγον, Mk. ix. 10. So the Class. writers have κρατεῖν τι πρὸς ἑαυτόν: and Test. xii. Patr. p. 683, ἐν ψυχῇ σου μὴ κρατῆσαι δόλον. Others explain, 'held fast in mind'; and so Athen. ap. Steph. Thes. in v. κρατεῖν οἶμαι τῆς λέξεως, *memoria tenere*. Comp. Aesch. Choeph. 78. Gener. *to hold fast in mind, observe*, Mk. vii. 3, κρατοῦντες τὴν παράδοσιν τῶν πρεσβυτέρων. γα.

4, 8. 2 Thess. ii. 15. Rev. ii. 13, sqq. iii. 11. Test. xii. Patr. p. 665, κρατεῖν τὸ θέλημα τοῦ Θεοῦ.

Κράτιστος, η, ον, (prop. superl. of poetic κρατὺς, (κράτος,) used also as superl. of ἀγαθός,) *most excellent, most noble*, used in addressing persons of rank or authority. Lu. i. 3, κράτιστε Θεόφιλε. Acts xxiii. 26, et al. Jos. and Class.

Κράτος, εος ους, τὸ, *strength*, prop. physical, Hom. Il. xvi. 524. xxiv. 293; but oft. in Class., and also in N. T., said of moral strength, *might, power*, &c. I. gener. Acts xix. 20, κατὰ κράτος, *mightily, vehemently*, and so Class. oft. Eph. i. 19, κατὰ τὴν ἐνέργειαν τοῦ κράτους τῆς ἰσχύος αὐτοῦ, i. e. 'of his mighty power.' (Comp. ἰσχύς.) Eph. vi. 10. Col. i. 11. Sept. Is. xl. 26, ἀπὸ πολλῆς δόξης, καὶ ἐν κράτει ἰσχύος αὐτοῦ. Meton. *might*, collect. for *mighty deeds*, in the phrase ποιεῖν κράτος, *to exert strength*, perform mighty deeds, Lu. i. 51, ἐποίησε κράτος ἐν βραχίονι, &c. And so Ps. cxix. 16, ποιεῖν δύναμιν.—II. *power*, i. e. dominion, implying dignity, or the authority attached thereto, and often occurring in doxologies, as 1 Tim. vi. 16, ὁ τιμὴ καὶ κράτος αἰώνιον. 1 Pet. iv. 11. v. 11. Rev. i. 6. Heb. ii. 14, τὸν τὸ κράτος ἔχοντα τοῦ θανάτου, 'the Lord of death.' And so in Class., as Hdot. iii. 36, τὸ Περσέων κράτος ἔχοντα. Hom. Od. i. 359, τοῦ γὰρ κράτος ἐστ' ἐνὶ οἴκῳ, et al. Hdot. vii. 187. ix. 42.

Κραυγάζω, f. ἄσω, (κραυγή,) *to cry out, vociferate*, intrans. equiv. to κράζω, Matt. xii. 19, οὐκ ἐρίσει, οὐδὲ κραυγάζει. xv. 22. John xi. 43. Sept. and later Class.

Κραυγή, ἥς, ἡ, (κράζω,) *cry, outcry*, e. gr. to intimate something to be done, Matt. xxv. 6. Rev. xiv. 18, and Class. as Xen. An. ii. 2, 17. Thuc. vii. 44; of tumult, clamour, Acts xxiii. 9. Eph. iv. 31. Pol. ii. 70, 6; of sorrow, *wailing*, Rev. xxi. 4. Sept. and Class.; of supplication, Heb. v. 7, and Sept. often.

Κρέας, ατος αος, τὸ, (plur. τὰ κρέατα, contr. κρέα,) *meat, flesh*, Rom. xiv. 21. 1 Cor. viii. 13. Sept. and Class.

Κρεῖσσω, or ττων, ονος, ὁ, ἡ, (prop. κραισσω,) compar. of poetic κρατὺς, used also as comparat. of ἀγαθός, *better*. The word properly signifies *stronger*, as often in Homer and Hdot.; but generally by impl. *better*, whether intrinsically or extrinsically, and differing in sense, as applied to persons, or to things, chiefly qualities. In the former case it denotes what is better in *dignity or quality*; in the latter, what is better in *value*. In N. T. it signi-

fies, I. better, in *value*, more useful or profitable, and therefore preferable; though found only in the neut. τὸ κρεῖσσον, 1 Cor. vii. 9. xi. 17. xii. 31. Phil. i. 23, et al. So also Sept. and Class.; as Xen. Econ. xx. 9; also κρατεῖ for κρεῖσσόν ἐστι, Eurip. Hipp. 248.—II. better in *quality*, as said both of things, *more excellent*, and of persons, *superior*, Heb. i. 4, τοσοῦτω κρεῖττων γινόμενος: and vi. 9. vii. 7, 19, 22. ix. 23. x. 34. xi. 16, 35. 1 Pet. iii. 17, and Class.; as Hom. Il. iii. 71, ὁπότερος δὲ κ. νικήσῃ, κρεῖσσων τε γίνηται. In the passage of Heb. vii. 7, τοσοῦτω κ. the sense is, 'higher in dignity,' as in Chrys. de Sacerd. iii. 6, ἐπὶ τὸ κρεῖττον ἱεραρχήθη, 'was invested with higher dignity.'

Κρεμάννυμι, f. κρεμάσω, aor. 1. pass. ἐκρεμάσθην, *to hang, suspend, trans.* mid. κρεμάμαι. after the form ἵσταμαι, *to hang, to be suspended*, intrans. 1) act. with acc. impl. and foll. by ἐπὶ with gen. Acts v. 30, & x. 39, κρεμάσαντες (αὐτὸν) ἐπὶ ξύλου. Gen. xl. 19, 22. Pass. foll. by εἰς, Matt. xviii. 6; absol. Lu. xxiii. 39, and Class. 2) mid. Acts xxviii. 4, κρεμáμενον τὸ θηρίον ἐκ τῆς χειρὸς αὐτοῦ, *hanging from his hand*. So with ἐκ, Xen. Mem. iii. 10, 13. Foll. by ἐπὶ ξύλου, Gal. iii. 13. Fig. with ἐν, Matt. xxii. 40, ἐν ταύταις—κρέμονται. So fig. with ἐκ, Philo t. ii. p. 420, ὧν αἱ τοῦ ἔθνους ἐκπιδὰς ἐκρέμαντο. Mid. oft. in Sept. and Class.

Κρημνός, οὔ, ὁ, (κρεμάννυμι,) *a precipice*, prop. an overhanging cliff, Matt. viii. 32. Mk. v. 13. Lu. viii. 33. Sept. and Class.

Κριθή, ἥς, ἡ, *barley*, Rev. vi. 6. Sept. and Class.

Κριθίνος, η, ον, (κριθί,) *of barley*, as ἄρτοι κριθῖνοι, *barley-loaves*, John vi. 9, 13. Sept. 2 K. iv. 42, ἄρτοι κρ. Xen. An. iv. 5, 26, ἄρτοις κρ. Artemid. i. 69, ἄρτοι κρ.

Κρίμα, ατος, τὸ, (κρίνω,) *judgment*, i. e. I. the ACT OF JUDGING, giving judgment, equiv. to κρίσις. In N. T. only in reference to future reward or punishment, John ix. 39, εἰς κρίμα ἐγὼ εἰς τὸν κόσμον τοῦτον ἦλθον, *for judgment am I come into this world*, i. e. in order that the righteous may be approved and the wicked condemned. Comp. 1 Pet. iv. 17. So, of the judgment of the last day, Acts xxiv. 25. Heb. vi. 2. Meton. for the *power* of judgment, Rev. xx. 4.—II. the JUDGMENT given, *decision, award, sentence*. 1) gener. Matt. vii. 2, ἐν ᾧ γὰρ κρίματι κρίνετε, κριθήσεσθε. Rom. v. 16. Plur. Rom. xi. 33, τὰ κρίματα αὐτοῦ, *the judgments of God*, 'his decrees.' Sept. and Class. as Æsch. Suppl. 392. 2) oftener,

*sentence*, i. e. of punishment, *condemnation*, implying also the *punishment* itself as a certain consequence, Matt. xxiii. 14, διὰ τοῦτο λήψετε περισσώτερον κρίμα. Mk. xii. 40, et sæpe al. Sept. Deut. xxi. 22. Jer. iv. 12. Eccclus. xxi. 5, not in Class.—III. from the Hebrew, *lavusit*, CAUSE, something to be judged, e. gr. κρίματα ἔχειν, *to have lawsuits, to go to law*, 1 Cor. vi. 7. So Sept. Job xxiii. 4. xxvi. 13. Pol. xxiv. 1, 12.

Κρίνον, ου, τὸ, a lily, Matt. vi. 28. Lu. xii. 27. Sept. and Class.

Κρίνω, f. ἴνω, aor. 1. ἐκρίνα, perf. κέκρικα, aor. 1. pass. ἐκρίθην, = Lat. *cerno*, by transpos. of the vowel, prop. *to separate, put asunder*, espec. (which was probably the primary application of the word) grain from the chaff, in the act of winnowing. So Hom. Il. v. 499—501, 'Ὡς δ' ἄνεμος ἄχνας φορέει ἱερὰς κατ' ἀλώας, 'Ἀνδρῶν λικμώντων, ὅτε τε ξανθὴ Δημήτηρ Κρίνην, ἐπαιγομένων ἀνέμων, καρπὸν τε καὶ ἄχνας. Also, *to sift* the flower from the bran, rejecting the latter, in allusion to which Aristot. de Probl. has κρίνει τὴν περιττωσιν, 'sifts off the superfluity.' The word was, however, used not of *things* only, but also of persons, as Hom. Il. ii. 362, κρίν' ἀνδρας κατὰ φύλα. Also metaph. (like *sift* in English) in the sense *to sift out, discriminate* between truth and falsehood, or good and evil, (Xen. Mem. iii. 1, 9. iv. 8, 11,) also, *to distinguish* the good from the bad. Thence, from the adjunct, it came to signify *select, choose out* the good, Hdt. vi. 129. Xen. An. i. 9, 20. Mem. iv. 4, 16. Æsch. Eum. 465. Hom. often. Hence gener. and in N. T. it signifies *to judge*, (i. e. *to form or give an opinion or decision*, after separating truth from falsehood, and sifting all the particulars of a case,) and that in various acceptations, as *cerno, discerno, secerno, excerno, decerno, dijudico, cognosco, existimo*. In N. T. I. *to judge* in one's own mind as to what is right, proper, expedient, i. e. *to deem, decide, determine*, foll. by infin. Acts xv. 19, διὸ ἐγὼ κρίνω μὴ παρενοχλεῖν τοῖς κ. τ. λ. 'my decision is,' &c. iii. 13, κρίναντος ἐκείνου ἀπολύειν. xx. 16. 1 Cor. ii. 2. v. 3. Tit. iii. 12; by τοῦ with infin. Acts xxvii. 1, ὡς δὲ ἐκρίθη τοῦ ἀποπλεῖν ἡμᾶς κ. τ. λ. 3 Macc. i. 6. Jos. Ant. vii. 1, 5. Xen. An. iii. 1, 7. By acc. & infin. Acts xxi. 25, κρίναντες μὴδὲν τοιοῦτον τηρεῖν αὐτοῦς, and Class.; with infin. εἶναι impl. Acts xiii. 46, καὶ οὐκ ἀξίους κρίνετε ἑαυτοὺς τῆς αἰ. ζωῆς, 'ye deem yourselves unworthy of eternal life.' xvi. 15. xxvi. 8, and Class. Rom. xiv. 5, bis, ὅς μὲν κρίνει ἡμέραν [εἶναι] παρ' ἡμέραν, ὅς δὲ κρίνει πᾶσαν ἡμέραν, 'one man

deemeth one day to be above another; another judgeth every day' i. e. *to be alike*, as we must supply from the force of the antith. Comp. Diod. Sic. xii. 13, τὴν γραμματικὴν παρὰ τὰς ἄλλας μαθήσεις προέκρινεν ὁ νομοθέτης. Foll. by acc. of thing, *to determine on*, and by impl. *to decree*, Rev. xvi. 5, ὅτι ταῦτα ἐκρίνας. Acts xvi. 4, τὰ δόγματα τὰ κεκριμένα. Pol. iii. 6, 7. Foll. by acc. τούτου as introducing the infin. with art. τὸ, Rom. xiv. 13, ἀλλὰ τούτο κρίνατε μᾶλλον, τὸ μὴ τιθεῖναι, &c. 1 Cor. vii. 37, τούτο κέκρικαν, τοῦ τηρεῖν κ. τ. λ. So, τούτο ὅτι, 2 Cor. ii. 1. v. 14.—II. *to judge*, i. e. *to form and express a judgment or opinion*, favourable or unfavourable, but gener. the latter, as to any person or thing; foll. by acc. of pers. John viii. 15, ἐγὼ οὐ κρίνω οὐδένα. Rom. ii. 1, 3. iii. 7, al.; of thing, 1 Cor. x. 15. Xen. Vect. v. 11; absol. Matt. vii. 1, 2. Lu. vi. 37, et al.; foll. by interrog. with αἰ, Acts iv. 19; gener. 1 Cor. xi. 13. So, with an adjunct of manner, e. gr. κρίνειν κρίσιν, John vii. 24. τὸ δίκαιον, Lu. xii. 57. ὁρθῶς, vii. 43. κατ' ὅψιν, John vii. 24. κατὰ τὴν σάρκα, viii. 15. By impl. *to condemn*, foll. by acc. Rom. ii. 27, κρίνει σε. xiv. 22. Ja. iv. 11, 12. Sept. Job x. 2.—III. *to judge*, in a judicial sense, viz. 1) *to sit in judgment on any person, to try him*, John xviii. 31, κατὰ τὸν νόμον ὑμῶν κρίνατε αὐτόν. Acts xxiii. 3. xxiv. 6. 1 Cor. v. 12, and Class. Pass. κρίνομαι, *to be judged, be tried, be on trial*, Acts xxv. 10, οὐ μα δαὶ κρίνεσθαι. Rom. iii. 4. Sept. Pa. li. 6; foll. by περί τινας, *for any thing*, Acts xxiii. 6. xxiv. 21. ἐπί τινα, *for*, xxvi. 6. ἐπί τινας, *before any one*, xxv. 9, 20, and so Class. Said in reference to the Gospel dispensation, *to the judgment of the great day*, e. gr. of God as judging the world through Christ, John v. 22. viii. 50. Acts xvii. 31, κρίνειν τὴν οἰκουμένην. Rom. iii. 6, πῶς κρίνει ὁ Θεὸς τὸν κόσμον; ii. 16, τὰ κρυπτὰ, et al. Of Jesus, as the Messiah and Judge, John v. 30. xvi. 11. 2 Tim. iv. 1, 'I. Χρ. τοῦ μέλλοντος κρίνειν ζῶντας καὶ νεκρούς. 1 Pet. iv. 5. Rev. xix. 11. Fig. of the apostles, Matt. xix. 28. Lu. xxii. 30. 1 Cor. vi. 2, 3. ἐν ὑμῶν κρίνεται ὁ κόσμος, 1 Cor. vi. 2, and so in Class. 2) in the sense of *to pass judgment upon, condemn*, with acc. John vii. 51, μὴ ὁ νόμος ἡμῶν κρίνει τὸν ἄνθρ. Lu. xix. 22. Acts xiii. 27, and Class. As implying also *punishment*, 1 Cor. xi. 31, 32. 1 Pet. iv. 6. So of the *condemnation* of the wicked, and including the idea of *punishment* as a certain consequence, = *to punish, to take vengeance on*, e. gr. of God as judge, Acts vii. 7, καὶ τὸ ἔθνος—κρινῶ ἐγὼ. Rom. ii. 12. Heb. xiii. 4, et al. Of Jesus, John iii. 17, οὐ—ἵνα κρίνῃ τὸν

κόσμον, et al. 3) Once, from the Heb., = *to vindicate, avenge*, Heb. x. 30, Κύριος κρινεῖ τὸν λαὸν αὐτοῦ, *the Lord will avenge his people*, i. e. by punishing their enemies, and so Sept. in Gen. xxx. 6, et al.—IV. mid. κρίνομαι, prop. *to let oneself be judged*, i. e. *to have a lawsuit, to go to law*, foll. by dat. *with* any one, Matt. v. 40; foll. by μετά τινος, *with*, 1 Cor. vi. 6; by ἐπὶ τινος, *before* any one, vi. 1, 6. Sept. and Class.

Κρίσις, εως, ἡ, (κρίνω,) prop. *separation*, and fig. *discrimination*, espec. as shown in judgment or decision, and choice. In N. T. *judgment*, i. e. I. gener. *opinion* formed and expressed, John vii. 24, τὴν δικαίαν κρίσιν κρίνατε. viii. 16. Jos. c. Ap. i. 24, οἱ ὑγιαίνοντες τῇ κρίσει. Pol. xvii. 14, 10. Xen. Mem. iii. 5, 10.—II. *judgment* in a judicial sense, i. e. 1) *the act of judging*, in reference to the final judgment, e. gr. ἡμέρα κρίσεως, *day of judgment*, Matt. x. 15. xi. 22. ἡ ὥρα τῆς κρίσεως, Rev. xiv. 7. κρίσις μεγάλης ἡμέρας, Jude 6, and simply κρίσις for κρίσις μεγ. ἡμ. Matt. xii. 41, 42, et al. So John xii. 31, νῦν κρ. ἐστὶ τοῦ κόσμου τούτου, 'now is this world judged.' John v. 27. Jude 15, κρίσιν ποιῶν = κρίνειν: meton. for the power of judgment, John v. 22. Sept. and Class. 2) *the judgment* given, or *sentence* pronounced, gener. John v. 30. 2 Pet. ii. 11, βλάσφημον κρίσιν. Jude 9, κρίσις βλασφημίας, and Class. Spec. *sentence* of punishment, *condemnation*, Acts viii. 33. Sept. and Class.; usually implying also *punishment*, as a certain consequence, e. gr. from God, δίκαιαι αἱ κρίσεις σου, Rev. xvi. 7. xix. 2. Sept. Jer. i. 16. Of Christ, as Judge of the world, condemning the wicked, *judgment, condemnation*, e. gr. Matt. xxiii. 33, ἡ κρίσις τῆς γενέσεως. Mk. iii. 29. John v. 29, ἀνάστασις κρίσεως. 3) meton. *court* of justice, *tribunal*, said of the smaller tribunals established in the cities of Palestine, subordinate to the Sanhedrim, Matt. v. 21, 22, ἐνοχος ἔσται τῇ κρ.—III. from the Heb. *right, justice, equity*, Matt. xxiii. 23. Lu. xi. 42, παρήρχεσθε τὴν κρίσιν. Sept. Gen. xviii. 25. Dent. xxxii. 4. Jer. xxii. 15. Also for *law, statutes*, i. e. the divine law, as developed in the Gospel, Matt. xii. 18, 20.

Κριτήριον, ου, τό, (κριτής,) prop. any instrument by which one judges of any thing, as a square, plummet, or touchstone; also fig. *the organ* or *faculty* of judgment, (comp. αἰσθητήριον, the organ of sensation, the sensorium,) also, a *critterion* or *rule of judging*, Arr. Epict. i. 11, 9, sq.; *judgment-seat, tribunal*, Sept. καθήμενοι ἐπὶ κριτηρίου, Judg. v. 10. In N. T. fig. *court* of justice, *tribunal*, Ja. ii.

6, ἔλκουσιν ὑμᾶς εἰς κριτήρια. 1 Cor. vi. 2, 4, where, however, it may mean *causes*. Susann. 49. Pol. ix. 33, 12. xvi. 27, 2. Sibyll. Or. i.

Κριτής, ου, ὁ, (κρίνω,) *a judge*, i. e. 'one who decides,' or gives an opinion in respect to any person or thing. 1) *gener.* Ja. ii. 4, κριταὶ διαλογισμῶν ποιοῦν *judgers*, (see in Διαλογισμός 1) Matt. xii. 27; in an unfavourable sense, Ja. iv. 11. Sept. 1 Sam. xxiv. 16. Wisd. xv. 7. Pol. ix. 33, 12. Xen. Conv. v. 1, 9, 10. 2) *spec.* in a judicial sense, one who sits to dispense justice, Matt. v. 25, & oft. Of Christ the final Judge, Acts x. 42, et al.; of God, κριτῇ Θεῷ πάντων, Heb. xii. 23. Sept. and Class. 3) from the Heb. *a leader, ruler, chief*; said of the Hebrew judges from Joshua to Samuel, Acts xiii. 20.

Κριτικός, ῃ, ὄν, adj. (κριτής,) *skilled in judging, quick to discern and judge* of any thing, with gen. Heb. iv. 12, κριτικός ἐνθυμήσεων, i. e. διακρίνων λογισμοῦν.

Κρούω, f. σω, *to knock* at a door for entrance, with τὴν θύραν, Lu. xiii. 25. Acts xii. 13. absol. Lu. xi. 9, et al. Sept. Judith xiv. 14, κ. τὴν θύραν. Xen. Conv. i. 11. The more Attic phrase was κόπτειν τὴν θύραν.

Κρύπτῃ, ης, ἡ, (prop. fem. of κρυπτός,) *a crypt* or *vault*, or rather a *dark hole* or *corner*, in which things are stowed away, Lu. xi. 33, εἰς κρύπτην τίθῃσιν in some edd. In text. rec. εἰς κρυπτήν, as if by Hebraism for neut. εἰς κρυπτόν.

Κρυπτός, ῃ, ὄν, adj. (κρύπτω,) prop. *hidden, concealed*, as Hom. II. xiv. 168, κληίδι κρυπτή, i. e. as Eustath. explains, κρυπτομένη τοῖς ἔξωθεν, namely *unseen*, as opposed to φανερός. So Hdtan. v. 6, 7, κ. καὶ ἀόρατον. Xen. Mag. Eq. § 12, κ. φυλακάς. Hence also, *secret*, as Matt. x. 26, οὐδὲν ἐστὶ—κρυπτόν, δ' οὐ γνωσθήσεται. ἐν τῷ κρυπτῷ, *in secret*, 'where we cannot be seen of others,' Matt. vi. 4, 6. ἐν κρυπτῷ, *in secret*, 'privately,' John vii. 4, 10. 1 Cor. iv. 5, τὰ κρυπτά τοῦ σκοτούς, *the secret works of darkness*. Sept. Jer. xlix. 9. Lucian iii. 673, κ. πόνοσ. Fig. τὰ κρυπτά τινος, *the secrets of one's heart, secret thoughts*, Rom. ii. 16. Ecclus. i. 30. iv. 18. 1 Cor. xiv. 25. 1 Pet. iii. 4, ὁ κρυπτός τῆς καρδίας ἀνθρώπος, i. e. 'the internal man,' *the mind and heart*. Rom. ii. 29, δ' ἐν τῷ κρυπτῷ (scil. τῆς καρδίας) Ἰουδαῖος, 'a Jew at heart.'

Κρύπτω, f. ψω, *to hide, conceal*, pass. or mid., aor. 2. pass. Matt. v. 14. Lu. xix. 42, and with mid. signification, *to hide oneself*, Matt. v. 14. xiii. 35. John viii. 59. xii. 36. 1 Tim. v. 25. Heb. xi. 23. In Rev. ii. 17, the spiritual manna is called



κεκρυμμένον, as being laid up in heaven for the righteous. 2 Tim. iv. 8. Ps. xxxi. 19, 'great is thy goodness,' ἡς ἐκρυψας τοῖς φοβ. σε. And so the Latin *recondo* means both to *hide* and to *store up*, as Horat. *vinum reconditum*. Foll. by ἐν τινι, Matt. xiii. 44, Θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ. Fig. Col. iii. 3, ἡ ζωὴ ὑμῶν κέκρυπται σὺν τῷ Χριστῷ ἐν τῷ Θεῷ, where the sense is, 'your felicity (salvation) is laid up, is wholly at the disposal of God, in or through Christ.' Comp. 2 Cor. v. 19, Θεὸς ἦν ἐν Χριστῷ κόσμον καταλλάσσειν ἑαυτῷ. Comp. Heb. vii. 25; foll. by ἀπό τινος, to *hide from*, John xii. 36, 'Ἰησοῦς ἀπελθὼν ἐκρύβη ἀπ' αὐτῶν, *hid himself from them*. Lu. xviii. 34. xix. 42. Rev. vi. 16, and so Hom. Od. xxiii. 110, and oft. in Sept. with the ἀπό τινος underst. John viii. 59, 'Ἰησοῦς δὲ ἐκρύβη, καὶ ἐξῆλθεν ἐκ τοῦ ἱεροῦ, i. e. *Jesus hid himself and* (afterwards) *went out of the temple*; and so oft., espec. in this tense, in Sept., and κρύπτεσθαι in Xen. Cyr. iv. 5, 6. Perf. part. κεκρυμμένος, *hidden*, as adv. *secretly*, John xix. 38. Sept.

Κρυσταλλίζω, f. ἴσω, (κρύσταλλος,) *to be as crystal*, pellucid. Rev. xxi. 11.

Κρύσταλλος, ου, ὁ, (κρύος & κρυσταίνω, to freeze,) *crystal*, prop. 'any thing congealed' and pellucid, e. gr. *ices*, Hom. II. xxii. 152. Thuc. iii. 23. Hdot. ii. 22. In N. T. *rock-crystal*, a sort of precious stone, on which see Pliny, Rev. iv. 6. xxii. 1. Diod. Sic. ii. 52, init.

Κρυφῆ, adv. (κρύπτω,) *secretly*, not openly, Eph. v. 12. Sept. and Class.

Κτάομαι, f. κτήσομαι, depon. mid. *to get for oneself, acquire, procure*, by purchase or otherwise, perf. κέκτημαι as pres. *to possess*; with acc. Matt. x. 9. Lu. xviii. 12, πάντα ὅσα κτῶμαι. In 1 Th. iv. 4, τὸ ἑαυτοῦ σκεῦος κτᾶσθαι, the sense, however disputed, is simply 'to have in possession, *hold, use*, his body,' for the purpose of sanctification. Nor is this sense harsh; since possession implies *use*. And, indeed, there is an allusion to the body as a precious *utensil*, to be used, not abused, 1 Cor. vii. 31. With an adjunct of price in gen. Acts xxii. 28; διὰ γεν. viii. 20; ἐκ and gen. i. 18, οὗτος ἐκτήσατο χωρίον ἐκ τοῦ μισθοῦ κ.τ.λ. i. e. 'was the occasion of its being purchased;' foll. by ἐν with dat. fig. Lu. xxi. 19, ἐν τῇ ὑπομονῇ ὑμῶν κτήσασθε τὰς ψυχὰς ὑμῶν, 'through your patience purchase your lives,' procure your safety; comp. Matt. x. 22, & xxiv. 13. Sept. and Class.

Κτήμα, ατος, τό, (κέκτημαι,) prop. *a possession, property*, 'any thing acquired

and possessed,' but espec. *an estate*; and, in plur., the *bona immobilia*, lands and houses, as distinguished from the *bona MOBILIA*, furniture and other personal property, ὑπάρξεις, Matt. xix. 22, and Mk. x. 22, ἦν γὰρ ἔχων κτήματα πολλὰ. Acts ii. 45, τὰ κτήματα καὶ τὰς ὑπάρξεις. Acts v. 1, κτήμα, with which comp. χωρίον at ver. 3. Sept. and Class.

Κτήνος, εος ους, τό, (contr. fr. κτίανος, and that from κτάομαι,) prop. = κτήμα, *a possession, a property*; but only in plur. So Æschyl. Ag. 127, & Gen. xxvi. 14. It is, however, espec. used of flocks and herds of every kind, in Homer, Hdot. and Xen. In N. T. and the prose writers gener., of objects of *purchase or possession*, e. gr. *a beast, domestic animal*, 1 Cor. xv. 39, as opposed to men; and that whether for riding or burden, &c. Lu. x. 34. Acts xxiii. 24. Sept. and Class.

Κτήτωρ, ορος, ὁ, (κτάομαι,) *possessor, owner*, Acts iv. 34, κτήτορες χωρίων, 'owners of farms,' i. e. landed property. A rare word, but occurring in Diod. Sic. x. p. 102, οἱ πλαιστοὶ τῶν κτητόρων. Angl. *landlords*.

Κτίζω, f. ἴσω, fr. κτίω, of which the primary sense was *domo*, whence κτίλος, *tame*, as said of persons, and *tamed*, as said of ground reduced from wildness to cultivation; see Virg. Æn. ix. 608. Hence κτίζω came to mean, to *bring land into cultivation, to plant or settle* a country, to found a city: whence, to *found*, in the sense to *originate, give birth to, condo*: and as *condo* in Latin meant prim. to *put together*, arrange what is out of order, so κτίζω came to mean to *create*, as said of the universe reduced from chaos to a state such as to entitle it to be designated κόσμος, *arrangement*. Such, at least, was the idea entertained of the work of creation by the heathen philosophers; who, it would seem, originated the term κτίζω as well as κόσμος, whence it was borrowed by the writers of the Sept. and Apocr., and from them adopted by the N. T. writers; though they used it in the *Christian* acceptation, 'to produce out of nothing, to bring into being out of non-entity.' So Mk. xiii. 19, ἡς ἐκτίσεν ὁ Θεός. Rom. i. 25. 1 Cor. xi. 9. Eph. iii. 9, et al. Fig. of a moral creation, by *regeneration* or spiritual renovation, Tit. iii. 5. Eph. ii. 10, κτισθέντες ἐν Χ. 'I. ἐπὶ ἔργοις ἀγαθοῖς, and iv. 24, κτισθέντα ἐν δικαιοσύνῃ καὶ ὁσιότητι. So Sept. Ps. li. 10, καρδίαν καθάρην κτίσων ἐν ἐμοί. Thus spiritual renovation and regeneration are convertible terms.

Κτίσις, εως, ἡ, (κτίζω,) in Class. *a founding* of cities, or constructing any thing. In N. T. *creation*, i. e. I. *the act*

of creating, Rom. i. 20, ἀπὸ κτίσεως κόσμου. Psalt. Salom. viii. 7.—II. gener. for κτίσμα, created thing, whatever exists in rerum naturâ, and collect. created things, Rom. i. 25, ἐλάτρευσαν τῇ κτίσει παρὰ τὸν κτίσαντα. viii. 39. Wisd. ii. 6. Ecclus. xlix. 16. Collect. 1) creation in general, the universe, world, e. gr. ἀπ' ἀρχῆς κτίσεως, Mk. x. 6. xiii. 19. 2 Pet. iii. 4. Col. i. 15, πρωτοτόκος πάσης κτίσεως. Rev. iii. 14. Wisd. v. 17. xvi. 24. Used spec. of the visible creation, Heb. ix. 11, οὐ ταύτης τῆς κτίσεως, 'not of this creation,' but of heavenly fabric, (see viii. 2,) namely, the visible creation of this world, composed of 'the things which are seen,' as opp. to the next, 'the things which are not seen.' Judith ix. 12. xvi. 14. 2) by meton. for man, mankind, all intelligent creatures, Mk. xvi. 15, κηρύξατε τὸ εὐαγγ. πάσῃ τῇ κτίσει. Col. i. 23. Heb. iv. 13. So Rom. viii. 19—22, creation for human creatures, all mankind. 2 Cor. v. 17, and Gal. vi. 15, καινὴ κτίσις, a new creature in a moral sense, equiv. to καινὸς ἄνθρωπος in Eph. iv. 24.—III. by impl. ordinance, institution, by a use formed on that of *creo*, to appoint, 1 Pet. ii. 13, ὑποτάγητε οὖν πάσῃ ἀνθρωπίνῃ κτίσει.

Κτίσμα, ατος, τὸ, (κτίζω,) any created thing, a creature, 1 Tim. iv. 4. Rev. v. 13. viii. 9. Wisd. ix. 2. xiii. 5. Metaph. Ja. i. 18, ἀπαρχὴ τις τῶν αὐτοῦ κτισμάτων, equiv. to καινὴ κτίσις, see Κτίσις, ii. 2.

Κτιστής, ου, ὁ, (κτίζω,) in Class. a founder of a city, or the framer or inventor of any thing. In N. T. the Creator, spoken of God, 1 Pet. iv. 19. Ecclus. xiv. 8. 2 Macc. i. 24.

Κυβεία, ας, ἡ, (κύβος, cube, die,) prop. and in Class. a playing at dice; in N. T. fig. gaming, gambling, with allusion to its deceptiveness and trickery orlegerdmain, Eph. iv. 14, ἐν τῇ κυβείᾳ τῶν ἀνθρώπων, 'by the trickery of men;' and so κυβεύειν in Arr. Epict. ii. 19, 28.

Κυβέρνησις, εως, ἡ, (κυβερνάω,) prop. in Class. & Sept. a governing, direction; in N. T. 1 Cor. xii. 28, put abstr. for coner. for governor, director, i. e. in the primitive churches. See my note.

Κυβερνήτης, ου, ὁ, (κυβερνάω, Lat. gubernare, to steer a ship,) a steersman, pilot, so called by the ancients because he had the sole direction of the ship, Acts xxvii. 11, where see my note, Rev. xviii. 17. Sept. and Class.

Κυκλόειν, adv. (κύκλος,) from around, round about, Rev. iv. 3, 8. v. 11. Sept. and lat. Class.

Κύκλος, ου, ὁ, a circle, in N. T. only in dat. κύκλῳ as adv. around, Mk. iii. 34,

περιβλεψάμενος κύκλῳ. vi. 6, 36. Lu. ix. 12. Rom. xv. 19. Sept. and Class. Foll. by gen. Rev. iv. 6, κύκλῳ τοῦ θρόνου. v. 11. vii. 11. Sept. and Class.

Κυκλόω, f. ῥω, (κύκλος,) to encircle, to surround, trans. John x. 24. Acts xiv. 20, and Class. Of besiegers, Lu. xxi. 20, κυκλουμένην ὑπὸ στρατοπέδων τὴν Ἱερουσ. Heb. xi. 30. Rev. xx. 9. Sept. and Class.

Κυλίω, f. ῥω, (another, and indeed the primitive, form for κυλίνδω,) to roll, to move any heavy body, by volutation, as a stone, or log of wood, trans. In N. T. mid. to roll oneself, intrans. Mk. ix. 20, ἐκυλίετο ἀφρίξων, 'rolled himself about,' and foamed, even from agony. So in Thuc. ii. 52, 3, ἐν ταῖς ὁδοῖς ἐκυλινδούντο ἡμιθυῆτες.

Κύλισμα, ατος, τὸ, (κυλίω,) prop. 'something rolled,' as a wheel, Symm. Ez. x. 18. In N. T. wallowing-place, = κυλίστρα, which occ. in Xen. Eq. v. 3. 2 Pet. ii. 22, ὅς—εἰς κύλισμα βορβόρου. A proverbial expression, also alluded to in Arr. Epict. iv. 11, 29, ἀπειθε καὶ χοίρῳ διαλέγου 'ν ἐν βορβόρῳ μὴ κυλήται. Diod. Sic. t. i. 256, ἰχνεύοντας κυλιόμενους ἐν τῷ πηλῷ.

Κυλλός, ἡ, ὁν, adj. (kindr. with κοῖλος, & κόλος,) prop. bent, crooked, e. gr. of the hand as held out in begging, Aristoph. Eq. 1083. Also of the limbs, ἀνάπηρος, (so Hesych. explains it, κάμπυλος, club-foot,) and hence gener. and in N. T. crippled, lame, espec. in the hands, Matt. xv. 30, (where see my note,) 31. xviii. 8. Mk. ix. 43. Anthol. Gr. iii. p. 31. Aristoph. Av. 1379. Hippocr. sæpe.

Κύμα, ατος, τὸ, (κύω,) a wave, billow, Matt. viii. 24. Mk. iv. 37, al. Sept. and Class.

Κύμβαλον, ου, τὸ, (κύμβος, bason,) a cymbal, 1 Cor. xiii. 1. Sept. and Class.

Κύμινον, ου, τὸ, cumini, the cuminum sativum of modern botany, an umbelliferous plant, with aromatic seeds of a warm and bitterish taste, very similar to caraway-seeds, and used by the ancients as a condiment, Matt. xxiii. 23. Sept. and lat. Class.

Κυνάριον, ου, τὸ, (dimin. of κύων,) a little dog, a term of contempt, as our cur for curial, (see Johns. Dict.) Matt. xv. 26, 27. Mk. vii. 27, 28, and Class.

Κύπτω, f. ψω, to stoop, bend oneself down, intrans. Mk. i. 7; absol. as Hom. Il. iv. 468, and oft. in Sept. John viii. 6, 8; foll. by κάτω, as in Aristoph. Vesp. 279. Theophr. Eth. Ch. 24.

Κυρία, ας, ἡ, (fem. of κύριος,) prop.

the mistress of a family, as in Sept., but often used as an honorary title of address to a female, as *lady* in English, 2 John 1, ἐκλεκτῇ κυρία, and 5, ἐρωτῶ σε, κυρία. Comp. in Κύριος I. 3. Epict. Ench. 40, αἱ γυναῖκες κυραὶ καλοῦνται ἀπὸ τεισαρεσκαίδεκα ἐτών: gener. Sept. Gen. xvi. 4. 2 K. v. 3. Xen. H. G. iii. 1, 12.

Κυριακός, ἡ, ὄν, adj. (κύριος,) in Class. 'pertaining to a master;' but in N. T. and the Fathers, 'relating to the Lord,' i. e. the Lord Jesus Christ, as κυριακὸν δεῖπνον, the *Lord's supper*, 1 Cor. xi. 20. ἡ κυρ. ἡμέρα, 'the Lord's day,' Rev. i. 10.

Κυριεύω, f. εὔσω, (κύριος,) in Class. to be lord over any person, or master of any thing, as its proprietor, to have dominion over, foll. by gen. In N. T. used 1) prop. of persons, Lu. xxii. 25, οἱ βασιλεῖς τῶν ἐθνῶν κυριεύουσιν αὐτῶν. Rom. xiv. 9. 2 Cor. i. 24. Part. ὁ κυριεύων, a potentate, 1 Tim. vi. 15, Κύριος τῶν κυριεύοντων, *Lord of lords*. 2) fig. of things, to have power over, Rom. vi. 9, 14, ἀμαρτία γὰρ ὑμῶν οὐ κυριεύσει. vii. 1, ὁ νόμος κυριεύει τοῦ ἀνθρώπου: And so *Law* is said to be κύριος πάντων, and πάντων βασιλεύς. Of this figurative use of κυριεύειν no example has been adduced: nor have I been able to find any except the following, Ecclus. xxxvii. 18, τίς σαρα μέρη ἀνατέλλει, ἀγαθὸν καὶ κακόν, ζῶν καὶ θάνατος; καὶ (and yet) κυριεύουσα ἰνδελεχῶς αὐτῶν γλῶσσά ἐστιν, 'holds the mastery over them, by awarding one or the other.' Now there ἀνατέλλει has the sense arises, i. e. occurs, γίνεται, as *exortio* in Terent. Hec. iv. 4, 11, 'A Myrrena hæc sunt mea uxore *exortio* omnia.' And such is the real meaning (though with an elegant allusion, as at Lu. i. 78, to the dawning of day) in Ps. xcvi. 11, Sept. φῶς ἀνέτειλε τῷ δικαίῳ, 'light (i. e. joy, as in Esth. viii. 17) arises, is produced to the righteous.'

Κύριος, ου, ὁ, (κῦρος, power, authority,) prim. an adj., signifying, as used of persons, 'having power or authority' (κῦρος ἔχων) to do, or not to do, any action; foll. by gen. of thing, or infin. with or without the article. Of things (as laws, ordinances, awards, &c.) *having force, valid, &c.* And so it is often used in the earlier writers; but espec. in the later ones, as a *subst.* And so it is invariably used in N. T. where it has two acceptations, I. as said of *private persons* invested with authority, as having *property* in any thing or person; 1) in the sense *owner, proprietor*, whether of *things*, as Matt. xx. 8, ὁ κύριος τοῦ ἀμπελῶνος, and xxi. 40. Gal. iv. 1. (with which compare Xen. Eph. p. 68, 13, ὁ κύριος τοῦ τόπου, the land-lord,) Sept. Exod. xxi. 28, et sq. ὁ κύ-

ριος τοῦ ταύρου, (as we say, a horse's master,) Xen. Cyr. iii. 3, 44. Pol. iii. 98, 10; or *persons*, as slaves or servants, Matt. x. 24. xxiv. 45, sq., any one's lord or master, Sept. and Class. Also, as holding *authority* over any persons, whether as master of a family, Mk. xiii. 35, ὁ κ. τῆς οἰκίας, or *husband*, 1 Pet. iii. 6, where Sarah is described as κύριον αὐτὸν καλοῦσα, with reference to Gen. xviii. 12, ὁ δὲ κύριός μου πρεσβ. A use of the word very rare in the Class., but found in Aristoph. Eq. 969, Σμικίθη καὶ ὁ κύριος, i. e. 'S. and her husband.' Plut. vi. 32, 13. And so *dominus* is used in Latin, as Virg. Æn. iv. 213. Fig. Matt. xii. 8. Mk. ii. 28, κ. τοῦ σαββάτου, 'master over it,' by having authority as to its observance or non-observance. And so Matt. ix. 38, ὁ κύριος τοῦ Δαιμονίου. 2) of a *supreme lord, sovereign*, e. gr. the Roman emperor, Acts xv. 26. Philo Leg. ad Cai. ii. p. 587, 42. Arr. Epict. iv. 1, 12. Plut. vi. p. 673, 13. Of the heathen gods, 1 Cor. viii. 5, ὥσπερ εἰσι θεοὶ πολλοὶ καὶ κύριοι πολλοί, meaning prob. gods superior and inferior. Pind. Isth. v. 67, Ζεὺς ὁ πάντων κύριος. 3) as an honorary title of address, especially to superiors, as in Engl. Sir, Fr. *Sieur* or *Monsieur*, Germ. *Herr*, e. gr. from a servant to his master, Matt. xiii. 27. Lu. xiii. 8; a son to his father, Matt. xxi. 30; to a teacher, master, Matt. viii. 25. Lu. ix. 54; to a person of dignity or authority, Mk. vii. 28. John iv. 11; to the Roman procurator, Matt. xxvii. 63; also in the respectful intercourse of common life, John xii. 21. xx. 15. Acts xvi. 30. Sept. and lat. Class.—II. said of GOD and CHRIST. I. of God as the *Supreme Lord and Sovereign* of the universe; with the art. ὁ Κύριος, Matt. i. 22. v. 33. Mk. v. 19. Lu. i. 6, al. sæpe; without the art. Mk. xiii. 20. Lu. i. 58, al. sæpe, & Sept. oft. with and sometimes without the art. With adjuncts, without the art. e. gr. Κύριος ὁ Θεός σου, Matt. iv. 7. xii. 37. Lu. i. 16, al. K. σαββᾶθ, Rom. ix. 29. Ja. v. 4. Sept. 1 Sam. xv. 2. Is. i. 9. K. παντοκράτωρ, 2 Cor. vi. 18, and K. ὁ Θεός ὁ παντοκράτωρ, Rev. iv. 8. xi. 17, al. Sept. 2 Sam. vii. 8. Nah. ii. 14. K. τῶν κυριεύοντων, *Lord of lords*, 1 Tim. vi. 15. K. οὐρανοῦ καὶ γῆς, Acts xvii. 24; and so, applied also to God as the *Father* of our Lord Jesus Christ, Matt. xi. 25, Πάτερ, Κύριε τοῦ οὐρανοῦ κ. τ. λ. Lu. x. 21. Comp. Sept. Κύριος ὁ Θεός τοῦ οὐρανοῦ, 2 Chr. xxxvi. 23.—II. of the Lord Jesus Christ, 1) in reference to his abode on earth as a *master and teacher*, where it is equiv. to *ραββί*, and *ἐπιστάτης*, comp. Matt. xvii. 4 with Mk. ix. 5, and Lu. ix. 33; comp. also John xiii. 13, 14. So chiefly in the evangelists before

the resurrection of Christ, and with the art. ὁ Κύριος, THE Lord emphat. Matt. xxi. 3, ὁ Κ. αὐτῶν χρίαν ἔχει. Lu. vii. 13. John iv. 1, & oft. With adjuncts, e. gr. ὁ Κύριος καὶ ὁ διδάσκαλος, John xiii. 13, 14. ὁ Κύριος Ἰησοῦς, Lu. xxiv. 3. Acts i. 21. iv. 33, al. 2) as the *supreme Lord* of the gospel dispensation, *Head* over all things to the church, Eph. i. 22, Lord of all, ὁ γὰρ αὐτός Κ. πάντων, Rom. x. 12, comp. ix. 5. 1 Cor. xv. 25, sq. Heb. ii. 8. viii. 1. Rev. xvii. 14. With the art. ὁ Κ. Mk. xvi. 19. Acts viii. 25, & oft. So, with gen. of pers., ὁ Κ. μου, &c. Matt. xxii. 44. Eph. vi. 9. Heb. vii. 14. Rev. xi. 8; without the art. Lu. i. 76. 2 Cor. iii. 17, al. With adjuncts, e. gr. with art. ὁ Κύριος Ἰησοῦς, or Ἰησοῦς ὁ Κ. Rom. iv. 24. 1 Cor. v. 5. xi. 23. ὁ Κ. ἡμῶν Ἰησοῦς, Heb. xiii. 20. ὁ Κ. ἡμῶν Χριστός, once Rom. xvi. 18. ὁ Κ. Ἰησοῦς Χριστός, or Ἰ. Χρ. ὁ Κύρ. Acts xvi. 31. Rom. xiii. 14, al. ὁ Κ. ἡμῶν Ἰ. Χρ. 1 Cor. i. 2, 10. Gal. vi. 18, al. *sepe*. Ἰ. Χρ. ὁ Κ. ἡμῶν, Eph. iii. 11. 1 Tim. i. 2. 2 Pet. i. 2. So, without the art., e. gr. Κύριος Ἰησοῦς, Rom. x. 9. 1 Cor. xii. 3. Phil. ii. 19, al. Χριστός Κ., i. e. the Messiah, Lu. ii. 11. Κύριος Ἰησοῦς Χριστός, or Ἰ. Χρ. Κύριος, Rom. i. 7. 2 Cor. i. 2. iv. 5. Κύριος ἡμῶν Ἰ. Χρ. Gal. i. 3. We have yet to consider the frequent phrase sometimes difficult of interpretation, *ἐν Κυρίῳ*, which varies in sense according to the force ascribed to the *ἐν*, (1) as denoting *proximity or contact*, and joined with *ὦν*, either expr. or impl. (2) as denoting *means or manner*, and standing alone. In the *first case*, ὁ ἐν Κυρίῳ scil. ὦν, denotes 'one united to the Lord by the mystical union which subsists between Christ and his Church,' the union, by faith, of Christians with Christ, represented in John xv. 2, 4, 7, as that of the branches of a vine with the trunk. See in 'Εν, I. III. 1. Accordingly, by ὁ ἐν Κυρίῳ is meant a *Christian*, Rom. xvi. 8, 11, τοὺς ὄντας ἐν Κυρίῳ, & 13. Philem. 16. In the *second case*, *ἐν* will mean either *through, by*, as denoting the means by which the action is done, through a certain aid or influence, e. gr. 1 Cor. xv. 38. 2 Cor. ii. 12. Gal. v. 10. Eph. ii. 21. Col. iv. 17; or, in virtue of an authority, Eph. iv. 17. 1 Thess. iv. 1; also, after verbs of trusting, Phil. ii. 19, or glorying, 1 Cor. i. 31, also of rejoicing, (where *ἐν* denotes source or origin, Phil. iii. 1. iv. 4, 10. 1 Thess. v. 16. Comp. Pa. xxxiii. 1); and perhaps of salutation, as Rom. xvi. 22. 1 Cor. xvi. 19, ἀσπάζ. ὑμᾶς ἐν Κυρίῳ, where it denotes *manner*, q. d. 'a holy and Christian salutation,' as in 1 Cor. vii. 39, μόνον ἐν Κυρίῳ. Also, 'in deference to the authority, injunction of the Lord,' and

by impl. 'as becomes those who are in the Lord,' Eph. vi. 1. Ph. ii. 29. Col. iii. 18, ὡς ἀνήκειν ἐν Κυρίῳ. In some other passages *ἐν Κυρίῳ* means 'in the work of the Lord,' i. e. the Gospel, as Rom. xvi. 12. 1 Cor. iv. 17. ix. 2. Eph. vi. 21. Phil. iv. 1.

Κυριότης, *τις*, ἡ, (κύριος,) prob. in abstr. *lordship, dominion*, as Theodor. iv. 1255, κυριότητα μίαν, of the Holy and undivided Trinity. In N. T. abstr. for concr. *lords, princes, rulers*, Eph. i. 21. 2 Pet. ii. 10. Jude 8. In plur. Col. i. 16, joined with *θρόνοι*, as denoting supreme potentates, like the Roman emperor, or king of Persia; while by *ἀρχαὶ καὶ ἐξουσίαι* are denoted the subordinate ones; such as the Roman proconsuls, ruling over provinces.

Κυρώω, f. ὥσω, lit. 'to make strong,' & fig. 'to give authority' (κύρος) to any act, 'establish as valid,' *confirm*, 1) *gener.* as in Plato, cited by Budæus, where he says that astronomy, rhetoric, and other exact sciences, *confirm* all things by reason; 2) *spec.* of what is confirmed and decreed by public authority, as Thuc. iv. 125. viii. 69, and often in Hdot., Æsch., and Polyb., as also Sept. and Joseph. And so in 2 Cor. ii. 8, we have κυρώσαι εἰς αὐτὸν ἀγάπην, where the full sense is 'to so publicly confirm (i. e. by some public and solemn act) your love to him, that he may be assured of it.' See my note there.

Κύων, κυνός, ὁ, ἡ, a dog, 1) *prop.* Luke xvi. 21. 2 Pet. ii. 22. Sept. & Class. 2) *fig.* a person who resembles the dog in disposition, 'an impudent, shameless, greedy person,' Phil. iii. 2, where it is spoken of Judaizing teachers, comp. Is. lvi. 11. (Hom. II. vi. 344, 356. Od. xxii. 35.) Matt. vii. 6, μὴ δῶτε τὸ ἅγιον τοῖς κυσὶ, lit. *give not consecrated meat to dogs*, i. e. gener. 'proffer not good and holy things to those who will spurn and pervert them.' Also in plur. for *catamites*, Rev. xxii. 15. So Sept. Deut. xxiii. 19.

Κῶλον, ου, τὸ, *prop.* and in Class. a *limb, member*, whether of the human body, (Eurip. Phœnissæ. 1192 or 1201. Apollodor. Bibl. iii. 5,) or of an animal, Diod. Sic. iii. 23. In N. T. plur. τὰ κῶλα for *carcass, corpse*, (as in Engl. *bones*.) Heb. iii. 17. So Sept. Lev. xxvi. 30. Num. xiv. 29, 32. Is. lxvi. 24.

Κωλύω, f. ὥσω, (κόλος, a stump, and kindr. with κολάω, κολούω,) *prop.* 'to cut off,' and hence gener. *to hinder, prevent, restrain*, *prop.* with acc. of pers. and gen. of thing, Acts xxvii. 43, ἐκώλυσεν αὐτοὺς τοῦ βουλήματος. So Sept. and Class. Foll. by acc. of pers. and infin. Acts viii. 36, τί κωλύει μὲ

τιοθῆναι; xvi. 6. So Plato, Theæt. p. 143, τι κωλύει ἡμᾶς διελθεῖν, al. sæpe; with acc. impl. Matt. xix. 14. Lu. xxiii. 2. 1 Tim. iv. 3; with inf. impl. Lu. ix. 49, et al.; absol. ix. 50, and Class. in all the constr. Foll. by acc. of thing, 1 Cor. xiv. 39, καὶ τὸ λαλεῖν γλώσσαις μὴ κωλύετε. 2 Pet. ii. 16; with τοῦ and inf. Acts x. 47, and Class. Hdian. iii. 1, 13. Xen. Mem. iv. 5, 4, 5. By Hebr. with acc. of thing and ἀπό with gen. of pers. Lu. vi. 29, ἀπὸ τοῦ αἰρουτός σου τὸ ἱμάτιον, καὶ τὸν χιτῶνα μὴ κωλύσης. So Sept. Gen. xxiii. 6.

Κώμη, ης, ἡ, a village or country-town, as opp. to a walled town or city. See Thuc. i. 5. iv. 42. 1) prop. e. gr. τὰς πόλεις πάσας καὶ τὰς κώμας, Matt. ix. 35. Lu. viii. 1. ἀγροὶ καὶ κώμαι, Mk. vi. 36. κώμαι ἢ πόλεις ἢ ἀγροὶ, Mk. vi. 56. ἡ κώμη, αὶ κώμαι, simply, Matt. xxi. 2, & oft. Meton. villages for the inhabitants of villages, Acts viii. 25. Sept. and Class. Mk. viii. 27, αὶ κώμαι Καισαρείας, the villages of Caesarea, i. e. lying around and dependent upon it. 2) apparently of a large town or small city, κωμόπολις, without walls, or disembattled, e. gr. Bethsaida, prob. of Galilee, Mk. viii. 23, 26, bis. Comp. ver. 22, and John i. 45. Sept. Josh. x. 37. xv. 9. Hdian. iii. 6, 19, of Byzantium.

Κωμόπολις, εως, ἡ, (κώμη, πόλις,) lit. a village-city, i. e. a large village or country-town like a city, but without walls, Mk. i. 38. Strabo, Ptolemy, J. Malela, Isidore.

Κῶμος, ου, ὁ, a feasting, revel, Lat. comissatio, a carousing after supper, Rom. xxi. 13. Gal. v. 21. 1 Pet. iv. 3. 2 Macc. vi. 6. Eur. Cycl. 531. Diod. Sic. xvii. 72. Ael. V. H. xiii. 1. Xen. Cyr. vii. 5, 25.

Κώνωψ, ωπος, ὁ, ἡ, a gnat, culex, found in acid wine and vinegar, Matt. xxiii. 24. Hdot. and Aristot.

Κόφω, ἡ, ὄν, adj. fr. κέκοφα, 2 perf. κόπτω, to beat, pound, and also to chop off any limb, Hom. Il. xiii. 203, and Od. xxii. 477, or knock off the edge or point of a weapon, so as to make it blunt. So Hom. Il. xi. 390, κωφὸν βέλος. Thus the word signifies prop. *blunted*, and fig. (as in our words *obtuse*, *dull*, *dolt*,) *stupid*, as in Soph. Aj. 91. Pind. Pyth. ix. 151. But the term was generally applied to persons who are deprived of one of the organs of sense, by being deaf, dumb, or blind. The last-mentioned use is, indeed, rare, but it is found in Hippocrates. The other two are frequent, but the former is the primary sense; and the same term might well serve for both, since those born deaf are necessarily dumb; though the Latin and English languages are provided with sepa-

rate terms for each. And it is remarkable that in all the words denoting deprivation of sense, in Greek and Latin, and Hebrew, there is the same common idea of *cutting off* or *closing up*. So our word *dumb* comes from the A.-S. *daman*, to stop up, to *darn up*, lit. stunned in the hearing, as the German *stumm*, from *stumpf*, *blunt*. So also our word *blind*, fr. A.-S. *blinnan*, to stop up, means 'one whose sense of sight is blinnet' or stop up, as the Latin *mutus* from Gr. *μῦω*, to stop up. Thus Strabo says, τυφλὸς ποταμὸς for a river stopped up at its mouth by bogs; and other writers have τυφλὸς τοῖχος for a wall which *shuts up* access. The other terms, indeed, might change places, as equally fitted to express deprivation of sense. Sophocles was aware of this when he made Oedipus say to Tiresias, (Ed. Tyr. 371.) τυφλὸς τὰ τ' ὤτα τὸν τε νοῦν, τὰ τ' ὄμματα ἴ. And so Beaumont and Fletcher: 'You that have *stopt* souls, that never knew things gentle,' as Æschyl. Ag. 462, φρενῶν κεκομμένους. Milton, P. L. vii. 541, 'senes *obtuse*.' In N. T. of the senses and faculties. 1) *blunted* as to the tongue or speech, i. e. *dumb*, Matt. ix. 32, 33, ἐλάλησαν ὁ κωφός. xii. 22. xv. 30, 31. Lu. i. 22. xi. 14, δαιμόνιον κωφόν, comp. in Ἀλαλος. Sept. and Class. 2) *blunted*, *dull*, as to hearing, *deaf*, Matt. xi. 5, καὶ κωφοὶ ἀκούουσι. Mk. vii. 32, 37. ix. 25, πνεῦμα κωφόν. Lu. vii. 22. Sept. and Class.

## Λ.

Λαγχάνω, (fr. obsol. λάχω or λάγω, to lay, lay down,) f. λήξομαι, aor. 2. ἐλαχον, prim. and prop. with κλήρους understood, to lay down, cast lots, Isocr. Areop. 8. Diod. Sic. iv. 63, ἐλαχον καὶ, &c.; also to cast lots upon any thing, but gener. to obtain by lot, foll. either by acc. or by gen. of thing. In N. T. both constructions occur, the 1st in Lu. i. 9, ἐλαχε τοῦ θυμιάσαι, with allusion to the different portions being assigned by lot; the 2d, in Acts i. 17, ἐλαχε τὸν κλῆρον τῆς διακ. ταύτης. In 2 Pet. i. 1, τοῖς ἰσότημον ἡμ. λαχοῦσι πίστιν, the sense is *obtained*, lit. 'shared with us,' in allusion to the blessings of salvation being allotted to them, as an inheritance, by the gracious benignity of the Saviour. Also in Class. from Homer downwards, though the genit. is more usual. But ἐλαχε κλῆρον πο where occurs in Class., only ἐλαχε κλῆρα. In John xix. 24, λάχωμεν περὶ αὐτοῦ, τίνας ἔσται, the primary sense has place.

Λάθρα; adv. (λαθεῖν, λαθάνω,) secretly, privately, Matt. i. 19. ii. 7, et al. Sept. and Class.

**Ααΐλαψ**, *απος, ή*, (fr. *λαι*, very, and *λάπτω*, Dor. for *λήπτω*, cogn. with *λάω* and *λάβω*,) to take off, carry away, (as in *λαι-ψηρός*, *λαι-σποδίας*, of the same form as *θύραψ*, *χέρνιψ*, *οικότριψ*, &c.) a whirlwind or hurricane, which carries away all before it, Mk. iv. 37. Lu. viii. 23, λ. *άνέμου*. 2 Pet. ii. 17, *ὑπὸ λαίλαπος ἐλαυνόμεναι*. So Aristid. has *θάλαττα ἐλαύνετο λαίλαπι ἀγρία*. The word is oft. found in the Sept. and Class. espec. Homer, but no where the expression λ. *άνέμου*, the term always elsewhere occurring without *άνέμου*. Something, however, like this occurs in Hom. II. xvii. 57, *ἐλθὼν δ' ἐξαπίνης ἀνεμος σὺν λαίλαπι πολλῇ*.

**Δακτιζω**, f. *ίσω*, (adv. *λαξ*,) to kick, to strike with the heel, e. gr. *πρὸς κέντρα*, Acts ix. 5. xxvi. 14, and Class.

**Δάκω**, see **Λάσκω**.

**Δαλέω**, f. *ήσω*, to talk, prop. and mostly in Class. 'to use the voice,' *speak*, without any necessary reference to the words spoken, and thus differing from *εἰπεῖν* and *λέγειν*. So Plut. Alcib. 13, *λαλεῖν ἀριστος, ἀδυνατώτατος λέγειν*, and Plut. Placit. Phil. v. 20, *λαλοῦσι μὲν, οὐ φράζουσι*. In N. T. gener. to *speak*, sometimes to *talk*. I. prop. of *persons*, absol. Matt. ix. 33, *ἐλάλησεν ὁ κωφός*. Mk. v. 35, *ἔτι αὐτοῦ λαλοῦντος*, al. *sæpe*. Sept. and Class. Foll. by adv. John xviii. 23, *εἰ κακῶς ἐλάλησα*. Mk. vii. 35. Acts vii. 6. 1 Cor. xiii. 11. Heb. vi. 9. *στόμα πρὸς στόμα, μὴτὴ τοῦ μὴτὴ*, i. e. face to face, 2 John 12. Sept. and Class. With other adjuncts of manner, e. gr. dat. as *παρρησία*, *boldly*, openly, John vii. 26. Acts ii. 6. *ἰδίᾳ διαλέκτω*, vi. 10. 1 Cor. xiii. 1; gener. *γλώσσαις λαλεῖν*, see in **Γλώσσα**, II. 3. Also with prep. e. gr. *ἐν αἰέρα*, 1 Cor. xiv. 9. (in 'Αήρ.) John viii. 44, *ἐκ τῶν ἰδίων λαλεῖ*: *ἐν* with dat. 1 Cor. xii. 3, *ἐν πνεύματι Θ. λαλῶν*. In various constructions designating the person or thing to or of whom one speaks, e. gr. 1) foll. by dat. of pers. to *speak to* or *with* any one, Matt. xii. 47, *ζητοῦντές σοι λαλῆσαι*. Lu. i. 22, al. Sept. and Class. With adjunct of manner added, e. gr. dat. *παρρησία*, John vii. 13. Eph. v. 19, *λαλοῦντες ἑαυτοῖς ψαλμοῖς*, i. e. 'singing together.' Foll. by *ἐν* with dat. 1 Cor. xiv. 6, 21. *περὶ τινος*, Lu. ii. 38. Foll. by particip. *λέγων*, giving definiteness to the idea of *λαλεῖν*, Matt. xiv. 27, al. Sept. 2) foll. by *μετὰ τινος*, to *speak with*, John iv. 27. ix. 37. With *λέγων*, Mk. vi. 50. Rev. xxi. 9, and Sept. 3) foll. by *πρὸς τινα*, to *speak to*, Acts iv. 1. xxi. 39. Sept. & Class. 4) foll. by *περὶ τινος*, to *speak about* or of any one, John viii. 26. xii. 41. Sept. 5) foll. by acc. of a kindred noun or of a pronoun, in a gene-

ral or adverbial sense. Matt. xii. 34, *ἀγαθὰ λαλεῖν*: John viii. 20, *ρήματα*. Rom. xv. 18, et al. So Mk. ii. 7, *λαλεῖ βλασφημίας*. Acts vi. 13, *ρήματα βλάσφ.* John viii. 44, *τὸ ψεῦδος*. Jude 15, 16. Sept. and Class. With other adjuncts, e. gr. acc. and dat. of pers. Matt. ix. 18. John xiv. 25. xv. 11. Sept. Gen. xxviii. 15; with dat. of manner, &c. Mk. viii. 32, *τὸν λόγον παρρησία ἐλάλει*. 1 Cor. xiv. 2. *διὰ* with gen. of manner, 1 Cor. xiv. 9. *ἐν* with dat. of manner, 2 Cor. xi. 17. *ἐν Χριστῷ*, i. e. 'by his authority,' 2 Cor. xii. 19. *τὶ κατὰ τινα*, i. e. *according to*, 2 Cor. xi. 17. *τὶ μετὰ τινος*, Eph. iv. 25. Sept. Gen. xxxi. 29. *τὶ περὶ τινος*, Lu. ii. 33. *τὶ πρὸς τινα*, Acts xi. 14. Lu. xxiv. 44. *πρὸς τὸ οὗς*, Lu. xii. 3, & Sept.—II. as modified by the context, where the sense lies not so much in *λαλεῖν* as in the adjuncts, e. gr. 1) of one teaching, to *teach*, *preach*, absol. Lu. v. 4. 1 Cor. xiv. 34, 35. 1 Pet. iv. 11; foll. by adv. John xii. 50, al.; foll. by *ἀπὸ* or *ἐκ* with gen. of source or occasion, John vii. 17, 18. xii. 49; by *ἐκ* with gen. of manner, John iii. 31; by dat. of manner, *γλώσσαις λαλεῖν*, Mk. xvi. 17. Acts ii. 4, al. With adjunct of pers. to whom, e. gr. dat. John xv. 22. 1 Cor. iii. 1; also with *παρρησία*, John xviii. 20. *ἐν* with dat. of manner, Matt. xiii. 10, *διατὶ ἐν παραβολαῖς λαλεῖς αὐτοῖς*; xiii. 34, al. Foll. by acc. of thing taught, comp. in I. 5, absol. John iii. 11. viii. 30, 40. xviii. 20. Acts xvi. 14. xx. 30. Tit. ii. 1; and so, in reference to the doctrines of Jesus, John viii. 28, 38. xii. 50. Acts v. 20. xvii. 19. 1 Cor. ii. 6, 7. *λαλεῖν καὶ διδάσκειν*, Acts xviii. 25. With pers. to whom, e. gr. dat. Mk. ii. 2, *ἐλάλει αὐτοῖς τὸν λόγον*. iv. 33. John vi. 63. Acts vii. 25; also foll. by *ἐν* with dat. of manner, John xvi. 25. *λέγων*, Matt. xiii. 3. *τὶ πρὸς τινα*, Acts iii. 22. 1 Th. ii. 2. 2) of those who *tell*, *relate*, *declare*, *announce* any thing, John i. 37. *πρὸς τινα* and adv. Lu. ii. 20. *περὶ τινος*, John ix. 21; foll. by acc. of thing, comp. above in I. 5. Matt. xxvi. 13. Acts iv. 20; by acc. and dat. of pers. Acts xiii. 18, and with *λέγων* imp<sup>r</sup>. Matt. xiii. 33; also with *περὶ τινος*, Lu. ii. 17. Acts xxii. 10. *καθ' ὃν πρόπον*, xxvii. 25. *παρὰ τινος*, Lu. i. 45. 3) of prophecy, predictions, &c. to *foretell*, *declare*, Acts iii. 24. xxvi. 22. *πρὸς τινα*, xxviii. 25; foll. by acc. of thing. Lu. xxiv. 25, *οἷς*, by attr. for *ἃ*. Acts iii. 21; by acc. and dat. of pers. John xvi. 1, 4. So of a divine promise, Lu. i. 55, 70. 4) of what is said with authority, for to *direct*, *charge*, *prescribe*, with dat. Mk. xvi. 19; with acc. and dat. John xv. 11; acc., *eis*, and *περὶ*, Heb. vii. 14; for to *publish*, *promulgate*, authoritatively, Heb.

iii. 5. ix. 19. 5) *fig. to speak* by writing, by letter, 2 Cor. xi. 17, bis. Heb. ii. 5. 2 Pet. iii. 16. Of one dead who *speaks*, *exhorts*, by his example, Heb. xi. 4.—III. *meton.* of *things*, e. gr. 1) of a law, equiv. to *prescribe*, Rom. iii. 19. 2) of the expiatory blood of Jesus, Heb. xii. 24, κρείττον λαλοῦντι παρὰ τὸν Ἀβελ, *speaking better than* [the blood of] *Abel*, since this latter cried only for vengeance, Gen. iv. 10. 3) in the imagery of the Apocalypse, spoken of a *voice*, Rev. i. 12. iv. 1. x. 4; of *thunders*, which are said λαλεῖν τὰς ἰαντῶν φωνάς, Rev. x. 3, 4; of a *beast*, Rev. xiii. 5, 11, 15, al.

Λαλεῖν, *as, ἡ, (λαλῶν), in Class. tattle, speech*, gener. implying loquacity; in N. T. *speech, utterance*, 1) manner of speaking, e. gr. a *dialect*, Matt. xxvi. 73, ἡ λ. σου δηλὸν σε ποιῶ. Mk. xiv. 70, & Sept. 2) *meton.* 'what is uttered,' *talk, speech*, John iv. 42, διὰ τὴν σὴν λαλῶν, 'by what you have said.' viii. 43, διατί τὴν λαλῶν τ. ἐ. οὐ γινώσκετε; 'why do ye not acknowledge my doctrine [as divine]?'

Λαμὰ or λαμμά, Heb. *why? wherefore?* Matt. xxvii. 46. Mk. xv. 34.

Λαμβάνω, (f. λήψομαι, aor. 2. ἔλαβον, perf. ἔληφα,) *to take*, actively, and also in the partially passive sense *to receive*, trans. I. to TAKE, 1. prop. with the hand, foll. by acc. expr. or impl. 1) gener. Matt. xiv. 19, καὶ λαβὼν τοὺς πέντε ἄρτους. xxv. 1, al. *sæpe*; with ἐκ τινος, John xvi. 14. Rev. v. 7. Sept. & Class. Fig. ἑαυτοῦ τιμὴν, Heb. v. 4. δύναμιν, Rev. xi. 17. Part. λαβὼν is often used before other verbs by a sort of pleonasm, in order to express the idea more graphically. Comp. Ἀνίστημι ii. 3. Matt. xiii. 31, ὃν λαβὼν ἄνθρωπος ἔσπειρεν. ver. 33. Lu. xxiv. 43. Acts xvi. 3. Sept. and Class. 2) of taking food or drink, with acc. John xix. 30. Acts ix. 19, λαβὼν τροφήν. 1 Tim. iv. 4. absol. Mk. xv. 23. 3) in the sense of *to take with one*, e. gr. Matt. xvi. 5, ἐπελάθοντο ἄρτους λαβεῖν. ver. 7. xxv. 4. John xviii. 3. μετ' ἑαυτῶν, Matt. xxv. 3. So λαμβάνειν γυναῖκα, *to take a wife, take as a wife*, Mk. xii. 19, seqq. Lu. xx. 28, sq. Sept. and Class. 4) *to take upon oneself, to bear*; fig. *endure*, Matt. x. 38, τὸν σταυρόν. viii. 17, τὰς ἀσθενείας ἡμῶν. 5) *to take up, gather up*, Matt. xvi. 9, 10, πόσους κοφίνους ἔλάβετε; fig. λαβεῖν τὴν ψυχὴν, as opp. to τίθηναι, John x. 17, 18. Xen. CEC. viii. 2. ix. 10.—II. *to take out* from a number, *to choose*, Acts xv. 14, λαβεῖν ἐξ ἑθνῶν λαόν, Heb. v. 1. Sept. & Class.—III. *to take, to lay hold of, seize*. 1) prop. Matt. xxi. 35, καὶ λαβόντες τοὺς δούλους. Mk. xii. 3, 8. John xix. 1; absol. 2 Cor.

xi. 20, and Class. So in hunting or fishing, *to take, catch*, Lu. v. 5. Xen. Cyr. i. 4, 9; fig. 2 Cor. xii. 16, δόλω ὑμᾶς ἔλαβον. So Soph. Phil. 100, δόλω Φιλ. λαβεῖν. Virg. Æn. ii. 196, 'capti dolia.' 2) metaph. of any strong emotion, *to seize, come or fall upon* any one, e. gr. ἔκστασις ἔλαβεν ἅπαντας, Lu. v. 26. φόβος, vii. 16. πειρασμός, 1 Cor. x. 13. Sept. and Class. So of an evil spirit, demon, Lu. ix. 39. Comp. Jos. Ant. iv. 6, 5.—IV. *to take AWAY* from any one by force, Matt. v. 40, καὶ τὸν χιτῶνά σου λαβεῖν. Rev. iii. 11. vi. 4. Sept. and Class.—V. *to take UP* a person, i. e. *to receive him* as a friend or guest into one's house, equiv. to δέχομαι. 1) gener. John xix. 27, ἔλαβεν αὐτὴν ὁ μαθητὴς εἰς τὰ ἴδια. John vi. 21, εἰς τὸ πλοῖον. 2 John 10. Hom. Od. vii. 255. Fig. of a teacher, &c. *to receive, acknowledge*, 'to embrace and follow his instructions,' John i. 12. v. 43, al. So of doctrine, *to embrace, admit*, e. gr. τὸν λόγον. Matt. xiii. 20. Mk. iv. 16. τὴν μαρτυρίαν, John iii. 11. 1 John v. 9. τὰ ῥήματα, John xii. 48. xvii. 8. 2) from the Hebr. λαμβάνειν πρόσωπόν τινος, *to receive the person of* any one, prop. said of a king, or judge, who *receives* or admits the visits of those who bring him salutations and presents, and favours their cause. See espec. Job xiii. 10; hence *to favour any one*, both in a good and bad sense; in N. T. only in a bad sense, *to accept one's person*, equiv. to *be partial towards* him, with gen. Gal. ii. 6, πρόσωπον Θεοῦ ἀνθρώπου οὐ λαμβάνει. Sept. absol. to show partiality, Lu. xx. 21.—VI. *fig. in phrases*, where λαμβάνειν with its accus. is often equiv. to the verb corresponding to the accus. e. gr. ἀρχὴν λαμβάνειν, equiv. to *begin*, Heb. ii. 3, and Class. ἀφορμὴν λαμβ. *to take occasion*, Rom. vii. 8, 11. θάρσος λαμβ. *to take courage*, = θαρρέω, Acts xxviii. 15. ἱκανὸν λαμβ. *to take security*, Acts xvii. 9. λήθην λ. *to forget*, 2 Pet. i. 9. Jos. and Class. μορφήν τινος λ. *to take the likeness* or form of any one, *to liken oneself* to him, Phil. ii. 7, μορφήν δούλου λαβών. So Test. XII. Patr. p. 542, ὁ Θεὸς σῶμα λαβών. Comp. Zech. vi. 13. Wisd. v. 19. πείραν λαμβ. *to make trial of*, i. e. *to attempt*, Heb. xi. 29, and Class.; or also equiv. *to have trial of, to experience*, Heb. xi. 36. Xen. CEC. xvii. 1, συμβούλιον λαμβ. *to take counsel*, equiv. to consult, Matt. xii. 14. xxvii. 1, 7. xxviii. 12. ὑπόδειγμά τινα λαμβ. *to take any one as an example*, Ja. v. 10. ὑπόμνησιν λαμβ. *to recollect, to remember*, 2 Tim. i. 5. χάραγμά τινος λαμβάνειν, *to take or adopt the mark of* any one, Rev. xiv. 11; foll. by ἐπὶ with gen. xiv. 9. xx. 4.—II. *to RECEIVE* what is given, imparted,

imposed, to obtain, *partake of*. 1) gener. absol. Matt. vii. 8, *πᾶς γὰρ ὁ αἰτῶν λαμβάνει*. x. 8. 1 Cor. iv. 7, al. with *ἐκ* of source, John i. 16; foll. by acc. Matt. xx. 9, *ἔλαβον ἀνὰ δηνάριον*. ver. 10. xxv. 16, *τίντες τάλαντα λαβόν*. Mk. x. 30, et al. By *ἐκ* *τινος* partitively, Rev. xviii. 4, *ἐκ τῶν πληγῶν αὐτῆς ἵνα μὴ λάβητε*, and Class. With an adjunct of the source, &c. e. gr. *ἀπὸ* with gen. *from*, 1 John ii. 27; *παρὰ* with gen. *from* any one, Acts ii. 33, al.; spoken *de comatu*, John v. 34, 41, *δόξαν παρὰ ἀνθρώπου οὐ λαμβάνω*. ver. 44; *ὑπὸ* with gen. 2 Cor. xi. 24. 2) of those who receive an office, station, or dignity, either as committed or transmitted, e. gr. *ἐπισκοπῇ*, Acts i. 20. *κλήρον*, ver. 25. *ἱερατείαν*, Heb. vii. 5. *βασιλείαν*, Lu. xix. 12, 15; with *παρὰ* *τινος*, Acts xx. 24, and Class. Also of a successor in office, *λαβεῖν διάδοχον*, Acts xxiv. 27. 3) of persons appointed to receive tribute, rent, &c. *to collect*, Matt. xvii. 24, *οἱ τὰ διδραχμα λαμβάνοντες*, i. e. the receivers, collectors, xxi. 34. Heb. vii. 8; with *ἀπὸ* *τινος*, Matt. xvii. 25. 3 John 7. And so Class. 4) fig. *to receive instruction*, equiv. *to be instructed*, *to learn*, Rev. iii. 3, *μνημόνευε οὖν πῶς εἰληφας καὶ ἤκουσας*. Diod. Sic. ii. 29, *βεβαίως ἕκαστα λαμβάνουσι*. 5) fig. in phrases *ἐντολὴν λαμβάνειν*, *to receive commandment*, *παρὰ* *τινος*, John x. 18. 2 John 4. *περὶ* *τινος*, Col. iv. 10. *πρὸς* *τινα*, Acts xvii. 15. *καταλλαγὴν λαμβ.* *to be reconciled*, Rom. v. 11. *κρίμα λαμβ.* *to receive condemnation*, *to be condemned*, Matt. xxiii. 14. Ja. iii. 1; with dat. reflex. Rom. xiii. 2. *οικοδομὴν λαμβ.* *to be edified*, 1 Cor. xiv. 5. *παραγγελίαν λ.* *to receive a charge*, Acts xvi. 24. *περιτομὴν λαμβ.* *to be circumcised*, John vii. 23.

*Λαμπάς*, *ἀδος*, ἡ, (*λάμπω*), lit. *a light*, e. gr. *a torch*, or lamp, &c.; the first of which uses, occ. in Hdot. vi. 105. Thuc. iii. 24, et al. was the primary one, called *δέιτη* by Homer. In N. T. too, the word gener. means *a torch*, such as was formed by a piece of iron wrapped round with bandages of linen, and moistened with oil, as Matt. xxv. 1, seqq. John xviii. 3. Rev. viii. 10; but in Acts xx. 8, and Rev. iv. 5, *a lamp* of the ancient form, on which see Jahn, Arch. § 40.

*Λαμπρὸς*, *ἀ*, *ὄν*, adj. (*λάμπω*), gener. *shining*, bright, radiant; but espec. 1. as applied to the heavenly luminaries, as the sun, moon, and stars. So of the sun, Hom. Il. i. 605, *ἔπει κατέιδν λαμπρόν φάος ἡελίοιο*: of the moon, Thuc. vii. 44, *σελήνῃ λ.*: of the stars, Hom. Il. iv. 77, and so Rev. xxii. 16, *ὁ ἀστήρ ὁ λαμπρὸς*, *δ* *πρωῖνός*. Also of what reflects

back the light, as a bright mirror, Eurip. Med. 1158, or burnished metal, which *glitters*; or any thing that is *very white*, *radiant*. So of angels' robes, Acts x. 30. Rev. xv. 6. xix. 8, and later Class. as Diod. Sic. t. i. 266. Of the robe put by Herod upon Christ in mockery, as Pilate's soldiers afterwards put on him a purple robe, Lu. xxiii. 11. Comp. Mk. xv. 17, &c. There, however, we are to understand, not *white*, but *bright* in colour, as we say of such colours as purple, yellow, &c. So Plut. vi. 546, *οἱ προσιόντες ἐλέφασιν ἐσθῆτα λαμπράν οὐ λαμβάνουσι, οὐδὲ φοινικίδας*, and viii. 124, *ἐσθῆς λ.* Hence, by impl., *splendid*, *sumptuous*, of dress, Ja. ii. 2, 3, *ἐσθῆς λ.* Simil. Diod. Sic. t. ix. p. 23, *προελθὼν ἐν ἱματίω λαμπρῷ*. So gener. Rev. xviii. 14, *τὰ λαμπρά, costly articles*, Ecclus. xxix. 22, *ἐδέσματα λ.*—II. *clear*, *limpid*, Rev. xxii. 1, *ποταμὸν λαμπρόν ὡς κρύσταλλον*. Xen. H. G. v. 3, 19, *ὕδατα λ.* Hippocr. *ὕδατα λ. καὶ λευκά*.

*Λαμπρότης*, *τητος*, ἡ, (*λαμπρός*), *brightness*, *splendour*, λ. *τοῦ ἡλίου*, Acts xxvi. 13. So of the heavenly bodies, Sept. Ia. ix. 3. Dan. xii. 3. So in its primary sense of *light*, Plut. viii. 477, *τὴν ἄγαν λαμπρ. τοῦ φωτός*.

*Λαμπρῶς*, adv. (*λαμπρός*), *splendidly*, i. e. *sumptuously*, Lu. xvi. 19, *εὐφραυνόμενος λ.* And so Class.; e. gr. Comicus ap. Menand. and Phil. p. 208, ed. Cler. λ. γὰρ *ζῶσιν*.

*Λάμπω*, f. *ψω*, *to shine*, *give light*, intrans. *prop.* with dat. Matt. v. 15, *λάμπει πᾶσι τοῖς ἐν τῇ οἰκίᾳ*. absol. xvii. 2, *ἐλαμψε τὸ πρόσωπον αὐτοῦ*. (Hom. Il. iv. 432, *τεύχεα ποικιλ' ἐλαμψε*.) Lu. xvii. 24. Acts xii. 7, *ἐλαμψεν ἐν τῷ οἰκῆματι*. (Xen. Mem. iii. 1, 9.) 2 Cor. iv. 6, *ἐκ σκότους φῶς λάμψαι*. *Metaph.* Matt. v. 16, *οὕτω λαμψάτω τὸ φῶς ὑμῶν*, &c. 'Let the light, i. e. fame, of your example, shine forth, become manifest.' So Pind. Ol. i. 36, *λάμπει δὲ οἱ κλέος*. Eurip. Andr. 778, *ἀ ἀρετὰ καὶ θανούσι λάμπει*. Plato, Epist. 7, *διὰ πάντων ἀνθρώπων λάμψασα δόξα*. Sept. in Prov. iv. 18. Dan. xii. 3. In 2 Cor. iv. 6, *ὅς ἐλαμψεν ἐν ταῖς καρδίαις ὑμῶν*, it has, I apprehend, an active sense, (as in Eurip. Hel. 1142, *δῶλιον ἀστέρα λάμψας*, 'lighting up, causing to shine,') supply *φῶς* from the preceding context; lit. 'bath lighted up the light of the Gospel in your hearts.' See my note on Lu. i. 78.

*Λανθάνω*, aor. 2. *ἔλαθον*, *to lie hid*, *concealed*, *to be unknown*, absol. Mk. vii. 24, *οὐκ ἠδυνήθη λαθεῖν*. Lu. viii. 47. *Æl.* V. H. iv. 20, init. Foll. by acc. of pers.



'to be hid AS TO any one,' i. e. *from him*, to escape his knowledge or notice, Acts xxvi. 26, λαυθάνειν αὐτόν τι τοῦτω οὐ πείσθαι οὐδέν. 2 Pet. iii. 5, 8, & Class. Joined with the partic. of another verb it has the force of an adv., in the sense *secretly, unawares*, Heb. xiii. 2, ἔλαθόν τινες ξενίσαντες ἀγγέλους. Xen. An. i. 1, 9, and often in Class.

Λαξευτός, ἡ, ὄν, adj. (λαξεύω, fr. λᾶς, ξίω,) *rock-hewn*, i. e. *hewn in the rock*, said of a sepulchre, Lu. xxiii. 53. Sept. Deut. iv. 49, et al.

Λαός, οὗ, ὁ, (λάω, whence λάβω, to hold, as it were in one's grasp, to grasp, collect; so meaning 'what is collected,' Lat. *manipulus*; see v. Ἰλαος.) Thus the term is used to denote a people or multitude, as πλῆθος from πλέω, to fill; and with art., the multitude, or people, as opp. to the sovereign or ruler, (Hom. Od. vi. 194. Hdot. v. 42.) and in plur. *copiæ* (from capio), *militares, troops*, as opp. to the chieftain. In N. T. its uses are as follows: I. PROP. *a people or nation*, meaning the *mass* of any people, and not, like δῆμος, a community of free citizens. 1) *gener.* Lu. ii. 10, ἥτις ἵσται παντὶ τῷ λαῷ. Acts iv. 25. Rev. v. 9, and Sept. 2) *spec.* of the Jews, as the people of God's choice, absol. or with τοῦ Θεοῦ, &c. Matt. i. 21. ii. 4. Mk. vii. 6. Lu. ii. 32, al. sæpe. Sept. sæpius. Fig. of Christians, as God's spiritual Israel, Tit. ii. 14. Heb. ii. 17. iv. 9, et al.—II. GENER. *the people*, i. e. *the many, the multitude, the public*, Lu. vii. 29, πᾶς ὁ λαὸς ἀκούσας. viii. 47. ix. 13. xiii. 27, πλῆθος τοῦ λαοῦ. Acts iii. 9, et al. Hom. Il. xviii. 502, et al. Espec. *the common people, the populace*, of any city or territory, e. gr. Jerusalem, Acts ii. 47; of Galilee, Matt. iv. 23. Sept. Gen. xix. 4. Hom. Od. xiii. 156. As distinguished from magistrates, &c. Matt. xxvi. 5, ἵνα μὴ θόρυβος γένηται ἐν τῷ λαῷ, Acts vi. 12, al. Sept. in Ex. xviii. 22. Josh. vi. 8.

Λάρυγξ, υγγος, ὁ, *the throat*, from λαρύσσω, 'to savour, enjoy,' fr. λαρός, 'savoury, pleasant,' and that from λάω, *volo*. Thus λάρυγξ means lit. 'that part in which we especially *enjoy* meat or drink, the upper part of the throat, the gullet, or *æso-phagus*.' Thus it is considered, in the words of H. Steph., as the *cibi vehiculum vel meatus*. So in Aristoph. Ran. 575. It is, however, also and gener. considered as *vocis vehiculum*, as Aristoph. Eq. 1363. Also, as most Commentators explain the word, in Rom. iii. 13, (compared with Ecclus. vi. 5, λαρόν γε γλυκὺς πλιθυνεῖ φίλους,) but there the former sense is preferable. See my note.

Λάσσω, f. λακήσω, in Class., as Hom.

Il. xiii. 616. xx. 277, *to break with a crash*; in N. T. and later Greek writers, as said of things which burst with a noise on being too much distended, *to crack open, to burst asunder*, Acts i. 18, ἐλάκησε μέσος. Act. Thom. § 33, ὁ δὲ δράκων φουσηθεὶς ἐλάκησε. So διαλακήσασα in Aristoph. Nub. 409, is explained by the Schol. διαρράγεισα.

Λατομέω, f. ἴσω, (λατόμος, fr. λᾶι, τέμνω,) *to cut stone, hew in stone*, e. gr. μνημεῖον, δὲ ἐλατόμουν ἐν τῇ πέτρᾳ, Matt. xxvii. 60. Mk. xv. 46. Sept., Jos., and Class.

Λατρεία, ας, ἡ, (λατρεύω,) *service*, prop. in Class. for hire, or as a slave. Soph. Aj. 503. In N. T. only in respect to God, *religious service, worship*, John xvi. 2. Rom. ix. 4. xii. 1. Heb. ix. 1, 6. Sept. Ex. xii. 25, 26. Josh. xxii. 27. 1 Macc. i. 45.

Λατρεύω, f. εὔσω, (λατρίς, 'one hired,') and in Class. prop. *to serve* for hire, or as a slave, equiv. to δουλεύειν. In N. T. spoken in respect to God, *to serve, to worship*. 1) *gener.* foll. by dat. Matt. iv. 10. Lu. iv. 8, αὐτῷ (Θεῷ) μόνῃ λατρεύσεις. Lu. i. 74. ii. 37, et al. sæpe. absol. Acts xxvi. 7. Sept. Once of idol-worship, Rom. i. 25, ἐλάτρευσαν τῇ κτίσει κ. τ. λ. Sept. Deut. iv. 28. Judg. ii. 11, 13. 2) *spec.* of an external ritual worship, *to officiate as priest*, Heb. viii. 5. xiii. 10, and so in the celestial Temple, Rev. vii. 15. Also gener. *to offer sacrifice, worship*, Heb. ix. 9. x. 2.

Λάχανον, ου, τό, (λαχαίνω, to dig,) prop. a plant in *dug*, as opp. to *ploughed*, ground; hence a garden-plant, as cabbage, *sinapi*, (and so distinguished from trees.) Matt. xiii. 32, μεῖζον τῶν λαχάνων. Mk. iv. 32; also pot-herbs and roots, or vegetables in general. (See my note on Thuc. iii. 111. No. 2.) Lu. xi. 42. Rom. xiv. 2. Sept. and Class. as Plato 372, C. βόλβους καὶ λάχανα.

Λεγεών, ὄνος, ὁ, Lat. *legio*, a legion, prop. the largest body of troops in the Roman army, varying in number at different periods, as 3000, 4200, 5000, but in the time of Christ above 6200. In N. T. put for an indefinitely great number, e. gr. of angels, Matt. xxvi. 53; of demons, Mk. v. 9, 15. Lu. viii. 30.

Λέγω, f. ξω, (not from λέω, capio, as Lennep supposes, but fr. the Gothic laggan, whence the Germ. leg-en, and our *to lay*,) primarily TO LAY, i. e. *to lay or let lie down* for sleep, Hom. Il. xxiv. 635, and mid. *to lay oneself, to lie down* for sleep, Od. xvii. 102; also *to lay together, collect*, Il. xiii. 239. Od. xxiv. 72. Thus our *lay* sometimes means to *put together*; so in *la. v.*

8, 'Woe to them that *lay* field to field.' And further, *to lay before*, i. e. *to relate*, *to recount*; & hence the prevailing Attic and lat. signif. *to say*, *to speak*, i. e. to utter articulate words in connected and significant discourse, = *to discourse*; thus differing from λαλεῖν, and also from εἰπεῖν, inasmuch as this latter refers only to words as *spoken*, and not to their connected *sense*. In N. T. I. *to lay before* the hearers, i. e. to **RELATE**, e. gr. παραβολήν, *to put forth*, *to propound*, with dat. of pers. Lu. xviii. 1, εἶπε δὲ καὶ παραβολὴν αὐτοῖς. xiii. 6. with πρὸς τινα, Lu. xii. 41. So of events, *to narrate*, *tell*, with acc. of thing and dat. of person, Lu. ix. 21. And so Class.—II. to **SAY**, *speak*, *discourse*, gener. and construed, I. with an *adjunct of the object*, i. e. the words spoken, the thing or person spoken of, &c. 1) foll. by the words uttered, Matt. i. 20, ἀγγελος—ἐφάνη αὐτῷ, λέγων, 'Ἰωσήφ. viii. 2. Mk. vi. 2. Lu. ii. 13. John i. 29, λέγει: 'Ἰδὲ ὁ ἀμνὸς τοῦ θεοῦ, al. sēpiss. Xen. Conv. iv. 1. Foll. by ὅτι before the words quoted, Matt. ix. 18. Mk. ii. 12. iii. 21, al. sēpe, and Class. esp. Hdot. Hence part. λέγων, λέγοντες, *saying*, is often put after other verbs or nouns implying speech, as introducing the exact words, equiv. to *in these words*, Matt. v. 2, ἐδίδασκεν αὐτοὺς, λέγων: Μακάριοι, and oft. So Sept. perpet. Palaph. vii. 7. 2) foll. by acc. of thing or pers. e. gr. of the *thing* spoken of, Matt. xxi. 16, ἀκούεις τί οὗτοι λέγουσιν; Lu. viii. 8, ταῦτα λέγων, oft. So ἐλεξε τοιάδε freq. occ. in the historians, as introducing a speech. Hence τὰ λεγόμενα, Lu. xviii. 34. Acts viii. 6. 3) foll. by acc. and inf. John xii. 29, εἶπε βροντὴν γεγονέναι. Matt. xvi. 13, et al. and Class. 4) foll. by ὅτι instead of the acc. and inf. Mk. ix. 11. Lu. ix. 7. John iv. 20. So with ὅτι and the apodosis impl. in the phrase οὐ λέγεις, Matt. xxvii. 11.—II. as **MODIFIED BY THE CONTEXT**, where the sense lies not so much in λέγω as in the adjuncts, e. gr. 1) *before questions*, for *to ask*, *inquire*, foll. by the words spoken, Matt. ix. 14. John vii. 11, καὶ ἔλεγον: 'Ποῦ ἐστὶν ἐκεῖνος; Rom. x. 19; with dat. of pers. Mk. vi. 37; foll. by εἰ, *whether*, Acts xxv. 20; with dat. of pers. xxi. 37. 2) *before replies*, in the sense to *answer*, foll. by the words spoken, e. gr. after a direct question, Matt. xvii. 25; with dat. of pers. xviii. 22; also with ὅτι of citation, Matt. xix. 8. prec. by ἀποκριθεὶς, Mk. viii. 29. Lu. iii. 11. 3) in affirmations, for *to affirm*, *maintain*, e. gr. with the words or propositions uttered, Mk. xiv. 31, ὁ δὲ ἐκ περισσοῦ ἔλεγε μᾶλλον 'Εάν, &c. Gal. iv. 1. 1 John ii. 4; foll. by acc. with inf. Matt. xxii. 23. Lu. xxiii. 2. xxiv. 23, οὗ λέγουσιν αὐτὸν ζῆν: foll.

by ὅτι instead of acc. and inf. Matt. xvii. 10; with a dat. of pers. in the formulas λέγω σοι or ὑμῖν, ἀμήν λέγω ὑμῖν, &c. in solemn affirmations, gener. Matt. xi. 22. Mk. xi. 24. Lu. iv. 25; with ἀμήν, Matt. v. 18, al. 4) of teaching, for *to teach*, *inculcate*, e. gr. with the proposition taught, Matt. xv. 5; with acc. Acts i. 3; with acc. and infin. xxi. 21; with acc. and dat. of pers. Matt. x. 27. 5) of predictions, *to foretell*, *predict*, with acc. and dat. Mk. x. 32; with acc. Lu. ix. 31; with dat. John xiii. 19. 6) of what is spoken with authority, *to command*, *direct*, *charge*, absol. Matt. xxiii. 3, λέγουσι γὰρ, καὶ οὐ ποιοῦσι: with acc. Lu. vi. 46; with acc. and dat. Mk. xiii. 37; with dat. of pers. and imperat. Matt. v. 44; with dat. and inf. Rev. xiii. 14; with inf. Rom. ii. 22; foll. by ἵνα, Acts xix. 4. So in the sense of *to charge*, *exhort*, with dat. Acts v. 38; with dat. and inf. Acts xxi. 4. 7) of *calling out*, equiv. to *call*, *exclaim*, &c. Matt. xxv. 11, λέγουσαι: Κύριε, Κύριε, ἀνοιξον ἡμῖν. 8) fig. *to say* or *speak* by writing; e. gr. with the words written, Lu. i. 63, ἔγραψε, λέγων. xx. 42; with acc. 1 Cor. vii. 6.—III. **METON. of things**, e. g. 1) a voice, φωνὴ λέγουσα, Matt. iii. 17. Rev. vi. 6; with dat. Acts ix. 4. Rev. xvi. 1; with dat. of manner, Acts xxvi. 14. 2) a writing, Scripture, ἡ γραφή, John xix. 37. Gal. iv. 30; impl. iii. 16. 3) a law, ὁ νόμος, with acc. 1 Cor. ix. 8. absol. ver. 10. 4) gener. ὁ χρηματισμός, Rom. xi. 4. ἡ Δικαιοσύνη, as personified, x. 6.—IV. **FIG. for to mean**, *have in mind*, foll. by imper. Gal. v. 16; with acc. of thing, 1 Cor. x. 29, συνειδήσω δὲ λέγω κ. τ. λ. i. 12. Gal. iii. 17; of pers. John 6. 71, εἶπε δὲ τὸν 'Ιουδαν. Jos. and Class.—III. to **CALL**, to **NAME**, equiv. to καλέω, prop. 'to speak of as being, or being called,' so and so, foll. by acc. Matt. xix. 17, τί με λέγεις ἀγαθόν; Mk. xv. 12, δὲ λέγετα βασιλεῖα τῶν 'Ιουδαίων. Acts x. 28, al. Pass. Matt. xiii. 55, ἡ μήτηρ αὐτοῦ λέγεται Μαριάμ. Part. ὁ λεγόμενος, *called*, *named*, Matt. ii. 23. ix. 9, et sēpe al. Also *surnamed*, Matt. iv. 18, Σίμωνα τὸν λεγόμενον Πέτρον. Jos. Apocr. & Class. al. With the idea of *translation* into another language; e. gr. fully, John i. 39, ῥαββί, δὲ λέγεται ἐρμηνεύμενον, διδάσκαλε. xix. 17; simply, John iv. 25, Μεσσίας ἔρχεται, ὁ λεγόμενος Χριστός. xx. 16.

Λεῖμμα, ατος, τὸ, (λείπω,) prop. a remnant, lit. 'what is left,' and by meton. of pers. *some remaining* out of a large number, *the residue*, by impl. small, Rom. xi. 5. So Sept. Josh. xiii. 12. 2 K. xix. 4. In N. T. and Sept. used in the sing.; in Class. only in the plural.

Λεῖος, α, ον, adj. (fr. obsol. λείω and λείω, whence λειαίνω, to rub down, make plain,) *smooth, level, plain*, as opp. to τραχύς, and applied to a *surface*, of whatever kind, especially the ground, or a road when levelled down. So Hom. Il. v. 443, χῶρος—λείως περάων, and the phrase λεία ὁδός, occurring in Hom. Od. x. 103. Hes. Erg. i. 286. Xen. Mem. ii. 1, 20. Thus in Lu. iii. 5, εἰς ὁδὸν λείας.

Λεῖπω, f. ψω, to leave, forsake, prop. trans. and occurring in various senses, according to the application, to *quit, abandon, forsake*, as said of places, persons, and things. In N. T. I. PASS. to be forsaken of any thing, i. e. to be destitute of, to lack; foll. by gen. Ja. i. 5, εἰ δέ τις ὑμῶν λείπεται σοφίας. ii. 15, λειπόμενοι τῆς ἐφημέρου τροφῆς. And so Plato p. 264, F. τούτου λειπόμενα, πάντα, καὶ κτήματα καὶ ἐπιτηδεύματα, αἰσχροὶ καὶ κακά. The word is often found followed by ἐν μηδενί, Ja. i. 4, i. e. 'to be wanting in nothing;' so equiv. to τέλειος, ὁλόκληρος. Similar is the expression of Jos. Ant. ix. 11, 2, οὐδὲ μιᾶς ἀρετῆς ἀπελείπετο.—II. INTRANS. to fail, lack, be wanting, with dat. of pers. Lu. xviii. 22, ἔτι ἔν σοι λείπει. Tit. iii. 13, ἵνα μηδὲν αὐτοῖς λείπῃ, and i. 5, τὰ λείποντα ἐκιδιορθώσῃ.

Λειτουργίῳ, f. ἦσω, (λειτουργός,) prop. to perform some public service, and by impl. at one's own expense, intrans. Dem. p. 833, 25. Isocr. 161; also to perform any function, whether in public or private life, espec. the former, Eccus. viii. 8, λειτουργήσαι μεγιστᾶσιν. In N. T. gener. to serve, to minister, 1) publicly in religious worship, as said of the priests of the O. T. absol. Heb. x. 11, καθ' ἡμέραν λ. and often in Sept. and sometimes in Jos.; of Christian teachers, foll. by τῷ Κυρίῳ, Acts xiii. 2. Dion. Hal. Ant. ii. 22, ταῦτα λειτουργεῖν, as said of the services of the Pagan religions. 2) privately, to minister to any one, 'to supply pecuniary aid,' with dat. Rom. xv. 27, λ. αὐτοῖς. So Xen. Mem. ii. 7, 6, τῇ πόλει λ. Eccus. x. 25, οἰκῆτῃ σοφῷ ἐλεύθεροι λειτουργήσουσι.

Λειτουργία, ας, ἡ, (λειτουργός,) public service or office, i. e. such as, in Athens and elsewhere, were administered by the citizens in turn and at their own expense, as a part of the system of finance, but in N. T. gener. service, ministry, e. gr. 1) of the public ministrations of the Jewish priesthood, Lu. i. 23, αἱ ἡμέραι τῆς λειτουργίας αὐτοῦ. Heb. viii. 6. ix. 21. Sept. Jos. Diod. Sic. i. 21, of the heathen priesthood. Fig. of the ministry of a Christian teacher in bringing men to the faith, Phil. ii. 17, λειτουργία τῆς πίστεως ὑμῶν. 2) by impl. friendly service, kind

office, gener. Phil. ii. 30, πρὸς με λ. And so Athen. ap. Steph. Thes. of the offices of personal attentions, &c. Spoken of alms, i. e. public collections in the churches, 2 Cor. ix. 12, ἡ διακονία τῆς λ. ταύτης.

Λειτουργικός, ἡ, ὄν, adj. pertaining to the public service of the Temple, Sept. σκεὺς λ. Num. iv. 12, 26. In N. T. act. ministering, 'rendering service to others,' Heb. i. 14, λειτουργικὰ πνεύματα, i. e. εἰς διακονίαν, &c.

Λειτουργός, οὔ, ὁ, (λαός, λείτος or λείτος, public, and ἔργον,) a public servant, (Heaych. δημιουργός,) such as in Athens performed the λειτουργίαι, or state offices, at their own expense; in N. T. gener. a minister, servant, viz. I. GENER. e. gr. Θεοῦ, Rom. xiii. 6. Heb. i. 7, ὁ ποιῶν—τοὺς λειτουργοὺς αὐτοῦ πυρὸς φλόγα. And so Dion. Hal. A. ii. 73, λ. τῶν θεῶν. Eccus. x. 2, of a judge's attendant; of Paul, as a minister of Christ, Rom. xv. 16.—II. SPEC. said of a priest in the Jewish sense, Heb. viii. 2, τῶν ἁγίων λειτουργός. Sept. Neh. x. 39. Jer. xxxiii. 21.—III. by impl. Phil. ii. 25, λειτουργὸν τῆς χρείας μου, a minister for my wants, i. e. one who ministers to my wants. So Lysias, λειτουργεῖν τῷ σώματι.

Λέντιον, οὔ, τὸ, (Lat. linteum, fr. λίνον, flax,) a linen cloth, a sort of coarse apron, worn by servants (Sueton. Calig. 26, succinctos linteos) or persons exercising handicraft occupations. The more usual term was σάβανον. John xiii. 4, 5.

Λέπ'is, ἴδος, ἡ, (λέπος, fr. λέπω, to peel off,) the crust or scale on the surface of any substance, as the husk of corn, the peel or rind of fruits, scales of fish, or the lamina of metals hammered out. In N. T. of the something like scales encrusting the eye-balls, Acts ix. 18, ὥσει λεπίδες, similar to those scales formed by humours in the eyes, in the disorder called λεύκωμα, becoming concrete. (See Foës. Œcon. Hipp. v. λεύκωμα.) So Tobit ii. 11. vi. 8. xi. 13, where the disorder is called λεύκωμα or λευκώματα, which λευκ. are said to have peeled away.

Λέπρα, ας, ἡ, (λεπρός, fr. λέπος,) leprosy, in which the skin becomes scaly, Matt. viii. 3. Mk. i. 42. Lu. v. 12. Sept. Jos. and Class.

Λεπρός, οὔ, ὁ, (λέπος, λεπ'is,) prop. 'scaly, scabby,' hence a leper, one diseased with leprosy, Matt. viii. 2. x. 8, and oft. Sept. & Class.

Λεπτόν, οὔ, τὸ, (neut. of λεπτός, thin,) the name of the smallest Jewish coin, like Engl. mite. Its value was half

α κοδράντης, or the 8th of an ἀσάριον. Mk. xii. 42, αλ. λεπτὸν κέρμα, Alciph. i. Ep. 9. λεπτὸν νόμισμα, Pollux On. ix. 92.

Λευκαίνω, f. αὐῶ, (λευκός,) *to whiten*, *make white*, e. gr. στολὰς, Rev. vii. 14. absol. Mk. ix. 3. Sept. and Class.; as Hom. Od. xii. 172.

Λευκός, ἡ, ὄν, adj. (λεύσσω, luceo,) prop. *light*, i. e. emitting light, *shining*, *radiant*, & hence *dazzling white*. 1) prop. of raiment, espec. that of angels, &c. Mk. xvi. 5. John xx. 12. Acts i. 10, and oft. in Rev. Lu. ix. 29, ὁ ἱματισμὸς αὐτοῦ λευκὸς ἐξαστράπτων. Matt. xvii. 2, λευκὰ ὡς τὸ φῶς. (Comp. Hom. Il. xiv. 185, κρήδεμνον λευκὸν ἥλιος ὤς.) xxviii. 3, and Mk. ix. 3, λ. ὡσεὶ χιών: of a throne, Rev. xx. 11. 2) gener. *white*, e. gr. hair, Matt. v. 36. Rev. i. 14; a stone, Rev. ii. 17; a cloud, xiv. 14; a horse, vi. 2; a field *ripe* for the harvest, John iv. 35. Sept. and Class.

Λέων, οντος, ὁ, a lion. I. prop. Heb. xi. 33. 1 Pet. v. 8. Rev. iv. 7, et al. Sept. and Class.—II. metaph. and 1) for a *cruel adversary*, *persecutor*, 2 Tim. iv. 17, ἐβρόύθην ἐκ στόματος λέοντος, namely Nero. So Jos. Ant. xviii. 6, 10, of Tiberius, τέθυνηκεν ὁ Λέων, with allusion to those passages of the O. T. where tyrants are so called. See Ez. xix. 3. 2) for a *hero*, *powerful deliverer*, Rev. v. 5, ὁ λέων ὁ ὢν ἐκ τῆς φυλῆς Ἰούδα, comp. Neh. ii. 13. Jer. xlix. 18.

Λήθη, ης, ἡ, (λήθω, or λήθομαι,) *forgetfulness*, *oblivion*, e. gr. λήθην λαμβάνειν, *to forget*, 2 Pet. i. 9. The word oft. occ. in Class. and Sept. and the phrase in Jos. Ant. ii. 9, 1, & 6, 10. Æl. V. H. iii. 18. H. A. iv. 35.

Ληνός, οὔ, ὁ, ἡ, prop. and prim. a *trough*, for drinking or watering. Hom. Hymn. in Merc. 104, (as also in Sept. Gen. xxx. 39, 42,) but in later writers, as Theocr. Id. xiv. 17, a *wine-trough*, *wine-vat*. And so in N. T., but in two senses: I. *the upper vat*, or *press*, into which the grapes were cast and trodden by men, Rev. xiv. 19, sq. xix. 15. Sept. Neh. xiii. 15. Is. lxiii. 2. Diod. Sic. iii. 63. Anacr. lii. 4. It was generally dug in the earth, the sides being plastered; but it was sometimes hewn in a rock, and had always a grated opening near the bottom, through which the liquor flowed off into a lower vat, like a cistern.—II. *the lower vat*, or *reservoir*, carefully stuccoed like the λάκκοι of the Greeks, for holding wine or oil, (and so equiv. to ὑπολήνιον,) Matt. xxi. 33, (with which comp. Mk. xii. 1. Is. v. 2.) and so Sept. and later Class. See my note in loc.

Λῆρος, ου, ὁ, either from the obs. λάω, whence λαλέω, to talk, as κληρος fr.

κλάω, ξηρός fr. ξάω, φλῆρος and φλῆνος, nonsense, fr. φλέω, to babble; or rather fr. some Oriental term, whence came the A.-S. læran, the Germ. lehren, and our *to learn*, in its original *active* sense, of which the primary notion was simply *to tell*, *inform*; whence (like our verb *to tell*) it came at length to mean *teach*. Thus as our word *lore*, from læran, means something taught, and our *tale*, from tellan, something told, so λῆρος prop. signifies *something told*, a *tale*, and, by use, a mere tale, a *fiction*, (Athen. p. 117,) or *mere talk*, idle gossip, as in Lu. xxiv. 11, ἐφάνησαν ἐνώπιον αὐτῶν (for αὐτοῖς) ὡσεὶ λῆρος τὰ ῥήματα αὐτῶν. Similarly we have in Xen. An. vii. 7, 24, Ἡρακλείδης λῆρος πάντα ἐδόκει εἶναι. Lucian, Tim. 1, ἅπαντα ταῦτα λῆρος ἀναπέφηνε. Jos. Bell. iii. 8, 9, εἰ μὴ ταῦτα λ. εἶη.

Ληστής, οὔ, ὁ, (λητίζομαι, fr. ληΐς, plunder,) in Class. prop. a *plunderer*, or robber, of any kind whatever, whether by land or by sea, esp. the latter, as the word is used in Eurip. Cycl. 112, and often in Thucyd. The former sense is alone found in the N. T. as Matt. xxi. 13. xxvi. 55, where the word almost always denotes *robbers*, such as our highwaymen. In John x. 1, κλέπτης καὶ ληστής, the terms differ exactly as our *thieves* and *highwaymen*, but are there united in order to strengthen the sense. At John x. 8, κλέπται εἰσὶ καὶ λησταί, the expression is figurative, as designating 'exceedingly avaricious and rapacious persons.' See more in my note. As to the criminals crucified with our Lord, of whom mention is made, Matt. xxvii. 38, 44. Mk. xv. 27, the best Expositors are agreed that there the term signifies not lit. *robbers*, but *brigands*, *freebooters*, *insurgents* against the Roman government. The term, indeed, was applied not only to *robbers*, but to *pillagers in war*, (see Thuc. ii. 22, 67. iii. 1. iv. 2. vi. 6. vii. 4, 10. viii. 40,) and also to those *freebooters*, who carried on a sort of private and petty warfare, for *plunder* only, as Thuc. iv. 67, et al. Xen. Hist. iv. 5, 35. Now this was in some measure the case with the persons in question, they being probably political *insurgents*, who, under the specious pretext of liberty, (namely, to deliver their country from the Roman yoke,) had taken up arms on a principle of resistance to tyranny. Such persons are freq. mentioned in Josephus by the term λησταί, a term, of course, given them by the Romans. So J. Formicus, vi. 31, says: "solent latronibus accenseri qui bello civili vincuntur." And there was at that time a sort of civil war carrying on in Judæa. But whatever might be the principle on which they took up arms against

the Roman power, their practices were at the best lawless, and accordingly merited the censure implied in the term *κακούργοι*, as bestowed upon them by St. Luke, xxiii. 32, and probably adopted in order to avoid the harsher term, sometimes not merited, *λησταί*.

*Λῆψις*, *εως*, *ἡ*, (*λαμβάνω*,) *a receiving, receipt*, Phil. iv. 15, for which see in *Δόσις*. *Ecclus.* xli. 19. The plural is chiefly found in *Class.* as *Plut. Alcib.* 1.

*Λίαν*, (prop. an accus. taken adverbially, by ellipsis of *κατά*, of the old noun *λίω*, from *λίω*. See *Lennepe*.) *very much, exceedingly*, e. gr. with a verb, *Matt.* ii. 16, *ἰδοὺ ὡς λίαν*. xxvii. 14, and with adj. *Matt.* iv. 8, *ὅρος ὑψηλὸν λίαν*. viii. 28. *Mk.* ix. 3. *Sept.* and *Class.* With other adverbs, *Mk.* i. 35. vi. 51. xvi. 2, and *Class.* For *οἱ ὑπὲρ λίαν*, *2 Cor.* xi. 5. xii. 11, see in *ὑπερλίαν*.

*Λιβανός*, *οὔ*, *ὁ*, prop. *arbor thurifera*, the tree which produces frankincense. In later writers & *N. T.* *frankincense*, = to *λιβανωτός*, a transparent and fragrant gum, which distills from incisions in the tree, and was used by the ancients as incense, (comp. *Ex.* xxx. 34.) *Matt.* ii. 11. *Rev.* xviii. 13. *Sept.* and *Class.*

*Λιβανωτός*, *οὔ*, *ὁ*, (*λιβανός*,) prop. *frankincense*; but in *N. T.* meton. *a censer* for burning incense, *thuribulum*, *Rev.* viii. 3, *ἔχων λιβανωτὸν χρυσοῦν*.

*Λιβερτίνος*, *οὔ*, *ὁ*, (*Lat. libertinus*,) *a freed-man* of Rome, either personally made free, or born of freed parents. In *N. T.* *Acts* vi. 9, *τινὲς τῶν ἐκ τῆς συναγωγῆς τῆς λεγομένης Λιβερτίνων*, 'certain of those belonging to the synagogue of the Libertines so called;' meaning, it is supposed, either *manumitted slaves*, of Gentile origin, but who had become proselytes to the Jewish religion, and had a synagogue at Jerusalem; or Jews by birth, but taken captive by the Romans, and afterwards manumitted, and who formed a synagogue by themselves at Rome: but see my note in loc.

*Λιθάξω*, *ἑ*, *ἄσω*, (*λίθος*,) *to stone, pelt with stones*, in order to wound or kill, foll. by acc. *John* x. 31, 32, 33. *Acts* v. 26. xiv. 19. *2 Cor.* xi. 25. So *Sept.* *2 Sam.* xvi. 6, 13, *λιθάξεν ἐν λίθοις*. *Pol.* x. 29, 5. *Strabo*, p. 1031. *Arrian ap. Suid.* In *John* xi. 8. *Heb.* xi. 37, the term is used of the punishment of stoning, equiv. to *λιθοβολέω*.

*Λίθινος*, *η*, *ον*, adj. (*λίθος*,) *of stone*, i. e. made of stone. *John* ii. 6, *ὕδρια λίθινα*. *2 Cor.* iii. 3. *Rev.* ix. 20. *Sept.* and *Class.*

*Λιθοβολέω*, *ἑ*, *ἄσω*, (*λίθος*, *βάλω*,) *to throw stones at any one, to stone*,

i. e. in order to wound or kill, with acc. *Matt.* xxi. 35. *Mk.* xii. 4, et al. As a Mosaic punishment, *John* viii. 5. *Heb.* xii. 20. *Plut.* x. 202.

*Λίθος*, *ου*, *ὁ*, *a stone*, (fr. *λίω*, *attenuo*, to break up, lit. a rock broken up into smaller parts, each a stone; as *ψάμμος* and *ψάμαθος*, from *ψάω*, to break up,) *I. PROP.* 1) said of small stones, *Matt.* iv. 3, *ἵνα οἱ λίθοι οὗτοι ἄρτοι γίνωνται*. *ver.* 6, al. *Sept.* 2) of stones for building, *Matt.* xxiv. 2. *Mk.* xiii. 1, *ἰδοὺ ποταποὶ λίθοι*. *ver.* 2. *Lu.* xix. 44. *Xen. Mem.* iii. 1, 7. Of a mill-stone, *λ. μυλίκος*, *Mk.* ix. 42. *Hdian.* iii. 1, 14. Of a stone for closing the entrance of a sepulchre, *Matt.* xxvii. 60, 66. *Sept. Gen.* xxix. 2, 3, 8, 10. *Luc. de Luctu* 19. Of stone tablets, *2 Cor.* iii. 7, comp. *Ex.* xxxi. 1, 4. Of idols carved in stone or marble, *Acts* xvii. 29. *Sept. Deut.* iv. 28. xxviii. 36. Of precious stones, *λίθος τίμιος*, *Rev.* xvii. 4, and *Sept.* oft., *Jos.*, and *Hdian.* iv. 21; fig. 1 *Cor.* iii. 12. *λίθος ἱσκις*, *Rev.* iv. 3. xxi. 11.—*II. FIG.* said 1) of Christ, as *λίθος ἀκρογωνιαίος*, *Eph.* ii. 20. 1 *Pet.* ii. 6. As *λίθος ζῶν*, 1 *Pet.* ii. 4. As *λίθος προσκόμματος*, *stone of stumbling*, *Rom.* ix. 32, 33. 1 *Pet.* ii. 7. 2) of Christians, as *λίθοι ζῶντες*, 1 *Pet.* ii. 5.

*Λιθόστρωτος*, *ου*, *ὁ*, *ἡ*, adj. (*λίθος*, *στρώννυμι*,) prop. & lit. *stone-paved*, *App. Bell. Civ.* iii. 26, *ἐν λιθοστρώτῳ πόλει*. *Arrian Epict.* iv. 7, 37, *σοὶ μέλει πῶς ἂν ἐν λιθοστρώτοις [οἰκήμασι] οἰκήσῃς*, i. e. 'houses decorated with tessellated or Mosaic pavements,' as was customary at Rome after the time of Sylla. In *N. T.* neut. τὸ λιθόστρωτον, *the pavement*, i. e. a tessellated pavement of Mosaic work as above. *John* xix. 13, *ὁ Πιλατὸς—ἤγαγεν ἔξω τὸν Ἰησοῦν, καὶ ἐκάθισεν ἐπὶ τοῦ βήματος εἰς τόπον λεγόμενον λιθόστρωτον*; where see my note; i. e. 'he led Jesus out of the prætorium, whither the Jews might not enter, and took his seat upon the public tribunal, βῆμα, which stood upon a tessellated pavement;' comp. *Jos. B. J.* ii. 9, 3.

*Λικμάω*, *ἑ*, *ἄσω*, (*λικμὸς*, a winnowing-fork,) *to winnow* grain, which in the East is done by throwing it with a fork against the wind, which scatters the straw and chaff, *Hom.* Il. v. 500. *Xen. Ec.* xviii. 2, 6. Hence by impl. *to scatter, disperse*, *Sept. Is.* xvii. 13. *Amos* ix. 9. *Wisd. xi.* 19. In *N. T.* fig. *Matt.* xxi. 44. *Lu.* xx. 18, *ἐφ' ὃν δ' ἂν πέσῃ (ὁ λίθος), λικμήσει αὐτόν*, 'it shall scatter him to the winds,' i. e. 'crush him in pieces, make chaff of him.' So *Sept. Dan.* ii. 44. *Job* xxvii. 21, *λικμήσει αὐτόν ἐκ τοῦ τόπου αὐτοῦ*.

Λιμήν, ἑνος, ὁ, (fr. obs. λίω, lævigo, to smoothen, lit. a place where the waves are evenly spread, smooth, or still. See on λίμνη,) a haven, harbour, port, Acts xxvii. 12, and Sept.

Λίμνη, ης, ἡ, (λίω, lævigo, fr. the part. pass. λελιμένος, whence λίμενος, λιμένη, λίμνη, and per metathesis λιμήν,) prop. any standing water, pool, lake, e. gr. the lake of Genesareth, Lu. v. 1. absol. ver. 2, al. Of a lake of burning sulphur, γέιννα, Rev. xix. 20. Sept.

Λίμνη, οὔ, ὁ, (λείπω, λείλειμαι,) prop. failure, want, i. e. of food, hence hunger, famine. 1) of individuals, hunger, 2 Cor. xi. 27, ἐν λιμῷ καὶ δίψει. Lu. xv. 17. Rom. viii. 35. 2) of cities or countries, famine, Matt. xxiv. 7, ἔσονται λιμοὶ καὶ λοιμοί. Lu. iv. 25. Sept. & Class.

Λίνον, ου, τό, prop. flax, e. gr. the plant, Sept. Ex. ix. 31. Xen. Ath. ii. 11, 12; also as worked up into cloth, linen, Hom. Il. x. 661. In N. T. the cloth formed into a garment, Rev. xv. 6, ἐνδεδυμένοι λίνον καθαρὸν. Comp. Sept. Is. xix. 9. So also in Hom. Il. ix. 661. Od. xiii. 73. Æschyl. Suppl. 114, 125. Put also for the wick of a candle or lamp, i. e. a strip of linen, Matt. xii. 20, λίνον τυφόμενον οὐ σβήσει, 'the smoking wick he will not quench.' The nearest approach to this use is that by which the word stands for flaxen thread, as in Eurip. Orest. 1431, 1436.

Λιπαρός, ὁ, ὄν, adj. (λίπος, as ὑδαρὸς fr. ὕδωρ, &c.) fat, e. gr. θηρία, Xen. Cyr. i. 4, 11; or anointed with oil, &c. Hom. Od. xv. 332, and, from the shining appearance of the skin being regarded as indicative of good health, full, fresh, said of the goddess Themis, Hesiod Theog. 901. Plutarch. Ages. 29. So Jerem. v. 28, 'they are waxen fat; they shine.' So also it denotes, by implication, the being at ease in one's condition, Hom. Od. xi. 136. xxii. 368. Hence in N. T. it is used of things such as belong to ornament and luxury, in the sense precious, sumptuous, Rev. xviii. 14, πάντα τὰ λιπαρά καὶ τὰ λαμπρά ἀπόλετο. So Hom. Il. xxii. 406, we have λιπαρὴν καλύπτρην. Pind. Olymp. viii. 108, λιπαρὸς κόσμος.

Λίτρα, as, ἡ, Lat. libra, a pound, i. e. in weight, John xii. 3, λαβούσα λίτραν μύρου. xix. 39. It is not a mere Hellenistic term, since Pollux and Eustath. testify its use in the early Greek writers. The λίτρα varied in different countries; the Roman libra was divided into twelve ounces, equal to about 12 oz. avoirdupois.

Λιβή, λιβός, ὁ, (fr. Λιβύη, Africa,) for the S. or S. W. wind, lit. the African, Pol. x. 10, 1. Hdot. ii. 95. Sept. Pa.

lxxviii. 26. In N. T. meton. for South, the southern quarter, Acts xxvii. 12. Sept. and Class.

Λογία, as, ἡ, (λέγω, to collect,) prop. a collection of any articles. In N. T. applied to a collection or contribution of money for charitable purposes, 1 Cor. xvi. 1. The word is not found in the Class. writers; yet that it was used by them, we cannot doubt, since Suidas and Hesychius attest that the plural, as in ver. 2, was used in the sense ἐκλογαί. It also occurs in the title of one of Epicharmus' Comedies, Λόγος καὶ λογίαί, which was probably a satiric drama directed against the philosophers and rhetoricians, as αλοσχοκαρδεῖς, and of which the title affords an example of the false antithesis ascribed to Epich. by Aristotle, Rhet. 111. The other signification assigned by those Lexicographers, καρποφοραί, is not Classical, but Ecclesiastical, meaning sacred oblations, as tithes, &c.

Λογίζομαι, f. ἵσομαι, (λόγος,) depon. mid. aor. 1. ἐλογισάμην: also aor. 1 pass. ἐλογίσθην, fut. 1 pass. λογισθήσομαι, in the pass. sense. Even the present is used passively at Rom. iv. 4, 5, 24. ix. 8; not in Class. who confine that to the partic. pres. Hdot. iii. 95, and so Sept. to REASON, i. e. to use the reason, to think, consider. The prim. signif. of the word is to count up numbers; whence its other significations, more or less figurative, arise; as to ac-count, im-pute, re-count, reckon, reason, and finally, conclude, or form a conclusion, as it were after balancing the account, for συλλογίζεσθαι. In N. T. it is used 1. gener. in the sense to reason, Mk. xi. 31, καὶ ἐλογίζοντο πρὸς ἑαυτοὺς, λέγοντες, &c. similarly Wisd. ii. 1, we have εἶπον γὰρ ἑαυτοῖς, (Alex. & Compl. ἐν ἑαυτοῖς,) λογισάμενοι οὐκ ὀρθῶς. And so Plut. vi. 393, λ. οὐκ ὀρθῶς: with ὅτι, Heb. xi. 19, τοῦτο ὅτι, 2 Cor. x. 7, and Class. who, however, oft. use it absol.; foll. by acc. of thing, to think upon, consider, Phil. iv. 8, ταῦτα λογίεσθε. So Thuc. vii. 73, ταῦτα λ. Eur. Andr. 316, ταῦτα οὖν λογίζου. Xen. Athen. iii. 13, ταῦτα λ. and oft. in Plato. In the sense of to reason out, think out, find out by thinking, 2 Cor. iii. 5, οὐχ ἱκανοί ἐσμεν ἀφ' ἑαυτῶν, λογισασθαι τι κ. τ. λ. So Liban. Orat. xlv. p. 914, ἀφ' ἑαυτῶν αὐτὰ λογίζομενοι καὶ σκοποῦντες οἱ δικασταί κ. τ. λ.—II. of the result of reasoning, to CONCLUDE, judge, suppose, foll. by acc. and inf. Rom. iii. 28, λογίζομεθα γὰρ, δικαιоῦσθαι πιστεῖ ἀνθρώπων. vi. 11. xiv. 14. 2 Cor. x. 7, λ. ἀφ' ἑαυτοῦ. xi. 5. Phil. iii. 13; foll. by ὅτι instead of acc. and inf. Rom. viii. 18. Sept. and Class. So gener. to reason,

*judge, deem, absol.* 1 Cor. xiii. 11, *ὡς νῦν λογίζομαι*: with *εἰς τινα*, 2 Cor. xii. 6, and *Class.*; also in the sense *to suppose*, 2 Cor. x. 2, *λογίζομαι ταλμῆσαι*. So Neh. vi. 2, *λογίζομαι ποιῆσαι μοι ποτηρίαν*. Comp. Ps. xxi. 11. Hos. vii. 15.—III. *to reckon as or for any thing, to count, regard as*, with acc. and foll. by *ὡς*, 1 Cor. iv. 1, *οὕτως ἡμᾶς λογίζεσθαι ἀνθρώποις, ὡς ὑπερέτας Χρ.* Rom. viii. 36. Am. vi. 5; foll. by *εἰς* with acc. *for or as any thing*. Rom. ii. 26, *λ. εἰς περιτομήν*, 'regarded as circumcised,' and ix. 8, *τὰ τέκνα—λογίζεται εἰς σπέρμα*, 'esteemed as a race,' as sons. Acts xix. 27, *εἰς οὐδὲν λογισθῆναι*, 'be reckoned for nought,' be despised. Wisd. ix. 6, *εἰς οὐδὲν λογισθῆσεται* (scil. *τις*). Ia. xl. 17, *εἰς οὐδὲν λ.* et al. in Sept. The idiom is one not found in *Class.* and is supposed to be a Hebraism fr. *ל* for *על*, lit. *els*. So 1 Sam. i. 13, *ἐλογίσατο αὐτὴν Ἡλὶ εἰς μεθύουσαν*. Lament. iv. 2, *ἐλογίσθησαν εἰς ἀγγεῖα ὀστράκινα*. Though *λογίζεσθαι εἰς* does occur in *Class.* as Xen. Cyr. iii. 1, 19, yet only in the prim. and proper sense. However in Eurip. Hec. 739, we have *ἀρ' ἐκλογίζομαι γε πρὸς τὸ δυσμενὲς Μᾶλλον φρεῖνας τοῦδε*, 'regard his mind as inimical.' Foll. by *μετά* with gen. *to reckon with or to, i. e. to count as*. Mk. xv. 28. Lu. xxii. 37, *μετά ἀνόμενον ἐλογίσθη*. So *προσλογίζεσθαι μετά*, Pa. lxxvii. 4.—IV. *to reckon or count to any one, prop. 'to put to one's account,' foll. by dat.* Rom. iv. 4, *τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται κατὰ χάριν*. So AEL. H. Aa. iii. 11, *λογίζεται οἱ (to him) μισθόν*. Dio Chrysost. xlviii. p. 534, *οὐδὲ οἱ γοῦν τοῖς τέκνοις ἀντὶ τῶν ἀναλωμάτων τὰς εὐχὰς λογίζονται*. 1 Cor. xiii. 5, *οὐ λ. τὸ κακόν*. 2 Cor. v. 19. 2 Tim. iv. 16, *μὴ αὐτοῖς λογισθῇ!* So Sept. 2 Sam. xix. 19. Hence fig. *to impute, attribute*, prop. foll. by dat. of pers. and acc. of thing, but often in the pass. construction. 1) gener. Rom. iv. 6, *ὃ ὁ Θεὸς λογίζεται δικαιοσύνην χωρὶς ἔργων*. ver. 11. So also of EVIL, *to impute, lay to one's charge*, and with a neg. *not to impute, i. e. to overlook, forgive*, Rom. iv. 8, *μακάριος ἀνὴρ ὃς οὐ μὴ λογισθῇ Κύριος ἀμαρτίας*. 2) also foll. by *εἰς τι*, e. gr. Rom. iv. 5, 9, *ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύνην*, i. e. 'Abraham's faith was imputed to him as righteousness,' he was treated on account of it as if righteous. So with *ἡ πίστις* or the like implied, Rom. iv. 3, 22. Gal. iii. 6. Ja. ii. 23; with *εἰς* impl. Rom. iv. 10, 23, 24.

*Λογικός, ἡ, ὄν*, adj. (*λόγος*), prop. 'endued with the *λόγος*, or faculty of speech,' and also the faculty of speaking, *oratory*. Also used to qualify the subst.

*τέχνη*, so as to denote *logic*, or the art of reasoning. But most freq. it means, 'endued with the faculty of reason,' *rational*, as opp. to *ἄλογος*, (Arr. Epict. i. 2, l. Anthol. Gr. iii. p. 87.) being thus employed by the philosophers, who designate man as *ζῷον λογ.* having *φύσιν λογικόν*. Hence was derived the use in N. T. 'pertaining to the reason' or the *understanding* in man, as distinguished from his *material* part; what Plato calls the *νοερόν καὶ λογικόν μέρος*. Thus St. Paul, Rom. xii. 1, exhorts his converts to 'present, on the spiritual altar, their bodies, a *living sacrifice*,' as opposed to that of dead animals, as *τὴν λογικὴν λατρείαν*, 'the service of the reason or understanding.' So Rom. vii. 25, we have *νοῦ δουλεύειν*. And so Porphyry. de Abst. ii. 45, speaks of a *νοερά θυσία*, and Jambl. V. Pyth. § 229, says that Pythagoras required a worship not by slain animals, but *ἐπιστημονικῶς λατρείας*. Or it may be explained *spiritual* service, that of the heart and life, 'in spirit and in truth,' John iv. 24. So in Test. XII. Patr. 547, we have *προσφέρουσιν λ. λατρείαν*. Both senses, indeed, may have place; q. d. 'rational and consequently spiritual service,' such as becomes rational creatures, as offered to the great source of reason, whose spiritual nature requires that we should worship him 'in spirit and in truth.' So Philo, p. 858, says that the purest part of the worshipper is the *πνεῦμα λογικόν*. The former, however, must chiefly be intended, because it is not worship, but *service*, by 'bringing every action and even thought to the obedience of Christ,' that is here required.

*Λόγιον, ὄν*, τὸ, (neut. of *λόγος*), prop. 'something uttered,' *oratio*, (so Pa. xix. 14, *τὰ λόγια τοῦ στόματός μου*.) but, by use, 'something purporting to be from God,' a *divine communication*, whether in answer to some inquiry, namely, an *oracular response*, or an *announcement* of future events, equiv. to the Homeric *θεοπρόπιον*, or the Attic  *χρησμός*. In N. T. a *divine communication*, gener. 1) as regards the *revelation* of God in the *Old Test.* esp. the Law given from God by Moses, Acts vii. 38, *λόγια ζῶντα*, or the divine doctrines and commands therein contained, espec. the divine *promises* to the Jews, Rom. iii. 2, *τὰ λόγια τοῦ Θεοῦ*, said perhaps with reference to Pa. cvi. 11, Sept. (cvii. Heb.) *παρεπύκρυναν τὰ λόγια τοῦ Θεοῦ*. And so the phrase *τὰ λόγια τοῦ Κυρίου* and *τὰ λόγια* in the Psalms. 2) of the *doctrines* revealed by God through Christ in the *Gospel*, Heb. v. 12, *τὰ στοιχεῖα τῆς ἀρχῆς τῶν λόγων τοῦ Θεοῦ*, 'the system of Divine truth' which we understand by the *Chris-*

*tias religion.* In 1 Pet. iv. 11, εἰ τις λαλεῖ, ὡς λόγια Θεοῦ, scil. λέγων, it means 'something communicated by supernatural wisdom,' that of the Spirit; as is especially the case in the writings of the N. T. which accordingly are called by Procopius, p. 157, 17, τὰ λόγια τοῦ Θεοῦ.

Λόγιος, ου, ό, ή, adj. (λόγος.) In the earlier writers the word means *learned*, equiv. to πολυίστωρ, Dionys. Hal. Ant. i. 7. Hdot. i. 1, οἱ λόγιοι, & ii. 77. iv. 46. Pind. Pyth. i. 183. Nem. vi. 51. But it also meant *eloquent*, and so it is used by Philo and Lucian. Hence it is a frequent epithet of Mercury. And such is the sense assigned to the word at Acts xviii. 24, ἀνὴρ λόγιος, as said of Apollos. But the *former* sense there seems preferable, especially as it is alone found in Josephus, namely, Ant. ii. 5, 4. xvii. 6, 2. Of course the learning in question is *sacred wisdom*, though the latter may be included, as is required by the term ἐλάλει at ver. 25.

Λογισμός, ου, ό, (λογίζομαι,) prop. 'the act of reckoning,' or the *art* thereof, *arithmetical*, Xen. Mem. iv. 7, 8; or computation, as iv. 2, 21. Thuc. iii. 20. iv. 122. Far more frequently, however, it is used fig. of the act of *reasoning* and drawing conclusions, or simply *cogitation*, *reflexion*, Thuc. ii. 11. 40. In N. T. it signifies *thought*, *cogitation*, *judgment*, as Rom. ii. 15. gener. Wisd. ix. 14. Also *device*, *counsel*, as 2 Cor. x. 5, λογισμοὺς καθαιροῦντες. Sept. Prov. vi. 18, καρδία τεκταίνομένη λογισμοὺς κακοῦς. Jer. xi. 19. Jos. Ant. v. 1, 26. Eccles. vii. 30, ἐζήτησαν λογισμοὺς πολλοὺς, and often in Sept.

Λογομαχίω, f. ήσω, (λογομάχος, fr. λόγος, μάχη,) to *strive about words*, dispute about trifles, 2 Tim. ii. 14. Dionys. Areop.

Λογομαχία, as, ή, (λόγος, μάχομαι,) *word-strife*, 1 Tim. vi. 4.

Λόγος, ου, ό, (λέγω,) *word*, as said of *speech*, 'any thing spoken;' also, as said of *thought*, 'the faculty by which any thing is thought out,' *reason*. A sense derived from that force of λέγω, (to lay,) by which it means to lay, or *put together*, what is presented to the mind—the main office of reason. So the Latin *ratio* comes from *ráo*, whence *ράπτω*, 'to put together,' both prop. and fig. as Hom. Od. iii. 18, κατὰ ρ. I. *WORD*, both the act of speaking and the thing spoken, Lat. ORATIO, and I. *word*, as uttered by the living voice, a *speaking*, SPEECH, utterance, Lat. vox, Matt. viii. 8, μόνον ἐπὶ λόγον. Lu. vii. 7, al. Sept. Gen. xlv. 18, and Class. So εἰπεῖν λόγον κατὰ τινος, to *speaking a word against* any one, Matt. xii. 32, εἰς

τινα, id. Lu. xii. 10. Also ὁ λόγος τοῦ Θεοῦ, the *word of God*, his omnipotent decree, 2 Pet. iii. 5, 7. So Sept. Ps. xxxiii. 6. Comp. Gen. i. 3.—II. *word*, emphat. i. e. a *saying*, *declaration*, 1) gener. John vi. 60, σκληρόν ἐστιν οὗτος ὁ λόγος. Lu. xx. 20. Matt. vii. 24, ὅστις ἀκούει μου τοὺς λόγους τούτους. Sept. & Class. So in reference to words or declarations, either such as *precede*, Matt. xv. 12, οἱ Φαρισαῖοι ἀκούσαντες τὸν λόγον, i. e. in ver. 3, sq. xix. 22. comp. ver. 21, al.; or *follow*, John xii. 38. Acts xx. 35, al. and Sept. Foll. by gen. of thing, e. gr. ὁ λόγος ἐπαγγελίας, Rom. ix. 9. τῆς ὀρκωμοσίας, Heb. vii. 28. Also ὁ λόγος τοῦ προφήτου, &c. the *word*, *declaration of the prophet*, i. e. prediction, prophecy, Lu. iii. 4. John xii. 38. Acts xv. 15. 2 Pet. i. 19. Rev. i. 3. In the sense of *proverb*, *maxim*, John iv. 37. ÆL. V. H. i. 19. Lys. 115, 29. 2) in reference to religion, religious duties, &c. equiv. to *doctrine*, *precept*, Acts xviii. 15, εἰ δὲ ζήτημά ἐστι περὶ λόγου. xv. 24, οἱ λόγοι τῆς πίστεως. 1 Tim. iv. 6, λόγος ἀνθρώπων. 1 Thess. ii. 13. Tit. i. 9. Espec. of God, ὁ λόγος τὸν Θεοῦ, *word of God*, *divine declaration*, *oracle*, John x. 35. v. 38, or *divine promise*, Rom. ix. 6. Heb. iv. 2, et al. In relation to duties, &c. *precept*, John v. 24. viii. 55, al. Sept. Ex. xxxv. 1. So of the various declarations, precepts, oracles, relating to the instructions of men in religion, the *Word of God*, i. e. the Divine doctrine, the doctrines and precepts of the Gospel, τῆς GOSPEL itself, Lu. v. 1, ἀκούειν τὸν λόγον τοῦ Θεοῦ. John xvii. 6, and oft.; with τοῦ Θεοῦ impl. Mk. xvi. 20. Lu. i. 2, al. 2 Tim. iv. 2, κηρύξον τὸν λόγον, al. So ὁ λόγος τῆς ἀληθείας, Eph. i. 13. ζῆως, Phil. ii. 16. τῆς σωτηρίας, Acts xiii. 26. τῆς βασιλείας, Matt. xiii. 19. τοῦ εὐαγγελίου, Acts xv. 7. τοῦ σταυροῦ, 1 Cor. i. 18. τῆς χάριτος αὐτοῦ, Acts xx. 32. In the same sense of Christ, ὁ λόγος τοῦ Χρ. John v. 24. Col. iii. 16. τοῦ Κυρίου, Acts viii. 25. τῆς χάριτος αὐτοῦ, Acts xiv. 3.—III. *word*, *words*, i. e. *talk*, *discourse*, *speech*, Lat. sermo, the act of discoursing, &c. 1) prop. and gener. Matt. xxii. 15, ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. Lu. ix. 28. 2 Cor. x. 10. ἐν λόγῳ, in *word*, 'in discourse,' Ja. iii. 2. 1 Tim. iv. 12. ἐν λόγῳ κολακείας, 'flattering words,' 1 Thess. ii. 5. διὰ λόγον, *by word*, orally, Acts xv. 27. In antith. λόγος and ἔργον, *word* and *deed*, Col. iii. 17. 2 Cor. x. 11, and oft. in Class. λόγος and δύναμις, 1 Cor. iv. 19, 20. 1 Thess. i. 5. Also περὶ οὗ πολλὸς ἡμῖν ὁ λόγος, 'of whom we have much to say,' Heb. v. 11; with gen. 1 Tim. iv. 5, διὰ λόγον Θεοῦ καὶ ἐντεύξεω, 'through



prayer to God and supplication.' Jos. Ant. iv. 8, 24. Hlian. i. 4, 1. Of teachers, &c. *discourse, teaching, preaching*, Matt. vii. 28, ὅτε συνατέλεισεν ὁ ἱ. τοὺς λόγους τούτους. Acts xx. 7, παρέτινα τὸν λόγον. 1 Tim. v. 17, ἐν λόγῳ καὶ διδασκαλίᾳ. λόγος ἀληθείας, 2 Cor. vi. 7. James i. 18. τῆς καταλλαγῆς, 2 Cor. v. 19. Of those who relate any thing, = *narration, story*, John iv. 39. Acts ii. 22, and Class. Meton. *history, treatise*, i. e. a book of narration, περὶ τινος, Acts i. 1, and Class. In the sense of *conversation, colloquy*, Lu. xxiv. 17. Xen. Ag. iii. 5. Hence *answer, reply*, Matt. v. 37. 2) meton. for the *POWER of speech, delivery, oratory, eloquence*, 2 Cor. xi. 6, ἰδιώτης τῷ λόγῳ. 1 Cor. xii. 8. Eph. vi. 19. Hlian. vii. 5, 10. 3) meton. for the SUBJECT of discourse; *topic, matter, thing*, e. gr. both gener. Matt. xix. 11. Lu. i. 4, ἵνα ἐπιγνώσῃ περὶ ὧν καταχήθη λόγων τῇ ἀσφάλειαν. Acts viii. 21. Sept. and Class.; and spec. matter of dispute or discussion, *question*; judicial, Acts xix. 38. Dem. 942, 17; moral, Matt. xxi. 24, ἐρωτήσω ὑμᾶς καὶ γὰρ λόγον ἵνα. Diog. Laërt. Stilpo ii. 116, τοιοῦτόν τινα λόγον ἐρωτήσαι.—IV. *word*, i. e. *talk, rumour, report*, Matt. xxviii. 15, καὶ διεφωμίσθη ὁ λόγος οὗτος κ. τ. λ. Mk. i. 45; foll. by περὶ τινος, Lu. v. 15, al. Sept. Jos. and Class. Hence for *mere talk, show*, Col. ii. 23, λόγον μὲν ἔχοντα σοφίας. Diod. Sic. xiii. 4, opp. to ἀλήθεια.—II. *REASON*, the reasoning faculty, as that power of the soul which is the basis of speech, Lat. *RATIO*. Dem. 783, 2, μηδέποτε ἐκ λόγων ταῦτα σκοπεῖτε. Arg. Epict. i. 12, 26. In N. T. i. a *ground, cause, reason*, Matt. v. 32, παρεκτός λόγου πορνείας. Acts x. 29. Sept. ἐπὶ λόγον, 2 Sam. xiii. 22. Pol. xviii. 11, 7. Xen. An. vi. 2, 10. So κατὰ λόγον, *with reason, reasonably*, 'for good cause,' Acts xviii. 14. 3 Macc. iii. 14. Luc. D. Mort. xxx. 3. Thuc. iii. 39.—II. a *reason*, as demanded or assigned, i. e. a *reckoning, account*. 1) prop. *συναίρειν λόγον μετὰ τινος*, to take up an account with any one, i. e. to reckon with, Matt. xviii. 23. xvn. 19. ἀποδιδόναι λόγον, to render an account, i. e. τῆς οἰκονομίας, Lu. xvi. 2. So Phil. iv. 15. simil. Diod. Sic. t. i. p. 148, δὲ συγκεφαλαιούμενον εἰς ἀργυρίου λόγον. 2) fig. *account*, i. e. such a relation, as shall give the reasons of any transaction, *explanation*; so ἀποδοῦναι λόγον, to give account, e. gr. τῆς συστροφῆς, Acts xix. 40; foll. by περὶ τινος, Matt. xii. 36. Rom. xiv. 12; absol. Heb. xiii. 17. 1 Pet. iv. 5, and so Sept. and Class. So λόγον αἰτεῖν περὶ τινος, 1 Pet. iii. 15. Also Heb. iv. 13, πρὸς ὃν ἡμῖν ὁ λόγος. Sept.

ἀποδιδ. λόγον, Dan. vi. 3. Diod. Sic. i. 37, ἀποδιδ. λόγον περὶ. iii. 47. Dem. 227, 26, δίδοναι λόγον. 3) fig. λόγον ποιεῖσθαι, to make account of, i. e. regard, care for, Acts xx. 24, οὐδενὸς λόγον ποιῶμαι, 'I am not moved by them.' Jos. Ant. ii. 5, 3, μηδένα λ. αὐτοῦ π. Dion. Hal. Ant. ix. 50, λόγον οὐδενὸς αὐτῶν. Theocr. Id. iii. 33, τὸ δέ μιν λόγον οὐδένα ποιῶ.—III. *the Word, THE LOGOS*, in the writings of John, John i. 1, bis, 14. 1 John i. 1. v. 7. Rev. xix. 13; where it stands for the 'pre-existent nature of Christ,' i. e. that spiritual and Divine nature mentioned in the Jewish writings before and about the time of Christ, under various names; e. gr. σοφία, Prov. viii. 12, 22, sq. Eccclus. ch. xxiv. Ὑἱὸς ἀνθρώπου, Dan. vii. 13; called in Philo, ὁ πρεσβύτατος τοῦ Θεοῦ λόγος, Opp. i. p. 207. Of this Divine WORD, St. John commences his Gospel with affirming: ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος, John i. 1; and then also declares that this Word became flesh, and was thus the Messiah, ver. 14. Comp. in Θεός II.

Λόγχη, ης, ἡ, prop. 'the point of a weapon,' the triangular iron head of a lance or javelin. In N. T. *lance, spear*, John xix. 34, as sometimes Sept. and later Greek writers; also Xen. An. ii. 2, 9.

Λοιδόριω, f. ἦσω, (λοιδόρος,) to rail at, *reproach, revile*, with acc. John ix. 28, ἐλοιδόρησαν αὐτόν. Acts xxiii. 4. Pass. 1 Cor. iv. 12. 1 Pet. ii. 23. Sept. & Class.

Λοιδόρια, ας, ἡ, (λοιδόριω,) *railling, reproach*, 1 Tim. v. 14. 1 Pet. iii. 9. Sept. and Class.

Λοιδόρος, ου, ὁ, ἡ, prop. adj. *railling, reviling*, but sometimes as subst. a *railer, reviler*, 1 Cor. v. 11. vi. 10. Sept. Prov. xxv. 25. Eccclus. xxiii. 8. Plut. vi. 676.

Λοιμός, οὔ, ὁ, *pestilence, plague*, Matt. xxiv. 7. Lu. xxi. 11. Sept. and Class. Fig. of a mischievous person, a *pest*, Acts xxiv. 5, εὐρόντες γὰρ τὸν ἀνδρα τούτον λοιμόν. Sept. in 1 Sam. ii. 12. xvn. 25. Ps. i. 1. Ez. vii. 21. 1 Macc. x. 61. Dem. 794, 5.

Λοιπός, ἡ, ὁν, adj. (λείπω,) *left, remaining, other*. 1) plur. Matt. xxv. 11, αἱ λοιπαὶ παρθένοι. Acts ii. 37, al. Absol. οἱ λοιποὶ, *the rest, the others*, Matt. xxii. 6, al. and class. Neut. τὰ λοιπά, Mk. iv. 19, et al. Xen. Ag. ii. 22. Sept. 2) adverbially, as τοῦ λοιποῦ, scil. χρόνου, *in future, henceforth*, Gal. vi. 17. Hlian. viii. 4, 17. Xen. Cyr. iv. 4, 10. τὸ λοιπόν, *for the rest*; of time, *henceforth, henceforward*,

Matt. xxvi. 45, & Mk. xiv. 41, καθύστε τὸ λοιπὸν ; i. e. *sleep ye even still* ? 1 Cor. vii. 29, al. and Class. Also, *as to the rest, finally*, Eph. vi. 10. Phil. iii. 1, al. and Class. acc. λοιπὸν, and ὁ δὲ λοιπὸν, *as to the rest, finally, but now*, 1 Cor. i. 16. iv. 2, al. and Class.

Λουτρὸν, οὐ, τὸ, (λούω,) prop. *a bath*, or water for bathing, washing. In N. T. the act of *bathing, ablution*, said of baptism, Eph. v. 26. Tit. iii. 5.

Λούω, f. σω, *to bathe, wash*, trans. said only of persons, &c. foll. by acc. Acts ix. 37, λούσαντες δὲ αὐτήν : with acc. impl. and foll. by ἀπὸ, Acts xvi. 33, ἔλουσεν αὐτοὺς ἀπὸ τῶν πληγῶν. Pass. John xiii. 10. Heb. x. 23, λελουμένοι τὸ σῶμα, and so Class. Fig. *to cleanse, to purify*, with acc. and ἀπὸ, Rev. i. 5, τῷ λούσαντι ἡμᾶς ἀπὸ τῶν ἁμαρτιῶν ἡμῶν, and comp. Is. i. 16.

Λύκος, ου, ὁ, *a wolf*, 1) prop. Matt. x. 16. Lu. x. 3. John x. 12. Sept. and Class. 2) fig. *a ravenous and violent person*, wolf-like, equiv. to λύκοις ὅμοιοι in Arrian, Epict. i. 3. Matt. vii. 15, εἰσὶ λύκοι ἄρπαγες. Acts xx. 29, λύκοι βάρσις. Sept. Zeph. iii. 4. Hom. Il. iv. 471. Ælian V. H. v. 19. viii. 6.

Λυμαίνομαι, depon. (λύμη,) prop. *to stain, disgrace* by insult or indignity, i. e. *to insult, treat with indignity*, foll. by dat. Hdot. ix. 79. In N. T. *to make havoc of, destroy*, with acc. Acts viii. 3, Σεῦλος δὲ ἐλυμαίνοτο τὴν ἐκκλησίαν. So Jos. Bell. ii. 4, 1, of soldiers devastating a country; and iv. 9, 7, or destroying the truth, Ant. proœm. 1. The accus. is often found in the later writers, as Diod. Sic., Appian, and Plut.

Λυπέω, f. ἴσω, (λύπη,) *to afflict with grief*, trans. pass. or mid. *to be grieved, sorrowful*, Matt. xiv. 9. xvii. 23, ἐλυπήθησαν σφόδρα, et al. sæpe, also Sept. and Class. In the sense of *to aggrieve, occasion grief to*, Eph. iv. 30; see my note there, and so often in Class.; offend, Rom. xiv. 15, αἱ δὲ διὰ βρώμα ὁ ἀδελφός σου λυπεῖται, i. e. 'stumbles in mind, being brought into self-condemnation,' namely, by being induced to do what he thought unlawful.

Λύπη, ης, ἡ, *grief, sorrow*, John xvi. 21. Rom. ix. 2, & oft. and Class. Meton. for *cause of grief, grievance, trouble*, 1 Pet. ii. 19, λύπας, dolores, molestias. So plur. in Gen. iii. 17. Prov. xxxi. 6. Xen. Lac. vii. 6. Hier. i. 2. Isocr. Panath. ἀηδίας καὶ λύπας. In sing. Thuc. vi. 59.

Λύσις, εως, ἡ, prop. 'a loosing or delivering' from any thing that binds us, and impedes action; and fig. from evil of any kind, or what implies constraint, as slavery,

or civil obligations, to pay money, or perform certain conditions. In N. T. the word is used of *liberation* from the conjugal tie by separation or divorce, as 1 Cor. vii. 27.

Λυσιτελείω, f. ἴσω, (λυσιτελής, fr. λύω, τέλος,) prop. 'to discharge any expence' incurred in any thing. Hence, 'to make oneself useful,' to profit any one, Aristoph. Plut. 509, and often in Class. So Lu. xvii. 2, λυσιτελεῖ αὐτῷ—ἡ, &c. i. e. 'it were better for him—than,' &c. Eccles. xxix. 11. Xen. Cyr. ii. 4, 12.

Λύτρον, ου, τὸ, (λύω,) *the price paid for any one, ransom*, the fine paid for setting free, lit. *loosing-money*, Thuc. vi. 5, and oft. Class. and Sept. The word is used fig. Matt. xx. 28, and Mk. x. 45, δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον ἀντὶ πολλῶν, i. e. 'as a ransom paid by Him for the deliverance of many,' viz. from the bondage of sin and death, presenting it as an expiation or expiatory sacrifice. Comp. Æschyl. Choëph. 47, τί γὰρ λύτρον πεισύντος αἵματος πίδω;

Λυτρόω, f. ὥσω, (λύτρον,) *to ransom, 'let go free for a ransom'*, Diod. Sic. xix. 73, ult.; said espec. of ransoming a captive from the enemy. In N. T. only used in mid. (in a deponent sense) λυτρόομαι, f. ὥσομαι, 'to cause to let go free for a ransom,' i. e. *to ransom, to redeem, deliver*, namely, by paying a ransom oneself, and not the ransomed party, Jos. Ant. xiv. 14, 1, λ. τῶν πολεμίων αὐτόν : fig. with acc. Lu. xxiv. 21, λυτροῦσθαι τὸν Ἰσραὴλ, i. e. from the power of the Romans, and gener. to raise them from their present fallen state. Also foll. by ἀπὸ, Tit. ii. 14, λ. ἡμᾶς ἀπὸ πάσης ἀνομίας, i. e. 'from the power and penalty of iniquity.' A sense this confined to the later writers, as Polyb. xviii. 16, 1, τὴν ἱερὰν χώραν λ. Diod. Sic. often, and found in the Sept. and the Apocryphal writers. Aor. 1, pass. ἐλυτρώσθην in a pass. sense, with ἐκ, 1 Pet. i. 18. Sept. for καὶ Is. xlv. 22, sq., also for πρὶν with ἀπὸ, Ps. cxix. 134; with ἐκ Ps. cxxx. 8. 1 Macc. iv. 11. Act. Thom. § 15. pr. Plut. Cimon 9 ult. Diod. Sic. v. 17.

Λύτρωσις, εως, ἡ, (λυτρόομαι,) prop. *redemption, deliverance*, Lu. i. 68. ii. 38. Sept. and Class. Fig. from sin and its consequences, Heb. ix. 12.

Λυτρωτής, ου, ὁ, (λυτρόομαι,) *a redeemer, deliverer*, Acts vii. 35. Sept. and lat. Class.

Λυχνία, ας, ἡ, (λύχνος,) *a candelabra, lamp-stand*; a word of the later Greek for the earlier τὸ λυχνίου, Matt. v. 15, et al. Sept., Joseph., Luc. Asin. 41. Emblematically, in the Apocal., of a Christian

church, Rev. i. 12. ii. 1, al.; of a Christian teacher or prophet, Rev. xi. 4.

Λύχνος, ου, ὁ, a light, i. e. portable, as a candle, lamp, or lantern, &c. Sept. and later Class. In N. T. Matt. v. 15, οὐδὲ καίλουσι λύχνον. Mk. iv. 21. Lu. xii. 35, ἑστῶσαν ὑμῶν—οἱ λύχνοι καίμενοι, 'let your lamps stand burning,' i. e. 'be ye ready, watch.' So ὁ λύχνος τοῦ σώματος, of the eye, as being that part of the body which alone is capable of receiving light, and thus directing the whole body, so the Latin *lumina* for the eyes, Matt. vi. 22. Lu. xi. 34. Fig. of John the Baptist as a distinguished teacher, with reference to his luminous knowledge of divine truths, John v. 35; of the Messiah, τὸ Ἀρνίον, Rev. xxi. 23, as an ἀπαύγασμα from the Divine glory, (see Heb. i. 3,) enlightening the new Jerusalem.

Λύω, f. ὑσω, to loose, loosen, &c. what is fastened, or bound, = to unbind, untie, I. prop. of a ligature, or any thing fastened by it, Mk. i. 7, λύσαι τὸν μίαντα τῶν ὑποδημάτων αὐτοῦ. Lu. iii. 16. John i. 27. Acts vii. 33. λ. ὑπόδημα, 'by loosing its straps.' Sept. Ex. iii. 5. Hom. II. xvi. 804, λ. Σάρηκα. Fig. τὸν δεσμόν τῆς γλώσσης, i. e. impediment, Mk. vii. 35. τὰς ὀδῖνας τοῦ θανάτου, Acts ii. 24. Æl. H. An. xii. 5. Here belongs the phrase ὁ ἐάν λύσης ἐπὶ τῆς γῆς, ἔσται λελυμένος ἐν τοῖς οὐρανοῖς, Matt. xvi. 19. xviii. 18, i. e. 'whatsoever ye shall loose (open) on earth,' &c. (see Δίω, II.) Of animals, tied, e. gr. πῶλον, Mark xi. 2, sqq. Lu. xix. 30, 31, 33. absol. Matt. xxi. 2; foll. by ἀπὸ τῆς φάτνης, Lu. xiii. 15. Sept. and Class. Of a person swathed in bandages, grave-clothes, John xi. 44.—II. spoken of persons bound, to let go loose, to set free, e. gr. prisoners, Acts xxii. 30, ἄλυσεν αὐτὸν (ἀπὸ τῶν δεσμῶν). Rev. ix. 14. xx. 3, 7, ἐκ τῆς φυλακῆς, fig. Lu. xiii. 16. 1 Cor. vii. 27, λέλυσαι ἀπὸ γυναικός; i. e. 'art thou free from a wife?' free from conjugal ties. See my note.—III. to loosen, dissolve, sever, break, e. gr. τὰς σφαγίδας, Rev. v. 2, 5. So Charit. p. 97, λυεῖν τὰ γράμματα, and Thuc. i. 32, λυεῖ τὰς ἐπιστολάς. Acts xxvii. 41, ἡ δὲ πρύμνα ἐλύετο, 'but the stern went to pieces,' from the violence of the waves. So Ach. Tat. iii. p. 163, τὸ πλοῖον διελύθη. Virg. Æn. x. 305, solvitur, scil. puppis, probably with allusion to the unloosing of the σπάρτα, or hempen cordage, which bound the planks of a vessel together. So Hom. II. ii. 135, δούρα σίσσηπαι νεῶν, καὶ σπάρτα λείλυνται. Now such were called ῥάμματα τῶν νεῶν. Fig. of an assembly, to dissolve, break up, as τὴν συναγωγὴν, Acts xiii. 43. Diod. Sic. xix. 25, τὴν ἐκκλησίαν.

Hom. II. i. 305, ἀγορῆν.—Hence, IV. by impl. to destroy, 1) prop. of buildings, to demolish, John ii. 19, λύσατε τὸν ναὸν τοῦτον, with allusion to the body as a temple, (so Philo uses the term ἱερὸν,) for the abode of its august tenant, the soul, Eph. ii. 14, λύσας τὸ μεσότοιχον. So in the Class. this verb is used of destroying large massy edifices, as city walls or bridges; with allusion to the unloosing of the *compages lapidum*. And so *solvere compages* in Latin. So, of the world, e. g. to be destroyed by fire, to dissolve, melt, 2 Pet. iii. 10, 11, 12. 2) fig. of a law, to loosen its obligation, i. e. either to make it void, do away, John x. 35, οὐ δύναται λυθῆναι ἡ γραφή, where see my note, Dem. xxxi. 12; or, to break, to violate, as Matt. v. 19, in opposition to ποιῆν. John vii. 23, ἵνα μὴ λυθῇ ὁ νόμος. M. v. 18, τὸ σάββατον. Thuc. vi. 14, τοὺς νόμους. Xen. An. iii. 2, 10, τὰς σπονδὰς καὶ τοὺς ὅρκους. Hither, at least in the former sense, I would refer the expression, 1 John iii. 8, εἰς τοῦτο ἐφανερώθη ὁ Υἱὸς τοῦ Θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου, where the meaning is simply, 'that he might undo, do away with, the works of the Devil,' i. e. sin, misery, and death, namely, by his atonement, &c. Now there is here the same primary idea of untying. And as in Engl. we say to undo for untie, so the Greeks used λυεῖν of untying a knot, or unloosing a strap, to signify undo, annul, καταργεῖν.

## M.

Μαγεία, as, ἡ, (μάγος,) magic, plur. μαγεῖαι, magical arts, sorceries, Acts viii. 11. Jos. Ant. ii. 13, 3, μαγείαις καὶ τερατοουργίαις. Plut. vi. p. 653.

Μαγεύω, f. ὑέσω, (μάγος,) to practise magic, sorcery, &c. intrans. Acts viii. 9, προὔπηρχε—μαγεύων. And so Plut. Num. 15. Luc. Asin. 4. Macrob. 4. Dio Cass. p. 622, 24.

Μάγος, ου, ὁ, magus, pl. μάγοι, magi, the name for the priests and wise men among the Medes, Persians, and Babylonians; see my note on Matt. ii. 1; prop. great, powerful, Heb. מַדְּבָרִים, whence comes the Gr. μέγας, Lat. mag-nus, for mag-inus. Comp. Jer. xxxix. 3. Xen. Cyr. iv. 5, 51. vii. 5, 57. Æl. V. H. ii. 17. Hdtian. iv. 12, 6, 8. In N. T. said 1) of the Magi from the East, (Persia or Arabia,) who came to salute the new-born Messiah, Matt. ii. 1, 7, 16. 2) of a magician, sorcerer, diviner, Acts xiii. 6, 8, μάγον, ψευδοπροφήτην. Sept. often in Dan., and Class., as Hdtian. iv. 12, 6, 8. Æschin. iii. 13, τοιοῦτος

μάγος καὶ γόης. Sometimes used with an implied notion of imposture, as Soph. Œd. Tyr. 387, μάγον—ἀγύρτην.

Μαθητεύω, f. εὔσω, (μαθητής,) prop. 1) intrans. *to be the disciple of any one*, foll. by dat. Matt. xxvii. 57, καὶ αὐτὸς ἐμαθήτευσε τῷ Ἰησοῦ. Plut. Vit. X. Rhēt. init. ἐμαθήτευσε δ' αὐτῷ καὶ Θεόπομπος. 2) also trans. *to train as a disciple, to teach, instruct*, Acts xiv. 21, μαθητεύσαντες ἱκανοὺς. Matt. xxviii. 19, μ. πάντα τὰ ἔθνη, for μαθητὰς ποιεῖτε. Passa. Matt. xiii. 52, μαθητευθεὶς τῇ βασ. τῶν οὐρ. where the sense is either, 'instructed for the Messiah's kingdom,' so as to understand its nature; or, 'disciplined into the Messiah's kingdom,' i. e. converted to Christianity.

Μαθητής, οὐ, ὁ, (μανθάνω,) a *disciple, scholar, follower* of a teacher, 1) gener. Matt. x. 24, et al. sæpiss. and often in Class. So Jos. Ant. vi. 5, 4, Joshua is called ὁ μαθητής Μώσεως. 2) spec. of the Twelve Apostles, Matt. x. 1. xi. 1. xx. 17. Lu. ix. 1. 3) emphatic, for *true disciple*, John xiii. 35. xv. 8. After Christ's death the term *disciple* took the wider sense of *follower, believer*, equiv. to Christian, Acts vi. 1, 2. xi. 26.

Μαθήτρια, ας, ἡ, (μαθητής,) for the Attic μαθητρίς, a *female disciple*, i. e. a female Christian, Acts ix. 36, and Class., as Diod. Sic. ii. 52. Diog. Laërt. iv. 2. viii. 42.

Μαίνομαι, f. μανούμαι, (μάω, to be eager after,) depon. prop. *to be mad, to rave*; but also (like *insanire* in Latin) said fig. of persons who so speak and act, as to seem to others to be out of their senses, or acting under the influence of extravagant enthusiasm, John x. 20. Acts xiii. 15. xxvi. 24, 25. 1 Cor. xiv. 23. Sept. and Class., as Eurip. Hec. 1270, σὺ μαίνῃ. Iph. Taur. 1310. Xen. Mem. i. 3, 11.

Μακαρίζω, f. ἴσω, Att. fut. ἰώ, (μάκαρ,) *to deem or call happy*, with acc. of pers. Lu. i. 48. Ja. v. 11. Sept. Gen. xxx. 13. Is. iii. 11. Ecclus. xi. 28, and Class., as Hom. Od. xv. 537. Hdot. vii. 45. Soph. Œd. Tyr. 1195. Xen. Mem. i. 6, 9, and often.

Μακάριος, α, ον, (a prose form, equiv. to the poet. μάκαρ,) *happy, blessed*, e. gr. of God, 1 Tim. i. 11. vi. 15. Gener. Matt. v. 3, sq. Lu. i. 45. vi. 20, sq. Rom. iv. 7, al. sæpe. With μάλλον, 'more blessed is it,' &c. Compar. μακαριώτερος, 1 Cor. vii. 40, and Eur. Troad. 567. Sept. and Class.

Μακαρισμός, οὐ, ὁ, (μακαρίζω,) a *calling or pronouncing happy*, declaration of blessedness, felicitation; hence λέγειν

τὸν μακαρισμὸν τινοῦ, = μακαρίζειν, Rom. iv. 6, 9. Gal. iv. 15, τίς οὖν ἦν ὁ μ. ὑμῶν; 'how great then was your self-congratulation,' &c. 'how happy did you think yourselves.'

Μάκελλον, ου, τό, (fr. Lat. *macellum*;) a *market-place* for all kinds of provisions, 1 Cor. x. 25. Plut. Quæst. Rom. 54.

Μακράν, adv. (pr. acc. fem. of μακρός, strictly for μακράν ὁδόν,) a *long way*, i. e. *far off*, Lu. xv. 20, μακράν ἀπέχοντος. Acts xxii. 21; foll. by ἀπό τινος, xvii. 27, al. Sept. and Class. With the art. οἱ μακράν, *those far off, the remote*, i. e. from God, i. e. 'the Gentiles' as opp. to οἱ ἔγγυς, the Jews, Eph. ii. 13. So οἱ εἰς μακράν, Acts ii. 39.

Μακρόθεν, adv. (μακρός &θεν, a syllabic suffix, denoting *from*;) *from far*, Mk. viii. 3, μακρόθεν ἤκουσιν. xi. 13, al. Sept. and later Class.; ἀπό μακρόθεν, *from far*, Matt. xxvi. 58, et al. sæpe. Sept. and Class.

Μακροθυμέω, f. ἤσω, (μακρόθυμος, fr. μακρός, θυμός,) prop. *to be long-minded*, have longanimity. In N. T. it is used in the sense I. *to be long-suffering, forbearing, to bear patiently offences or injuries*, absol. 1 Cor. xiii. 4, ἡ ἀγάπη μακροθυμεῖ, lit. 'bears up.' So Plut. viii. 345, says of those in the present life, that 'they are striving to swim from sea to land and reach home,' ἐξαμιλλᾶσθαι καὶ μακροθυμεῖν, δι' οἰκείας πειρωμένους ἀρετῆς σώζεσθαι; foll. by εἰς τινα, 2 Pet. iii. 9; by ἐπὶ τινι, Matt. xviii. 26, μ. ἐπ' ἐμοί, 'have patience with me.' Lu. xviii. 7, μακροθυμῶν ἐπ' αὐτοῖς, 'though he be, in respect to them' (i. e. the injured), 'long-suffering,' slow to punish their injurers. So Ecclus. xxxii. 18, it is said, οὐ μὴ μακροθυμήσει (ὁ Κύριος) ἐπ' αὐτοῖς, scil. τοῖς ταπεινοῖς.—II. *to wait patiently, be patient*, absol. Heb. vi. 15, οὕτω, μακροθυμήσας, ἐπέτυχε τῆς ἐπαγγελίας, and Ja. v. 8, μακροθυμήσατε, and ver. 7, μακροθυμῶν ἐπ' αὐτῷ, scil. καρπῷ. So Artem. iv. 11. However, in those two passages there seems to be a blending of two senses, *to patiently endure evils*, and *to patiently wait for the removal of the evils*.

Μακροθυμία, ας, ἡ, (μακροθυμέω,) *longanimity*, i. e. slowness to anger and punishment; long-suffering, *forbearance*. 1) gener. Rom. ii. 4, τῆς μακροθυμίας τοῦ Θεοῦ καταφρονεῖς; and so 1 Pet. iii. 20, ἡ τοῦ Θεοῦ μ. 2 Pet. iii. 15, ἡ τοῦ Κυρίου ἡμῶν μ. Eph. iv. 2. Col. iii. 12. 1 Tim. i. 16. 2 Tim. iii. 10. iv. 2. Sept. Prov. xxv. 15. Plut. Lucull. 33, ἀρετὴν μὲν ἐπεδείκνυτο, καὶ μακροθυμίαν. 2) spec. *patient endurance of evil*, and waiting

its redress, Col. i. 11. Heb. vi. 12. Ja. v. 10. Sept. Is. lvii. 15.

Μακροθυμῶς, adv. *patiently*, i. e. with indulgence, in all clemency, Acts xxvi. 3.

Μακρός, ὁ, ὄν, adj. (μαῖκος, Dor. for μήκος, orig. μακερός, contr. to μακρόν; as παγερός fr. πάγος or πήγος, τακερός fr. τήκω, &c. So our adj. *lengthy*, fr. subet. *length*.) *long*, in all the senses of the term, whether of space or time; as said of the *former*, namely, from one point to another, a *long way off*, *far distant*, Lu. xv. 13, & xix. 12, ἐπορεύθη εἰς χώραν μακράν, and Class. as Hdian. vi. 7, 10, μ. γῆ. Xen. Cyr. v. 4, 20, μακραι καὶ ἐπιβοήθειαι. Thuc. vii. 13, διὰ ἀρπαγὴν μακράν. In such a case we are to understand ὁδὸν ἀπείναι, as Thuc. iii. 13. Of *time*, e. gr. μακρὸν χρόνον, Hdot. i. 32, and oft. in Class. In N. T. only neut. pl. μακρά as adv. *long*, as μακρά προσευχόμενοι, *praying long*, 'making long prayers,' Matt. xxiii. 14. Mk. xii. 40. Lu. xx. 47. Joseph. Ant. vi. 11, 10, μ. ἡσπάζοντο. Luc. Tim. 38, εἰπεῖν. Æl. V. H. vi. 6, χαίρειν, al. sæpe.

Μακροχρόνιος, οὐ, ὁ, ἡ, adj. (μακρός, χρόνος,) *long-lived*; lit. long-timed, Eph. vi. 3, ἵνα ἔσῃ μ. Sept. Plato in Timæo. Porphy. V. Pyth. 24.

Μαλακία, ας, ἡ, (μαλακός,) prop. *softness*, and fig. *timidity*, Pol. iii. 79, 4; *effeminacy*, Luc. D. Deor. x. 6, 8. In N. T. *disease of body*, Matt. iv. 23, θεραπεύων πάσαν νόσον καὶ π. μαλακίαν. ix. 35. x. 1. And so very often in Sept. of disorders of every kind both chronic and acute; and gener. of a dangerous kind, even mortal ones; as Gen. xlii. 4. 2 Chron. xxi. 19. And so Pseud. Hdot. Vit. Hom. 36, says Homer died τῇ μαλακίῃ. The original and proper import of the word, in this application, seems to have been simply *indisposition* of body without any formed disease, consisting chiefly in languor.

Μαλακός, ὁ, ὄν, adj. (μαλάσσω, fr. μάλω, to rub down a rough surface and thoroughly *smoothen* or *soften* it, as in tanning leather,) prop. *soft*, viz. to the touch, in opposition to σκληρός, stiff, hard; spoken of raiment as made of soft materials, fine texture, ἱμάτια μαλακά, Matt. xi. 8. Lu. vii. 25. Luc. Saturn. 1, ἐσθῆτας εὐανθεῖς καὶ μαλακάς. Hom. Od. i. 437, μ. χιτῶν: fig. *effeminate*, spoken of a catamite, *scortum virile*, 1 Cor. vi. 9. Dion. Hal. Ant. vii. 2. Plut. vi. p. 328.

Μάλιστα, adv. (superl. of μάλα, very,) *most*, *most of all*, *especially*, Acts xx. 38, et al.

Μᾶλλον, adv. (compar. of μάλα, &, *rather*, in various connexions.

I. gener. 1 Cor. xiv. 1, ζηλοῦτε τὰ πνευματικά, μᾶλλον δὲ ἵνα κ.τ.λ. ver. 5. 2 Cor. v. 8; with gen. 1 Cor. xiv. 18, πάντων ὑμ. μᾶλλον. Xen. An. iii. 12, 1. πολλῶ μᾶλλον, *much more*, Matt. vi. 30, et al. πόσω μᾶλλον, *how much more*, Matt. vii. 11, et al. τοσούτω μ. so *much the more*, Heb. x. 25. μᾶλλον καὶ μᾶλλον, *more and more*, Phil. i. 9, and Class.; with ἢ or ἥπερ, i. e. μᾶλλον ἢ, *more than, rather than*, Matt. xviii. 13, χαίρει ἐπ' αὐτῷ μᾶλλον ἢ ἐπὶ τοῖς κ.τ.λ. John iii. 19. μᾶλλον ἥπερ, John xii. 43, and Class. Also as intens. *the more, the rather*, Matt. xxvii. 24, ἀλλὰ μᾶλλον θόρυβος γίνεται, equiv. to μᾶλλον θορυβεῖται. John v. 18, διὰ τοῦτο οὖν μᾶλλον ἐζήτουν αὐτὸν ἀποκτείνειν, et al. Thuc. v. 44. So οὐ μᾶλλον, in interrogat. 1 Cor. ix. 12. 2 Cor. iii. 8; comp. ver. 7.—II. *joined with the positive*, μᾶλλον forms a periphr. for the comparat. like Engl. *more*; with ἢ, Acts xx. 35, μακρίον ἐστὶ μᾶλλον δίδοναι, ἢ λαμβάνειν, 1 Cor. ix. 15. Gal. iv. 27; with εἰ, Mk. ix. 42, καλὸν ἐστὶν αὐτῷ μᾶλλον, εἰ κ.τ.λ.—III. *joined emphat. with a comparative*, either in form or sense, Mk. vii. 36, μᾶλλον περισσώτερον. 2 Cor. vii. 13. Phil. i. 23, πολλῶ γὰρ μᾶλλον κρείττον. So, with verbs of comparison, Matt. vi. 26, οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; Heb. xi. 25, μᾶλλον ἐλόμενος. So μ. ἐλίσθαι, Dem. 946, 7. Xen. Mem. i. 6, 4.—IV. *after a negative clause* or prohibition, expr. or impl. *rather*; so δὲ μᾶλλον, *but rather*, Matt. x. 6, πορεύεσθε δὲ μᾶλλον, al. & Class.; ἀλλὰ μᾶλλον, *but rather*, id. and Rom. xiv. 13. 1 Cor. vii. 21. Eph. v. 4; impl. Mk. xv. 11, ἵνα (sc. μὴ τὸν Ἰησοῦν ἀλλὰ) μᾶλλον; and so οὐχὶ μᾶλλον in interrog. 1 Cor. v. 2. vi. 7.—V. *intens.* μᾶλλον δὲ before an antithetic clause, or *rather, yea more*, Rom. viii. 34, Χρ. ὁ ἀποθανών, μᾶλλον δὲ καὶ ἑγερθεὶς. Gal. iv. 9. Eph. v. 11, and Class.

Μάμμη, ης, ἡ, *grandmother*, a word of lat. Gr. for τήτη, 2 Tim. i. 5. Jos. Ant. x. 11, 2. Hdian. v. 3, 7. Plut. Agia, 4.

Μαμωνᾶς, or Μαμμωνᾶς, ᾱ, ὁ, *mammon*, i. e. *wealth, riches*, Lu. xvi. 9, 11; personified, like Gr. Πλούτος, as designating (thinks Mr. Greswell) the divinity supposed to preside over and regulate the distribution of wealth.

Μαυθάνω, (f. μαθήσομαι, aor. 2 ἔμαθον,) *to learn*. I. PROP. i. e. *intellectually*, either from others, or from one's own observation, &c.; *to learn, be taught*, absol. Matt. ix. 13, πορευθέντες δὲ μάθετε, τί ἐστίν. John vi. 45, et al.; with ἀπό τινος, Matt. xi. 29; with acc. of thing, Rom. xvi. 17, ἦν ὑμεῖς ἐμάθετε, et al. 1 Cor. iv. 6, ἵνα ἐν ἡμῖν μάθητε τὰ

μή ὑπὲρ κ. τ. λ. *in us*, i. e. by our example; with acc. impl. John vii. 15; foll. by ἀπό τινος, Col. i. 7. παρά τινος, 2 Tim. iii. 14; foll. by acc. of person, to learn any one, i. e. his doctrines, precepts, Eph. iv. 20. Sept. and Class. In the sense 'to learn by information,' be informed, foll. by ὅτι, Acts xxiii. 27. ἀπό τινος, Gal. iii. 2, and Class. Æl. V. H. ii. 42. Xen. Cyr. vi. 1, 31; also to understand, comprehend, Rev. xiv. 3. Xen. Cyr. i. 3, 10.—II. MORALLY, to learn, i. e. from experience, to do a thing, equiv. to do habitually, be wont, foll. by inf. expr. or impl. Phil. iv. 11, ἐγὼ γὰρ ἔμαθον—αὐτάρκης εἶναι. 1 Tim. v. 4, 13, ἀργαὶ μανθάνουσι περισχ.: (sim. Xen. An. iii. 2, 25, εἰάν ἄπαξ ἀργοὶ ᾔδην.) Tit. iii. 14; with acc. Heb. v. 8, ἐμ. τὴν ὑπακοήν.

Μανία, ας, ἡ, (μαίνομαι,) *mania*, madness, insanity, Acts xxvi. 24, & Class.

Μάννα, τό, indec. *manna*, the miraculous food of the Israelites in the desert, John vi. 31, 49, 58. Heb. ix. 4; symbolically, Rev. ii. 17. Comp. Exod. xvi. 31, sq. Joseph. Ant. iii. 1, 6. Josephus relates that in his day manna was still found around Mount Sinai, Ant. iii. 1, 6; and the same fact has also been abundantly ascertained by modern travellers; and the recent Commentators and Lexicographers are agreed in regarding the manna mentioned in Scripture as the modern Manna Arabica, which the Arabs collect and regard as a dainty; see Calmet, art. Manna. Yet it still remains to be proved that the manna in question is the same with that gathered by the Israelites. But (as Le Clerc and Deyling have shown) so many and important are the points of difference, that the *negative* is almost certain, and must establish the miraculous nature of the transaction.

Μαντεύομαι, f. εἰσομαι, depon. mid. (μάντις, diviner, soothsayer,) to utter responses, as from an oracle, to divine, foretell, Acts xvi. 16. Sept. and Class.

Μαραίνω, f. ανῶ, (fr. the obsol. μάρω, whence the Latin *marceo*,) prop. to cause to fall away, become flaccid; and pass. in a neuter sense, to fall away, become lean. Hence the word is used both of flowers that fall away and wither, and of the human body, which falls away with 'pining sickness,' (Is. xxxviii. 12. Ps. cvi. 15,) or under the influence of that of which a great poet as well as physician so graphically depicts, 'Restless anxiety, forlorn despair, And all the faded family of care.' As respects the former, see Eurip. Alc. 201. Thuc. ii. 49. In N. T. it is said fig. of the rich man, Ja. i. 11, that 'as the flower of the grass falls away, so he shall fade away,' μαρανθήσεται, equiv. to the

plainer expression in the preceding verse, παρελεύσεται.

Μαράν ἀθὰ, *maran-atha*, Syr. equiv. to Κύριος ἔρχεται, 'the Lord will come, to judgment, 1 Cor. xvi. 22. See my note.

Μαργαρίτης, ου, ὁ, (μάργαρος,) prop. verbal adj. sc. ὁ λίθος μαργαρίτης, a pearl, Matt. xiii. 45, 46, ἕνα πολύτιμον μαργαρίτην. 1 Tim. ii. 9. Rev. xvii. 4. xviii. 12, 16. xxi. 21, bis; fig. Matt. vii. 6. Æl. H. An. x. 13.

Μάρμαρος, ου, ὁ, ἡ, (μαρμαίρω, to glitter,) in Homer and early writers, *stone*, rock, and later in N. T. (equiv. to Lat. *marmor*.) *marble*, Rev. xviii. 12. In Theophr. frag. de Lapid. ii. 36, ed. Schn. it denotes a precious stone, so called, thrice the value of the purest gold. On the natural history, use, and value of pearls in ancient times, see Mr. Greaswell on the Par. t. ii. 220, sqq.

Μάρτυρ, see in Μάρτυς.

Μαρτυρέω, f. ἴσω, (μάρτυς,) to witness, i. e. 1. to be a witness, to be able or ready to testify, with dat. commodi, John iii. 28, αὐτοὶ ὑμῖς μοι μαρτυρεῖτε, ὅτι κ. τ. λ. Acts xxii. 5; absol. 2 Cor. viii. 3. Xen. Hist. G. i. 1, 31.—II. to bear witness, testify, to the truth of what one has seen, heard, or knows. 1) prop. and gener. foll. by περί with gen. to bear witness respecting any person or thing, John i. 7, 8, ἵνα μαρτυρήσῃ περὶ τοῦ φωτός, ver. 15. ii. 25. v. 31, et al.; with dat. & ὅτι, vii. 7; foll. by ὅτι equiv. to acc. and inf. John i. 34, μεμαρτύρηκα ὅτι οὗτός ἐστι. iv. 44, et al.; also with dat. comm. vel incommodi, Matt. xxiii. 31, μαρτυρεῖτε ἑαυτοῖς, ὅτι κ. τ. λ. Rom. x. 2. Gal. iv. 15. Col. iv. 13. Xen. Cyr. viii. 8, 1, κατὰ τινος, 1 Cor. xv. 15; foll. by the words testified, after λέγων, εἶπε, ὅτι, of quotation, etc. John i. 32, καὶ ἐμαρτύρησεν 'Ι. λέγων' Ὅτι κ. τ. λ. iv. 39; foll. by acc. of a synon. noun, John v. 32, ἡ μαρτυρία ἣν μαρτυρεῖ περὶ ἐμοῦ: comp. 1 John v. 9, 10. 1 Tim. vi. 13, μ. τὴν καλὴν ὁμολογίαν. Arr. Epict. iv. 8, 32. So, with acc. of thing, gener. to testify any thing, to bear witness of any thing. John iii. 11, δ ἐωράκαμεν μαρτυροῦμεν. ver. 32. 1 John i. 2. Rev. i. 2. xxii. 20; with an acc. impl. fr. the context, e. gr. τὰ περὶ ἐμοῦ, Acts xxiii. 11. τοῦτο, xxvi. 5. Heb. x. 15, & Class.; foll. by dat. of person or thing, to or for whom, in favour of whom one bears testimony, John iii. 26, ᾧ σὺ μεμαρτύρηκας. v. 33, al. Pass. with ὑπό, Rom. iii. 21. Xen. Cyr. viii. 8, 1, 27; in the sense of 'to prove by testimony,' John xviii. 23. Xen. Conv. viii. 12. 2) fig. of God as testifying by his Spirit, by signs.

miracles, etc. foll. by *περί*, John v. 37. viii. 18. 1 John v. 9, 10. *τῷ λόγῳ*, to, in favour of, Acts xiv. 3; of the Scriptures, prophets, &c. with *περί*, John v. 39; with dat. and inf. with acc. Acts x. 43. Hadian. iii. 12, 5. Xen. Mem. i. 2, 20. So of one's deeds, works, &c. with *περί*, John v. 36, τὰ ἔργα ἃ ἐγὼ ποιῶ, μαρτυρεῖ *περί* ἐμοῦ. x. 25. Sept. and Class.—III. *emphat. to testify strongly*, and by impl. *bear honourable testimony*, and pass. *to be well testified of, have good witness*; with *ὅτι*, Heb. vii. 8; with inf. Heb. xi. 4, δι' ἧς ἐμαρτυρήθη εἶναι δίκαιος. ver. 5; hence gener. *to speak well of, applaud*; foll. by dat. Lu. iv. 22, πάντες ἐμαρτύρουν αὐτῷ. xi. 48. Acts xv. 8; absol. 3 John 12; with *ἐπὶ τινι*, Heb. xi. 4. Joseph. Ant. xiv. 10, 2. Æl. V. H. i. 30; pass. *to be commended, be of good report*, Acts vi. 3; with *ὅπῃ*, Acts x. 22, et al.; *ἐν*, 1 Tim. v. 10. Heb. xi. 2; *διὰ*, ver. 39, and later Class.—IV. *equiv. to μαρτύρομαι, to call as witness*, prop. Dion. Hal. vii. 49, ult. μαρτυρούμενος θεοῦ τε καὶ ἀνθρώπων. Hence in N. T. *to protest, make an earnest and solemn appeal, to exhort solemnly*, 1 Thess. ii. 12.

*Μαρτυρία*, as, ἡ, (*μαρτυρίῳ*), *witness, testimony*, as borne, 1) *judicial*, Mk. xiv. 56, 59, οὐδὲ οὕτως ἴση ἦν ἡ μαρτυρία αὐτῶν. John viii. 17, μαρ. κατὰ τινος. Mk. xiv. 55. Sept. and Class. 2) *gener. to the truth of any thing*, John xix. 35. xxi. 24. 1 John v. 9, τὴν μ. τῶν ἀνθρώπων. So in Class. of a poet, Tit. i. 13. Elsewhere only in reference to Jesus and his doctrines, i. e. to the truth of his mission and gospel; gener. John v. 34, οὐ παρὰ ἀνθρώπου τὴν μ. λαμβάνω. 1 John v. 10, μ. ἐν ἑαυτῷ. So from John Bapt. John i. 7, 19. v. 36; from other teachers, Rev. x. 7. Also from God, John v. 32. 1 John v. 9, bis, 10, 11. Of Christ's testimony respecting himself, John iii. 11, 32, 33. v. 31. viii. 13, 14. So in the phrase ἡ μαρτυρία τοῦ Ἰησοῦ, *the testimony of Jesus*, i. e. what he testified and taught respecting himself and his gospel, and hence equiv. *to the gospel*. Rev. i. 2, ὃς ἐμαρτύρησε τὸν λόγον τοῦ Θεοῦ καὶ τὴν μαρ. Ἰ. X. ver. 9. xx. 4. xix. 10, ἡ γὰρ μαρτυρία τοῦ Ἰ. ἐστὶ τὸ πνεῦμα τῆς προφητείας, 'for the testimony of Jesus is (comes from, has for its author) the same Spirit of prophecy which acts in me.' Hence ἔχειν τὴν μ. τοῦ Ἰησοῦ, *to hold fast the testimony of Jesus*, Rev. xii. 17. xix. 10; 3) *emphat. honourable testimony, good report*, 1 Tim. iii. 7. Jos. Ant. vi. 10, 1.

*Μαρτύριον*, ου, τὸ, (*μαρτυρίῳ*), *witness, testimony*, as borne, = *μαρτυρία*. 1) gener. 2 Cor. i. 12, τὸ μ. τῆς συνει-

δήσεως ἡμ.: historically, Acts iv. 33, τὸ μ. τῆς ἀναστάσεως τοῦ Κυρίου, concerning the resurrection, &c. Heb. iii. 5, εἰς μ. τῶν λαληθησομένων, 'for giving testimony, testifying,' Ælian V. H. ii. 5. Xen. Conv. viii. 34. So, in reference to Jesus and his doctrines, from teachers, 2 Thess. i. 10: also τὸ μ. τοῦ Χριστοῦ, *the testimony of Christ*, i. e. 'what he testified and taught respecting himself and his gospel,' and hence equiv. *to ἡ μαρτυρία τοῦ Ἰ.* 1 Cor. i. 6. ii. 1, τὸ μ. τοῦ Θεοῦ, id. Gener. in the sense of *testimony, evidence, proof*, e. gr. εἰς μαρτύριον αὐτοῖς, 'as a testimony unto them,' Matt. viii. 4. xxiv. 14. Mk. i. 44. Lu. v. 14. xxi. 13; also 'against them,' Matt. x. 18. Mk. vi. 11. xiii. 9. Ja. v. 3, and so ἐπ' αὐτούς, Lu. ix. 5. Also 1 Tim. ii. 6, τὸ μαρτύριον καιροῖς ἰδίαις. So Sept. and Class. 2) from the Sept. ἡ σκηνὴ τοῦ μαρτυρίου, *the tabernacle of witness*, put for *the tabernacle of the congregation*, Hebrew, תַּבְּנִית הָעֵדוּת, Acts vii. 44. Rev. xv. 5. So Sept. Ex. xxix. 42, 44, et al.

*Μαρτύρομαι*, depon. mid. (*μάρτυς*), in Class. *to call to witness, invoke as witness*, whether gods or men, to the truth of an assertion. Hence in N. T. *to protest, make an earnest and solemn appeal*, by way of affirmation or protestation, equiv. *to μαρτ. τὸν Θεόν, λέγω τινι, ὅτι*, &c. Acts xx. 26, μαρτύρομαι ὑμῖν ὅτι, &c. equiv. *to 'I solemnly affirm, call God to witness'*, that, &c. Gal. v. 3, μ. παντὶ ἀνθρ. ὅτι, &c. So Jos. Bell. iii. 8, 3, μαρτύρομαι ὥς, & v. 12, 4. Also, by way of exhortation, *to exhort solemnly, conjure*, with acc. and inf. Eph. iv. 17, μαρτ. ἐν Κυρίῳ μηκέτι ὑμᾶς περιπατεῖν, &c. So Thuc. viii. 53, μαρτύρομαι, καὶ ἐπιθείαζόντων—μὴ κατὰγειν. Polyb. xiii. 8, 6, μαρτ. τοὺς ἀνδρας ἐπανάγειν. Eurip. Med. 22, ὑμᾶς δ' ἀκούειν ταῦτ' ἐγὼ μαρτύρομαι.

*Μάρτυς*, υρος, ὁ, ἡ, *a witness*, 1) *prop. in a judicial sense*, Matt. xviii. 16. xxvi. 65. Acts vi. 13. Sept. and Class. 2) *gener. 'one who testifies, or can testify, to the truth of what he has seen, heard, or knows'*, Rom. i. 9. 2 Cor. i. 23. Phil. i. 8. 1 Thess. ii. 5, 10. 1 Tim. vi. 12. Sept. & Class.; in allusion to those who *witness* a public game, Heb. xii. 1. Longin. § 14. Espec. of those who witnessed the life, death, and resurrection of Jesus, or who bear witness to the truth as it is in Jesus, Lu. xxiv. 48, ὑμεῖς δὲ ἐστε μάρτυρες τούτων. Acts i. 8, and oft. 2 Tim. ii. 2, ἃ ἤκουσας παρ' ἐμοῦ διὰ πολλῶν μαρτύρων, i. e. 'confirmed by many other witnesses.' Foll. by dat. Acts xxii. 15. 1 Pet. v. 1. So of one who bears witness for God, and testifies to the world what

God reveals through him, i. e. *a teacher, prophet*, gener. Rev. xi. 3; of Jesus, ὁ μάρτυς ὁ πιστός, Rev. i. 5. iii. 14. Comp. John i. 9. xiv. 6. 3) *a martyr*, one who by his death bears witness to the truth, Acts xxii. 20, Στεφάνου τοῦ μάρτυρός σου. Rev. ii. 13. xvii. 6. Freq. in Ecclesiastical writers.

Μασσάομαι, f. ἥσομαι, depon. (μάσσω, depso, and also to *chew*, as appears from its derivative μάσταξ, 'the mouth,' meaning lit. *the eating part*. So our *mouth*, from the third person sing. indic. of the Gothic matgan, *to eat*; q. d. 'the part which eateth,' which, as *gaw* is only a termination, is no other than the same word as the Greek μάττω,) *to chew, masticate*, as Aristoph. Plut. 320, and often in Class. In N. T. we have μ. τὰς γλῶσσας, Rev. xvi. 10, *to clump the tongue*, as persons do in pain, or from anger. Sept. Job xxx. 4. Jos. Bell. J. vi. 3, 3.

Μαστιγῶν, f. ὥσω, (μάστιξ,) *to scourge*, trans. e. gr. persons as criminals, Matt. x. 17, al. Sept. and Class. Fig. of God, *to chastise, correct*, Heb. xii. 6, μαστιγοῦ δὲ πάντα υἱὸν ὃν παραδέχεται.

Μαστίζω, f. ἱξω, (μάστιξ,) *to scourge*, trans. e. gr. a person as criminal, Acts xxii. 25. Sept. and Class.

Μάστιξ, ἵγος, ἡ, (fr. μάσσω, 'to bite,' q. d. *a cutter*; so Shaksp. 'a biting falchion,') *a whip, scourge*, Acts xxii. 24. Heb. xi. 36. Sept. and Class. Fig. *a scourge*, from God, i. e. *disease, plague*, Lu. vii. 21, ἀπὸ νόσων καὶ μαστίγων. Mk. iii. 10. v. 29, 34. Sept. Ps. xxxii. 10, et al. Eccles. xl. 9. 2 Macc. ix. 11. Hom. Il. xii. 37. xiii. 812.

Μαστός, οὐ, ὁ, *the breast*, pap, Lu. xi. 27, μακάριοι μαστοὶ οὓς ἐθήλασας. xxiii. 29. Rev. i. 13. Sept. and Class.

Ματαιολογία, ας, ἡ, (ματαιολόγος,) *vain talk*, 1 Tim. i. 6. Porphy. de Abstin. iv. 16. Plut. vi. p. 21.

Ματαιολόγος, ου, ὁ, ἡ, (μάταιος & λέγω,) *given to vain talking, subst. a vain talker, empty wrangler*, Tit. i. 10.

Μάταιος, α, ου, adj. (μάτην,) *vain*, in various acceptations, espec. *unprofitable, fruitless*, Tit. iii. 9. *πίστις*, 1 Cor. xv. 17. *Σρησκεία*, Ja. i. 26. Sept. and Class. as Eur. Iph. T. 629, μ. εὐχή. From Hebr. τὰ μάταια, *vanities, nothings*, for *idols*, idolatry, Acts xiv. 15. So Sept. 1 K. xvi. 13. 2 K. xvii. 15. Jer. ii. 5; also ματαία ἀναστροφή, 1 Pet. i. 18, = *idolatrous walk, practice of idolatry*.

Ματαιότης, ητος, ἡ, (μάταιος,) *vanity*, 'what does not effect what it professes or boasts,' 2 Pet. ii. 18, ὑπέρογκα γὰρ

ματαιότητος φθειγόμενοι. And so Ps. iv. 2, where in parall. with ψεῦδος. Comp. Ps. cxliv. 8, λαλεῖν ματ. Figuratively, *fragility, transientness*, Rom. viii. 20, τῇ γὰρ ματαιότητι ἡ κτίσις ὑπατάγη. Sept. Eccl. i. 2, 14, and oft. Ps. lxii. 9. xxxix. 5. From the Hebrew, for *folly, perverseness, wickedness*, Eph. iv. 17. Sept. Ps. xxvi. 4, et al.

Ματαιῶν, f. ὥσω, (μάταιος,) *prop. to make vain*; in N. T. from the Hebr. only pass. to *BECOME vain*, i. e. *foolish, perverse, wicked*, Rom. i. 21, ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, in reference espec. to idolatry; see my note. So Sept. 2 K. xvii. 15. Jer. ii. 5.

Μάτην, (prop. accus. sing. with ellips. of κατὰ, of the old noun μάτη, fr. the obsol. μάτος, fr. μέμαται, in use an adverb,) *in vain*, to no purpose, Matt. xv. 9. Mk. vii. 7. Sept. and Class.

Μάχαιρα, ας, ἡ, (fr. μάχομαι: or rather, fem. nom. of the old adj. μάχαιρος, *fighting*; as ἔταιρα fr. ἱταῖρος, and νίαῖρα fr. νίαῖρος or νίαρος, *young*. Thus the word lit. means a battle-knife, falchion, as distinguished from that used for domestic purposes,) *a dagger*, something like the couteau de chasse of continental sportsmen, and used as such, (see Servius on Virg. Æn. ix. 505,) being worn by Homer's heroes along with the sword, Il. iii. 271. Hdot. ii. 61. Ælian V. H. viii. 3. In N. T. a sword for cutting, like our *sabre*, as distinguished from the ῥομφαία, for *thrusting*, Matt. xxvi. 47, et al. sæpe. But in the Gospels it gener. denotes the *cutlass* which travellers in Judæa used to carry, for security against the robbers who infested the country, as we learn from Josephus. Sometimes also forming phrases with a verb, as λαμβάνειν, βάλλειν, &c. for which see the verbs. Some metaph. phrases are, however, worthy of notice, e. gr. 1) ἡ μάχ. τοῦ Πνεύματος, Eph. vi. 17, a figure to denote the power of the Spirit to overcome all opposition; 2) as used of the *sword of justice*, i. e. of the executioner, Acts xii. 2. Rom. viii. 35. Heb. xi. 34, 37. Hence φορεῖν μάχαιραν, *to bear the sword*, i. e. to have the power of life and death, Rom. xiii. 4. Philostr. V. Apollon. vii. 16, τοὺς ἔχοντας ξίφη, 'summas potestates.' Meton. by Hebr. sword for *war*, opp. to εἰρήνη, Matt. x. 34. So Sept. Jer. xiv. 13.

Μάχη, ης, ἡ, prop. *a fight, battle*. In N. T. gener. *strife, contention*, with allusion to the violent opposition of unbelievers; and so we have ἐπὶς conjoined with πόλεμοι and μάχαι in Hom. Il. i. 177. 2 Cor. vii. 5, ἐξῶθεν μάχαι. 2 Tim. ii. 23, μάχας. Ja. iv. 1, πόλεμοι καὶ μάχαι. Tit. iii. 9, μάχας νομικάς, 'dis-



putes,' i. e. disputes or controversies respecting the Mosaic law; and so the word is often used in Sept. chiefly in sing. but sometimes in plur.; as Prov. xxiv. 33, *ἐν ἐξέλεγκς λόγους, ἐξελεύσονται κρίσεις καὶ μάχαι*: also in Class. as in the passage of Hom. II. above cited, *ἔρις, πόλεμοι τε μάχαι τε*. Xen. Hier. i. 35, *μάχαι καὶ ἔριδες*.

*Μάχομαι*, f. *έσμαι*, (*μάχη*.) *to fight*, prop. in war or battle, as often in Class. In N. T. gener. *to strive, contend*, e. gr. 1) physically in a *private* quarrel, Acts vii. 26. So Sept. Ex. xxi. 22. 2 Sam. xiv. 6. 2) in words, *to strive, dispute*, e. gr. *πρὸς ἀλλήλους*, John vi. 52, recipr. 2 Tim. ii. 24. Ja. iv. 2. Sept. and often in Class.; but gener. with some adjunct, as *ἔριδι*. Yet the word is used absol. in Xen. Mem. iii. 5, 6, *περὶ τούτων μάχονται*, and sometimes in Plato.

*Μεγαλαυχέω*, f. *ήσω*, (*μέγας*, *αύχέω*, to boast,) *to boast largely, vaunt*, Ja. iii. 5, *ἡ γλῶσσα μεγαλαυχεῖ*, where the sense is *not* according to the usual interpretation, 'boasteth greatly;' for that circumstance is irrelevant to the purpose. Rather, 'effects great things,' verbs of speech sometimes standing for the actions implied. As, however, the principle in question is a somewhat precarious one, and the sense of the words would thus be not a little weakened, it may be best to suppose here, as often elsewhere, a *significatio prægians*, 'and yet boasts, i. e. may boast, of effecting great things,' for *μέγала αύχεῖ*, or *αύχεῖται*, as a Classical writer would have said. For though in the Class. the word is sometimes used absol. yet more freq. it occurs foll. by dat. of thing with *ἐπὶ*, or some equiv. construction. And sometimes, though rarely, an *accus.* of thing. So Lucian Philops. 38, *μή σοι ἀπιστα δόξω περὶ ἑμαντοῦ μεγαλαυχεῖσθαι*. Æschyl. Ag. 1506, *μηδὲν ἐν ἄδου Μεγαλαυχεῖτω*.

*Μεγαλειός*, α, ον, adj. (*μέγας*.) *great, glorious, wonderful*, e. gr. *τὰ μεγαλεῖα, wonderful works*, 'magna et præclara,' and by impl. *beneficia eximia providentiæ*, Lu. i. 49. Acts ii. 11. Sept. Ps. lxxi. 19. Also Ecclus. xviii. 4, and Class.

*Μεγαλειότης*, ητος, ἡ, (*μεγαλειός*.) *majesty, glory*, e. gr. *τοῦ Θεοῦ*, Lu. ix. 43. *τοῦ Κυρίου*, 2 Pet. i. 16. *θεῶς Ἀρτέμιδος*, Acts xix. 27. Sept. Jer. xxxiii. 9. Also Eed. i. 5. Jos. Ant. viii. 4, 3, as said of God, et al.

*Μεγαλοπρεπής*, ἴος οὗς, ὁ, ἡ, adj. (*μέγας*, *πρέπω*.) prop. 'becoming to great and noble persons,' *magnanimous*, Xen. Mem. iii. 10, 5. In N. T. *magnificent*, as said of things, 2 Pet. i.

17, *ὑπὸ τῆς μεγ. δόξης*, alluding to the august scene of the *Transfiguration*. It is also in Class. used of things; but those only terrestrial; while in Sept. it is applied to things *celestial*. So of God it is said, Deut. xxxiii. 26, *ὁ μεγαλοπρεπὴς τοῦ στεριώματος*.

*Μεγαλύνω*, f. *υνῶ*, (*μέγας*.) in Class. prop. *to make great, enlarge, increase*, and fig. *to magnify*, aggrandise, extol. In N. T. 1) gener. e. gr. *τὰ κράσπεδα τῶν ἱμ. αὐ.* Matt. xxiii. 5. *ἔλεος μετὰ τινος*, *to show one great mercy*, 'do him great kindness,' Lu. i. 58. So Sept. Gen. xix. 19. 2) = *to magnify, praise, extol*, Lu. i. 46, *τὸν Κύριον*. Acts v. 13. x. 46. xix. 17. 2 Cor. x. 15. (see my note.) Phil. i. 20. Sept. 2 Sam. vii. 26. Ps. xxxiv. 3. lxx. 30. Ecclus. xliii. 31, and lat. Class. See Elsn. and Kypke on Lu. i. 46.

*Μεγάλως*, adv. (*μέγας*.) *greatly, much*, Phil. iv. 10, *ἐχάρην μεγάλως*. Sept. and Class.

*Μεγαλωσύνη*, ης, ἡ, (*μέγας*.) *majesty*, i. e. the Divine majesty, meton. for God himself, Heb. i. 3. viii. 1, as in Lib. Henoch. Fabr. Cod. Pseud. V. T. p. 187. Also in ascriptions, Jude 25. So oft in Sept. and Apocr.

*Μέγας*, *μεγάλη*, *μέγα*, adj. (gen. *μεγάλου*, ης, ου, compar. *μείζων*, superl. *μέγιστος*. *μειζότερος*, double compar. 3 John 4.) *great, large*, prop. of physical magnitude. 1. of men or animals, *great* in size, stature, John xxi. 11, *ἰχθύς*. Rev. xii. 3, *δράκων*: of persons, *full-grown*, Heb. xi. 24, *μέγας γενόμενος*: and so *μικρὸς καὶ μέγας*, *small and great*, Acts viii. 10, al. Sept. & Class. Hence of age, *ὁ μείζων*, *the elder*, Lat. *major natus*, Rom. ix. 12.—II. of things, *great*, e. gr. 1) in size, extent, Matt. xxvii. 60, *λίθου*. Mk. xiii. 2, *οἰκίαι*. Luke xii. 18. xvi. 26, *χάσμα*. Acts x. 11. 1 Cor. xvi. 9, *θύρα*, al. Fig. of guilt, John xix. 11. Sept. 2 Sam. xiii. 16. Hdian. iii. 7, 5. iv. 15, 14. 2) in measure, e. gr. *tall, large*, Lu. xiii. 19, *δένδρον*: *long*, Rev. vi. 4, *μάχαιρα*: *broad, large*, Rev. ix. 14, *ποταμός*. xx. 1, *ἄλυσσις*, and so in Class. 3) in number or amount, Mk. v. 11, *ἀγέλη*. 1 Tim. vi. 6. fig. Acts iv. 33, *χάρις*. Sept. and Class. 4) in price, cost, *great*, i. e. *costly, splendid*, Lu. v. 29, *δοχή*. xiv. 16, *δεῖπνον*, and Sept. Of a day, celebration, *great, solemn*, John vii. 37; of the day of judgment, Acts ii. 20, et al. and Sept. 5) fig. *great* in estimation, weight, importance, Matt. xxii. 36, 38, *ἐντολή*. Eph. v. 32, and 1 Tim. iii. 16, *μυστήριον*. 1 John v. 9, *μαρτυρία*. So *μείζων*, *greater*, more important, Matt. xxiii. 19. *μέγιστος*, 2 Pet. i. 4. Sept. & Class.—III. fig. *great* in force, intensity, effect, e. gr. 1) as

affecting the external senses, *great, vehement, violent*, Matt. viii. 24, σεισμός μέγας. Lu. xxi. 11. Æl. V. H. vi. 9. Mk. iv. 37, αἰάλαψ. ver. 39, γαλήνη. John vi. 18, ἀνεμος. Dem. 1213, 27. Rev. xi. 19, & xvi. 21, χάλαζα. πτώσις, Matt. vii. 27. ῥῆγμα, Lu. vi. 49. φωνή, Matt. xxiv. 31. Hsian. i. 8, 12. κραυγή, Acts xxiii. 9. πυρετός, Lu. iv. 38. κοπιτός, Acts viii. 2. 2) as affecting the mind, causing emotion, e. gr. Matt. ii. 10, χαράν μεγ. 3 John 4. Mark v. 42, ἔκστασις μ. Lu. ii. 9, φόβον. Rom. ix. 2, λῆπη. Rev. xii. 12, θυμός μ. So of events, &c. Matt. xxiv. 21, θλίψις. Lu. iv. 25, λιμός. xxi. 23. Acts viii. 1, διωγμός. Ja. iii. 1, κρίμα. Rev. xvi. 21, πληγή. Sept. & Class. Of things exciting admiration, *great, mighty, wonderful*, e. gr. σημεῖα μ. *great signs*, mighty deeds, miracles, Matt. xxiv. 24, αἱ δυνάμεις, Acts viii. 13. δυνάμεις μ. iv. 33. 20 μεῖζονα, scil. ἔργα, John i. 51. v. 20. xiv. 12. Joined with θαυμαστός, Rev. xv. 1, 3. 2 Cor. xi. 15, οὐ μέγα οὖν, *no wonder then*. So Sept. and Class.—IV. fig. *great* in power, dignity, authority, e. gr. οἱ μεγάλοι, *the great*, i. e. nobles, princes, Matt. v. 35, τοῦ μεγ. βασιλέως. xx. 25. oft. in Class. Heb. iv. 14, ἀρχιερεῖα μ. x. 21. Of God, Tit. ii. 13. Rev. xix. 17; of Diana, Acts xix. 27. So gener. *great, distinguished*, Matt. v. 19, οὗτος μέγας κληθήσεται. Mk. x. 43. Lu. vii. 16, προφήτης. Acts viii. 9. In a bad sense, *great, noted, ἡ πόρνη*, Rev. xvii. 1. xix. 2. Sept. & Class. as Æschin. 22, 28, μ. πόρνος.—V. implying censure, *great*, i. e. *lofty, boastful, arrogant*, Rev. xiii. 5, στόμα λαλοῦν μεγάλη καὶ βλασφημίας. So Sept. Dan. vii. 8, 20, et al. Hom. Od. xxii. 288, μέγα εἰπεῖν. Dem. 1124, 25, μέγα λαλεῖν.

Μέγεθος, εὖς οὖς, τὸ, (μέγας,) *greatness*, fig. Eph. i. 19, τὸ μ. τῆς δυνάμεως αὐτοῦ. Sept. and Class.

Μεγιστᾶνες, ων, οἱ, (μέγιστος,) Lat. *magnates*, i. e. chiefs, nobles, princes, Mk. vi. 21. (see my note.) Rev. vi. 15. xviii. 23. Sept. and Jos. only in *lat.* Class.

Μέγιστος, see Μέγας.

Μεθερμηνεύω, f. εὖσω, (μετὰ, ἐρμηνεύω,) *to translate*, lit. *render over*, from one language into another, *to interpret*; in N. T. only pass. Matt. i. 23, ὃ ἐστὶ μεθερμηνεύμενον. Jos. and Class.

Μέθη, ης, ἡ, (μέθυ,) *any intoxicating drink*; (a word derived from the northern term for wine, *mæth*, as preserved in the Germ. *meth* and our *mead*, so called from its highly fermented character. The Polish and Danish form of the word, *miod*, seems to come nearest to its original, as being derived from μάω and μῶω, whence Lat. *mo-teo*, which signified *to move*, with an

implied notion of *fervour*,) *drunkenness, drunken frolic*, Lu. xxi. 34. Rom. xiii. 13. Gal. v. 21. (See on Κραιπάλη.) Sept. Ezek. xxiii. 33. xxxix. 19, and Class.

Μεθίστημι, f. μεταστήσω, (μετὰ, ἵστημι,) also Μεθίσταίνω, 1 Cor. xiii. 2, *to set or move* from one place to another, or *to remove* from one situation to another. In N. T. prop. with acc. as 1 Cor. xiii. 2, ὥστε ὅρη μεθιστάμεν. So Sept. Is. liv. 10, τὰ ὅρη μεταστήσεις. With eis, Col. i. 13, μετέστησεν (ἡμᾶς) εἰς τὴν βασ. &c. And so Jos. Ant. ix. 11, 1, τοὺς οἰκτοῦρας μετέστησεν εἰς τὴν αὐτοῦ βασ. So Thuc. iv. 57, et al. in Class. Also *to remove from office*, as said of a king, *to depose*, Acts xiii. 22. (See 1 Sam. xvi. Dan. ii. 21.) of a steward, *to dismiss*, Lu. xvi. 4. μ. τῆς οἰκονομίας, sub. ἀπὸ, which is expressed in Pol. iv. 87, 9. 1 K. xv. 13, and Joseph. often. Finally, the word signifies fig. 'to alienate any one's affections, to draw him over to another side or party,' *to seduce*, Acts xix. 26, μετέστησεν ἱκανὸν ὄχλον. In Class. it is used of withdrawing any one from allegiance, or from alliance, (as Xen. Hist. Gr. ii. 2, 5. Appian i. 334. Thuc. viii. 76.) or from the religion and customs of their country to those of another, as Josh. xiv. 8, μ. τὴν καρδίαν τοῦ λαοῦ, et al. in Sept. In the above passage, however, of the N. T. it signifies 'seducing from truth to falsehood.' See Is. lix. 15.

Μεθοδεῖα, ας, ἡ, fr. μεθοδεύω, *to methodize*, i. e. 'to trace out any thing with method and skill,' to bring about with art, to deal artfully, Sept. 2 Sam. xix. 27. Polycarp, Ep. ad Phil. § 7, ὅς ἐστι μεθοδεῖν τὰ λόγια τοῦ Κυρίου πρὸς τὰς ἰδίαις ἐπιθυμίαις. Hence μεθοδεῖα, art, *wile*, Eph. iv. 14, πρὸς τὴν μεθ. τῆς πλάνης, i. e. with deliberate planning of deceit, vi. 11, τὰς μ. τοῦ Διαβόλου, with reference to the wiles of the great Deceiver to catch souls. So ἀπάτη καὶ μεθοδος, Artemid. iii. 25.

Μεθόριος, ου, ὁ, ἡ, adj. (μετὰ, ὅρος,) *bordering upon*, e. gr. πόλις, Jos. B. J. iv. 11, 2. γῆ, Thuc. ii. 27. In N. T. only neut. plur. τὰ μεθόρια, scil. χωρία, *borders, confines*, Mk. vii. 24, τὰ μ. Τύρου καὶ Σιδῶνος. So Class. espec. Thucyd. and Jos.

Μεθύσκω, f. εὖσω, (μέθυ, comp. in μέθη,) *to make drunk*; mid. *to become drunk, be drunken*; aor. 1. pass. ἐμεθύσθην in mid. signif. Absol. Lu. xii. 45, πίνειν καὶ μεθύσκεσθαι. John ii. 10, ὅταν μεθυσθῶσι, where, however, the term does not imply intoxication, but only drinking freely, as in Gen. xliii. 34. Cant. v. 1, and elsewhere in the Hellenistic writers, and also perhaps in 1 Cor. xi. 21.

With dat. *οἶνω*, Eph. v. 18. Fig. *ἐκ τοῦ οἶνου τῆς πορνείας*, Rev. xvii. 2. Sept. & Class. both act. and mid.

*Μέθυσος*, ὁ, ἡ, adj. (*μεθύω*, as *μύσος* fr. *μύω*, &c.) *drunken*, and subst. a *drunkard*, 1 Cor. v. 11, *λοιδοροὶ ἢ μέθυσοι*, and vi. 10, *μέθυσοι, οὐ λοιδοροί*. Sept. Prov. xxiii. 21. xxvi. 9. Lucian, Tim. 55, *μ. καὶ πάροις*.

*Μεθύω*, (*μέθυ*, comp. in *μέθη*), occ. only in pres. and imperf. all other forms belonging to *μεθύσκω*, *to be drunk*, and by impl. *to carouse*, absol. Matt. xxiv. 49, *μετὰ τῶν μεθύοντων*. Acts ii. 15, et al. and Sept. and Class. Fig. *μ. ἐκ τοῦ αἵματος τῶν ἀγίων*, Rev. xvii. 6. Sept. in Is. xxxiv. 7. li. 21. In Class. it is often used in a figurative sense, of being, as it were, intoxicated with any passion.

*Μεῖζων*, *Μεῖζότερος*, see *Μέγας*.

*Μέλαν*, *ανος*, τό, (neut. of *μέλας*.) *any thing black*, as *ink*. 2 Cor. iii. 3, *ἐπιστολὴ ἐγγεγραμμένη οὐ μέλανι*. 2 John 12. 3 John 13. Dem. 313, 11.

*Μέλας*, *αῖνα*, *αν*, adj. *black*, Matt. v. 36. Rev. vi. 5, 12. Sept. and Class.

*Μέλει*, impf. *ἐμελε*, fut. *μελήσει*, *to be for care and concern to any one*, *ἀνθρώποισι μέλω*, Hom. Od. ix. 20. Hence *μέλει, ἡ concerns*, with dat. of pers. *caring*, and a gen., and usually to be rendered personally, i. e. *to care for or of*, prop. foll. by gen. of the thing cared for. 1 Cor. ix. 9, *μὴ τῶν βόων μέλει τῷ Θεῷ*; i. e. 'does not God take care of oxen?' with gen. impl. 1 Cor. vii. 21; and so Jos. and Class.; foll. by *παρὶ* with gen. Matt. xxii. 16, *οὐ μέλει σοι περὶ οὐδενός*, i. e. 'thou carest for no one, art impartial.' Mk. xii. 14. John x. 13. xii. 6. 1 Pet. v. 7. 1 Macc. xiv. 43. Jos. Ant. xii. 4, 2. Xen. Hist. ix. 10. Once with a nominat. Acts xviii. 17, *οὐδὲν τούτων τῷ Γαλλίῳ ἐμελεν*, i. e. 'none of these things was matter of concern to Gallio,' he cared for none of them. So Hom. Il. v. 490. Eurip. Hippol. 104. See Blomf. on Æschyl. Prom. 2. Foll. by ὅτι, Mk. iv. 38, *οὐ μέλει σοι, ὅτι ἀπολλύμεθα*; Lu. x. 40. Xen. Cyr. iii. 2, 13, with *ὥς*.

*Μελετάω*, f. ἦσω, (*μέλω*), *to take assiduous care about*, bestow close attention upon any pursuit, Thuc. i. 142. ii. 86. or to practise any art or science, (a use of the term frequent in Plato and other of the best writers,) especially *oratory*. So Plato in his Phæd. 3, and often. Hence in N. T. as Mk. xiii. 11, *μηδὲ μελετᾶτε*, 'nor study before-hand what ye shall say.' And so the word is used in Sept. Now from the idea of *forethought* naturally arises that of *design*. Hence the term also signified (like the Lat. *meditor*, to which,

in fact, it gave birth,) *to meditate* or *devise*, as said of plans. So Acts iv. 25, *λαοὶ ἐμελέτησαν κενά*. Again, as the idea of *close application* is inherent in the term, so it came to mean, not with reference to arts and sciences alone, but in a general way, *to perform any thing with zeal*, 'studiose et ex professis aliquid agere,' as Hæd. iii. 15, *τοῦτο μ. and vi. 105*, 'to make any thing one's care and study.' So 1 Tim. iv. 15, *ταῦτα μελέτα*. Comp. Arrian Epict. iv. 1, *ταῦτα μελ.* and Diog. Laërt. x. 123, *ταῦτα πράττει καὶ μελέτα*.

*Μέλι, ιτος*, τό, *honey*, Lat. *mel*, Rev. x. 9, 10. Matt. iii. 4, and Mk. i. 6, *μέλι ἄγριον*: so Diod. Sic. t. vii. 405. viii. 411, on the nature of which see my note on Matt. iii. 4.

*Μελίσσιος*, *ου*, ὁ, ἡ, adj. (*μέλισσα*, bee,) *of bees, made by bees*, Lu. xxiv. 42, *ἀπὸ μ. κηρίου*, *of bee-comb*. Comp. 1 Sam. xiv. 27, *τὸ κηρίον τοῦ μέλιτος*.

*Μέλλω*, f. ἦσω, imperf. *ἐμελλων* and *ἡμελλον*, *to be about to do or suffer any thing, to be on the point of*, foll. by infin. of that which one is about to do or suffer, mostly the inf. fut. freq. inf. pres. and rarely inf. aor. I. prop. and 1) gener. *to be about*, foll. by inf. pres. Lu. vii. 2, *ἐμελλε τελευτᾶν*, 'was about to die,' i. e. was at the point of death. John iv. 47. Acts xxi. 27. xxvii. 33, and Class.; by inf. aor. Rev. iii. 2, *ἡ μέλλει ἀποθανεῖν*. xii. 4, & Class. 2) spec. as implying purpose, *to have in mind, intend, will*, foll. by inf. pres. Matt. ii. 13; by inf. aor. Rev. ii. 10, *ἰδοὺ μέλλει βαλεῖν*. iii. 16, and Class.—II. in the sense *ought, should, must*, as implying necessity, accordance with the nature of things or with the Divine appointment, and therefore, as destined, sure to take place. So foll. by inf. pres. Matt. xi. 14, *Ἡλίας ὁ μέλλων ἔρχεσθαι*. Mk. x. 32. Lu. ix. 31, et al. and Class.; by inf. aor. Rom. viii. 18. Gal. iii. 23, and Class.; by inf. fut. Acts xi. 28. xxiv. 15, and Class. Hence particip. *μέλλων, οὔσα, ον, impending, future*, with inf. impl. as *ἔσεσθαι, ἔρχεσθαι*, &c. Matt. iii. 7, *ἀπὸ τῆς μελλούσης ὀργῆς*. xii. 32. Rom. v. 14, *τὰ μέλλοντα, things to come*, Rom. viii. 38. 1 Cor. iii. 22, *εἰς τὸ μέλλον, in future, hereafter*, Lu. xiii. 9, al. and Class.—III. equiv. to *may, can, will*, implying possibility, probability, what one hopes or fears, foll. by inf. pres. Matt. xxiv. 6. Lu. xxii. 23, *ὁ τοῦτο μέλλων πράσσειν*, 'who might or could do this'; by inf. fut. Acts xxvii. 10, *θεωρῶ ὅτι μετὰ ὕβρεως—μέλλειν ἔσεσθαι τὸν πλοῦν*.—IV. to be EVER ABOUT to do a thing, and by impl. *to linger, delay*. Acts xxii. 16, *καὶ νῦν τί μέλλεις*; and oft. in Class.

*Μέλος*, *εὸς ους*, τό, (prob. the same

word, differently pronounced, as μέρος: both of them expressing *division* or *separation* of any object into its parts,) a *limb*, *member* of the body, 1) prop. Matt. v. 29, 30, ἐν τῶν μελῶν σου. Rom. xii. 4, al. and Class. Τὰ μέλη, 'the members' collect. meaning *the body*, as the seat of the desires and passions, Rom. vi. 13, τὰ μέλη ὑμῶν ὄπλα ἀδικίας, or δικαιοσύνης, and vii. 23, τὰ μέλη μου, meaning the flesh, as opp. to the spirit; the unrenewed part of a man, which is like a body consisting of many members, in the animal appetites and carnal affections. Hence the propriety of the use of the *plural*, as more significant and graphic. Such is espec. the case at 1 Cor. vi. 15. In Col. iii. 5, νεκρώσατε τὰ μέλη ὑμῶν, and Ja. iv. 1, ἐν τοῖς μέλεσιν ὑμῶν, the sense is *carnal appetites* and *sensual affections*. 2) fig. a member of the Church, the mystical body of which Christ is the Head, and believers in Christ members inserted thereinto by baptism, and dedicated to the service of the Head in the sacraments, as 1 Cor. xii. 27. Eph. iv. 27, ἀλλήλων μέλη, 'members of one another,' namely, as intimately united in Christian fellowship, Rom. xii. 5.

Μέλω, see Μέλει.

Μεμβράνα, ης, ἡ, Lat. *membrana*, *skin*, *parchment*, 2 Tim. iv. 13.

Μέμφομαι, f. ψομαι, (fr. obsol. μέμφομαι, as noticed by Etym. Mag. 'to lay hold of,' and metaph. 'to find fault with'; just as ἀπασθαι meant prim. 'to lay hold of,' and then metaph. 'to find fault with, censure,') depon. mid. *to find fault with, blame, censure*, with dat. Heb. viii. 8, μεμψόμενος γὰρ αὐτοῖς λέγει, and often in Class. chiefly the later ones, the earlier having the accus. The word occurs absol. Mk. vii. 2. Rom. ix. 19. Eccus. xi. 7, πρὶν ἰξετάσης, μὴ μέμψῃ. This use is rare in Class. but I have noted it in Xen. Cyr. i. 4, 25. Hist. i. 4, 2. Eurip. Med. 558, and Alc. 1020.

Μεμψίμοιρος, ου, ὁ, ἡ, adj. (μέμφομαι, μοῖρα,) prop. 'finding fault with one's lot,' i. e. *discontented*, complaining, Jude 16; a word not unfrequent in the Class. See the spirited sketch of Theophr. Char. Eth. xvii. of the μεμψίμοιρος, or *grumbler*.

Μέν, conjunct. implying affirmation or concession, *indeed*, *truly*, and at the same time pointing forward to something antithetic, or at least different, which is then commonly subjoined with δέ or an equivalent particle; so that μέν and δέ correspond to each other, and mark respectively the protasis and the apodosis. I. Where there is a distinct and definite antithesis, and μέν retains its concessive power, *indeed*, e. gr. 1) foll. by δέ in the

apodosis, so that μέν—δέ is equiv. to *indeed—but*. Matt. iii. 11, ἐγὼ μὲν βαπτίζω ὑμᾶς ἐν ὕδατι, ὁ δὲ ὀπίσω μου ἐρχόμενος. ix. 37, et al. Sept. and Class. So too with γὰρ and οὖν, where each particle retains its own proper force, e. gr. μὲν γὰρ—δέ, *for indeed—but*, Acts xiii. 36, Δαυὶδ μὲν γὰρ—δὲ ὁ Θεὸς ἡγήρεν, al. *Inverted*, Acts xviii. 22. Wisd. vii. 30. Class. μὲν οὖν—δέ, where οὖν is illative, and μὲν refers to δέ, *indeed therefore or then—but*, Acts xviii. 14, sq. εἰ μὲν οὖν ἦν ἀδικημά τι—εἰ δὲ ζήτημα κ. τ. λ. xix. 38, sq. 2) With some other particle in the apodosis, e. gr. μὲν—ἀλλὰ, Rom. xiv. 20. μὲν γὰρ—ἀλλὰ, Acts iv. 16, sq. μὲν—ἐπειτα, Ja. iii. 17. μὲν—καί, Acts xxvii. 21, sq. μὲν—πλήν, Lu. xxii. 22. So μὲν οὖν—καί, Acts xxvi. 4, comp. ver. 6. μὲν οὖν—ταυτὸν, Acts xvii. 30. 3) The adversative particle (δέ or the like) is sometimes wanting after μέν, either because the antithesis is expressed in some other way, as Heb. xii. 9; or because the apodosis itself is omitted, first, where the apodosis is obviously implied, Rom. vii. 12, ὥστε ὁ μὲν νόμος ἅγιος, suppl. 'but not this abuse of it.' Col. ii. 23. Heb. vi. 16; secondly, where, through a change of construction, the writer neglects the apodosis, Acts i. 1, τὸν μὲν πρῶτον λόγον κ. τ. λ. Rom. i. 8. x. 1. 2 Cor. xi. 4. Sometimes the apodosis is thus as it were obliterated, and then μέν serves to insulate some person or thing, and thus to exclude every thing else which might otherwise be expected or implied. So espec. with a pers. pron. as ἐγὼ μὲν, *I indeed*, I at least, 1 Cor. iii. 4. ἐγὼ μὲν οὖν, Acts xxvi. 9. 4) *vice versâ*, δέ sometimes stands in the apodosis without μέν in the protasis, e. gr. Lu. xi. 47.—II. where the antithesis is less definite, so that μέν—δέ serve to mark transition, or are merely *continuative*. 1) simpl. μέν foll. by δέ, Lu. xiii. 9. Acts xiv. 12. Rom. viii. 17. 1 Cor. i. 23, al. 2) With οὖν, i. e. μὲν οὖν, in Engl. only *therefore, then*, either foll. by δέ, Mk. xvi. 19. Acts i. 6, sq.; or *without δέ*, where μὲν οὖν then serves as a continuative, with a certain degree of illative force, Engl. *then, therefore*, Acts xxiii. 22. 1 Cor. vi. 4. Heb. vii. 11, and Class. Foll. by καί, Acts i. 18; or also with an affirmative power, *yea, indeed, certainly, verily*, Heb. ix. 1. 1 Cor. vi. 7, ἤδη μὲν οὖν ὅλως ἡτήρημα ὑμῖν ἐστίν, ὅτι κ. τ. λ. So ἀλλὰ μὲν οὖν, Phil. iii. 8.—III. in *partition* or *distribution*, 1) joined with the art. ὁ, ἡ, τὸ, or the relat. ὅς, ἡ, ὅ, e. gr. foll. by δέ, Phil. i. 16, 17. Heb. vii. 5, 6; also *one—another*, Acts xiv. 4. xvii. 32. ὁ μὲν—ἄλλος δέ, *one—another*, John vii. 12. So ὅς μὲν—ὅς δέ, *the one—the other*, Lu. xxiii. 33. 2 Cor. ii. 16. ὅς μὲν—ὁ δὲ ἀσθε-

*vōn*, the one—but the weak, Rom. xiv. 2; also one—another, plur. some—others, ix. 21. Lu. viii. 5, sq. Jude 22. 2) joined with other pronouns, as ἐγὼ μὲν—ἐγὼ δέ, 1 Cor. i. 12. ἄλλος μὲν—ἄλλος δέ, 1 Cor. xv. 39. τίς μὲν—τίς δέ, Phil. i. 15. τοῦτο μὲν—τοῦτο δέ, partly—partly, Heb. x. 33. 3) joined with an adv. as ὥς μὲν—ἐκεῖ δέ, Heb. vii. 8.

Μενοῦνγε = μὲν οὖν but stronger, yea indeed, yea verily, Lu. xi. 28. Rom. ix. 20. Phil. iii. 8, al.

Μέντοι, conjunct. (μὲν, τοι enclit.) prop. = μὲν affirmative or concessive, but stronger, indeed, truly, certainly, espec. in negative clauses and answers. Hence in N. T. 1) *though, yet, nevertheless*, John iv. 27, οὐδεὶς μέντοι εἶπε, τί ζητᾷς; vii. 13. xii. 42, ὅμως μέντοι. xx. 5, al. and Class. 2) *once in the prim. sense of each particle*, prop. μὲν τοι, indeed therefore, indeed then; or, the force of μὲν being lost in English, therefore, then (= μὲν οὖν); foll. by δέ, Ja. ii. 8. Xen. H. G. iv. 8, 5. Hiero i. 25.

Μένω, (f. μενῶ, aor. 1. ἐμῖνα, perf. μεμῖνηκα, pluperf. 3 plur. μεμῖνηκισαν.) I. INTRANS. *to remain, continue, abide*, in any place, state, or condition. 1) of place, i. e. of persons remaining or dwelling in a place, foll. by adv. Matt. x. 11, κάκει μείνατε. xxv. 38. John ii. 12; foll. by ἐν with dat. of place, Lu. viii. 27, ἐν οἰκίᾳ οὐκ ἔμμεν. John vii. 9, al. and Class., espec. Homer; foll. by μετὰ with gen. of person, Lu. xxiv. 29; foll. by παρά with dat. of pers. John xiv. 25. Acts xviii. 3, 20. καθ' ἑαυτὸν μένειν, 'to dwell by oneself,' Acts xxviii. 16; foll. by σὺν with dat. of pers. Lu. i. 56. In the sense of *to lodge*, foll. by ποῦ, John i. 39, 40; by ἐν with dat. of place, Lu. xix. 5; by παρά with dat. of pers. John iv. 40. Acts ix. 43. Sept. and Class. So of things, foll. by ἐπὶ with gen. John xix. 31, ἵνα μὴ μείνῃ ἐπὶ τοῦ σταυροῦ τὰ σώματα: fig. foll. by ἐπὶ with dat. 2 Cor. iii. 14. 2) of a state or condition, foll. by adv. 1 Cor. vii. 8, 40, ἐὰν οὕτω μείνῃ: (comp. Xen. Mem. iii. 10, 15, τοῦ σώματος μὴ μένοντος.) by ἐν with dat. John xii. 46, ἐν τῇ σκοτίᾳ μὴ μείνῃ, al. and Class.; foll. by dat. of pers. 'to remain to one,' i. e. in his power, Acts v. 4. Sept. Dan. iv. 23, ἡ βασιλεία σου σοὶ μένει. 1 Macc. xv. 7. With a subst. or adj. implying condition, character, &c. 1 Cor. vii. 11, μενέτω ἄγαμος. 2 Tim. ii. 13. Heb. vii. 3. Hom. Il. xix. 263. Also of things, John xii. 24, αὐτὸς [ὁ κόκκος] μόνος μένει, i. e. sterile. Acts xxvii. 41. With an adj. impl. e. gr. ἀσάλευτος, 'firm, steadfast,' Rom. ix. 11, (so Hom. oft.) opp. to κατακαίεσθαι, 1 Cor. iii. 15. Part. μένον opp. to παρῆν,

i. e. 'remaining unsold,' Acts v. 4, οὐχὶ μένον, σοὶ ἔμμεν; and Class. With an adjunct of time *during* or *to which* a person or thing remains, Matt. xi. 23, μεχρὶ τῆς σήμερον. John xxi. 22, eq. 1 Cor. xv. 6. Rev. xvii. 10. John xii. 34, εἰς τὸν αἰῶνα. vi. 27. Hence absol., with the idea of *perpetuity*, = *to remain or endure for ever, be perpetual*, 1 Cor. xiii. 13, οὐκ ἔστι μὲνι πιστὸς, ἁπλῆς, ἀγάπη. 2 Cor. iii. 11. Heb. x. 34. xii. 27. xiii. 1. Thuc. v. 40. 3) of the relation in which one person or thing stands to another, thus, *to remain in or with* any one, is equiv. *to be and remain united with him*, one with him, in heart, mind, will; foll. by ἐν with dat. of pers. John vi. 56, ἐν ἐμοὶ μένει, καὶ ἐν αὐτῷ. xiv. 10. xv. 4, sqq. al. So *to remain in* any thing, is equiv. *to remain steadfast, to persevere in it*, e. gr. foll. by ἐν with dat. John viii. 31, ἐν τῷ λόγῳ. xv. 9, et al. 1 Tim. ii. 15, ἐὰν μείνωσιν ἐν πιστεῖ. 2 Macc. viii. 1. Vice versa, the same things are said *to remain in* a person, e. gr. foll. by ἐν, John v. 38, τὸν λόγον αὐτοῦ οὐκ ἔχετε μένοντα ἐν ὑμῖν. xv. 11. 1 John ii. 14. iii. 17. In a kindr. sense, spoken of Divine gifts, privileges, foll. by ἐπὶ τινα, John i. 32, 33, τὸ Πνεῦμα καταβαίνει καὶ ἔμμεν ἐπ' αὐτόν. So of evils, John iii. 36, ἡ ὁρὴ τοῦ θ. μένει ἐπ' αὐτόν. ix. 41, ἡ οὖν ἀμαρτία ὑμῶν μένει, sc. ἐφ' ὑμᾶς.—II. TRANS. *to remain for* any one, *to wait for, await*, with acc. Acts xx. 5, οὕτως ἔμμεν ἡμᾶς ἐν Τρωάδι. Is. viii. 17. Acts xx. 23, δεσμά με καὶ θλίψεις μένουσιν, and Class., espec. the poets. 2 Macc. vii. 30. Xen. An. iv. 4, 20.

Μερίζω, f. ἴσω, (μερίς,) *to part, divide into parts*, trans. Aristot. Pol. ii. and Sept., and pass. *to be divided into parts*, Xen. An. v. 1, 9. In N. T. 1) mid. μερίζομαι τι μετὰ τινος, *to divide any thing with another, to share with him*, Lu. xii. 13, μερίσασθαι μετ' ἐμοῦ τὴν κληρονομίαν. Sept. and Class., as Hdian. iii. 10, 12. Theocr. Id. xxi. 31. 2) pass. *to be divided into parties or factions, to be divided*, Matt. xii. 25, 26. Mk. iii. 24, 25, 26. Hdian. iii. 10, 6, ἡ σπουδὴ αὐτῶν ἐκάστοτε ἐμερίζετο. Pol. vii. 23, 9, μερίζεσθαι εἰς διάφορα. Also fig. in the sense *to be distinct, to differ*, e. gr. 1 Cor. i. 13, μεμερίσται ὁ Χριστός; *is Christ divided?* i. e. 'are there distinctions in Christ?' 1 Cor. vii. 34, μεμερίσται ἡ γυνὴ καὶ ἡ παρθένος. 3) by impl. *to divide out, distribute*, e. gr. τοὺς ἰσθῆας, Mk. vi. 41. Sept. and Class. Hence, gener. *to distribute, for to assign, grant, bestow*; of God, Rom. xii. 3. 1 Cor. vii. 17. 2 Cor. x. 13; gener. Heb. vii. 2. Sept. and Class.

*Μέριμνα*, ας, ἡ, (μερίς, μερίζω.) *care, anxiety*, as dividing and distracting the mind, Matt. xiii. 22, and Mk. iv. 19, δι μέριμναι τοῦ αἰῶνος τούτου, i. e. for 'this world's goods.' Lu. viii. 14. 2 Cor. xi. 28. 1 Pet. v. 7. Sept. and Class.

*Μερίμνάω*, f. ἥσω, (μέριμνα,) *to care, be anxious or troubled, take anxious thought*, absol. Matt. vi. 27, τίς δὲ ἐξ ὑμῶν, μεριμνῶν, δύναται —; ver. 31. Lu. xii. 25. Phil. iv. 6; foll. by dat. for which, Matt. vi. 25, μὴ μεριμνᾶτε τῇ ψυχῇ ὑμῶν: foll. by εἰς τὸ αὔριον, Matt. vi. 34; by περὶ with gen. Matt. vi. 28. Xen. Mem. i. 1, 14; also with acc. Lu. x. 41; by ὑπὲρ with gen. 1 Cor. xii. 25; by πῶς Matt. x. 19; by acc. of thing, prop. as to or for which one cares; hence by impl. *to care for, take care of*, 1 Cor. vii. 32, 34, μεριμνᾶ τὰ καὶ Κυρίου. Matt. vi. 34, τὰ ἑαυτῆς. Phil. ii. 20, τὰ περὶ ὑμῶν. Xen. Cyr. viii. 7, 12, καὶ τὸ πολλὰ μεριμνᾶν. Dem. 576, 23, μεριμνᾶν τὰ δίκαια—λέγειν.

*Μερίς*, ἴδος, ἡ, (μέρος,) *a part*, 1) of a country, i. e. a district or province, Acts xvi. 12; so Sept. Josh. xviii. 6. 2) *a part assigned, portion, share*, fig. Acts viii. 21, οὐκ ἔστι σοι μερίς—ἐν τῷ λόγῳ τούτῳ. Sept. Gen. xxxi. 14. Deut. xii. 12; prop. Plut. Agesil. 17. Dem. 1039, 22. Also *portion, lot, destiny*, as assigned of God, Lu. x. 42, τὴν ἀγαθὴν μερίδα ἐξελέξατο. Sept. Eccl. iii. 22. ix. 9. Dan. iv. 12. 3) as implying *participation, fellowship*, 2 Cor. vi. 15, τίς μερίς πιστῷ μετὰ ἀπίστου; Col. i. 12. So Sept. Deut. x. 9. Ps. i. 18.

*Μερισμός*, οὔ, ὁ, (μερίζω,) 1) *partition, division*, i. e. *separation*, Heb. iv. 12, ἀπὸ μερισμοῦ ψυχῆς τε καὶ πνεύμ. Comp. 1 Cor. xii. 4. 2) *distribution*, and by impl. *gift*, Heb. ii. 4, Πνεύματος ἀγίου μερισμοῖς.

*Μεριστής*, οὔ, ὁ, (μερίζω,) *a divider, distributor*, Lu. xii. 14, see my note.

*Μέρος*, εος ους, τὸ, (μερίζω,) *to divide, apportion, allot*, a *part*, e. gr. 1. *part of a whole*, 1) *a portion, piece*, absol. John xix. 23, τέσσαρα μέρη: foll. by gen. of the whole, Lu. xv. 12, τὸ ἐπιβάλλον μέρος τῆς οὐσίας. xxiv. 42. Acts v. 2, suppl. τῆς τιμῆς. xxiii. 6, suppl. τοῦ συνεδρίου. xix. 27, τοῦτο κινδυνεύει τὸ μέρος, *this part*, i. e. 'this branch of our trade,' &c. Hence often in adverbial significations, e. gr. accus. μέρος τι, *in some part, partly*, 1 Cor. xi. 18. Thuc. ii. 64. Xen. Eq. i. 12, ἀπὸ μέρους, *in part, partly*, in some degree, Rom. xi. 25. 2 Cor. i. 14. ii. 5, al. Diod. Sic. xiii. 108. ἐκ μέρους, *in particular, individually*, 1 Cor. xii. 27; *in part, partly*, i. e. imperfectly, 1 Cor. xiii. 9, 12. ver. 10, τὸ ἐκ μέρους,

'this piece-meal knowledge.' κατὰ μέρος, *particularly*, in detail, Heb. ix. 5. Pol. i. 4, 3. Thuc. iv. 26. 2) said of a country, the earth, &c. *a part, tract, region*, Matt. ii. 22, εἰς τὰ μέρη τῆς Γαλιλαίας. Acts ii. 10, al. absol. xix. 1. xx. 2. So Eph. iv. 9, τὰ κατώτερα μέρη τῆς γῆς. Sept. & Class. So of a ship, *part*, i. e. *side*, John xxi. 6, τὰ δεξιὰ μέρη τοῦ πλοίου. Sept. Ex. xxxii. 15, al. 1 Macc. ix. 12. 3) fig. of some *part* of a general topic, &c. *a particular*, Col. ii. 16, ἐν μέρει ἑορτῆς ἡ νομηνίας, 'in the particular of a festival,' i. e. in respect of. Philo, 989, ἐν μέρει χάριτος, and 156, ἐν μέρει λόγου. So ἐν τῷ μέρει τούτῳ, 'in this particular,' in this respect, 2 Cor. iii. 10. ix. 3. 1 Pet. iv. 16.—II. *part assigned, portion, share*, Rev. xxii. 19, ἀφαιρήσει ὁ Θεὸς τὸ μέρος αὐτοῦ. Adv. ἀνὰ μέρος, 'each in his part or turn, by course,' 1 Cor. xiv. 27, and oft. in Class. Also *portion, lot, destiny*, as assigned of God, Matt. xxiv. 51, τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει. Lu. xii. 46. Rev. xxi. 8. Sept. Eccl. v. 18. Soph. Antig. 147. Thuc. i. 127.—III. as implying *participation, fellowship*, John xiii. 8, οὐκ ἔχαις μέρος μετ' ἐμοῦ. Rev. xx. 6.

*Μεσημβρία*, ας, ἡ, (for μεσημερία, fr. μέσος, ἡμέρα,) *prop. mid-day, noon*, Acts xxii. 6. Sept. and Class. Meton. *the mid-day quarter*, i. e. the south, Acts viii. 26. Jos. Ant. iv. 5, 2. Xen. Cyr. i. 1, 5.

*Μεσιταύω*, f. εὔσω, (μεσίτης,) *prim. 'to be in the middle,' as autumn between summer and winter; but almost always of persons, 'to be a mediator' between two parties disagreeing*, Jos. Ant. xvi. 4, 3, or *to mediate for any one, to intercede for him with another*, Jos. Ant. vii. 8, 5, ἐμασίτευσεν πρὸς τὸν βασιλέα. Also foll. by an acc. of the object accomplished by the mediation, Diod. Sic. xix. 71, μ. τὰς συνθήκας. Pol. xi. 34, 3, μ. τὴν διάλυσιν, 'reconciliation.' In N. T. *to interpose with any thing*, i. e. *to interpose it*, Heb. vi. 17, ὅρκῳ ἐμασίτευσεν, 'he interposed an oath,' i. e. between himself and the other party. So Soph. El. 47, ἀγγελλεῖ δ' ὅρκῳ προστιθεῖς, for προστιθεῖς ὕρκον τῇ ἀγγελίᾳ, namely, by way of *confirmation, pledge*.

*Μεσίτης*, ου, ὁ, (μέσος, εἰμι,) *prop. 'one who is in the middle' between two others*, (so Plut. Is. and Osir. 46, it is used of the intermediate Being between the Good and the Evil principle,) and fig. *a mediator*, one who intervenes between two parties, 1) as a mere *medium of communication* between them. Said of Moses, Gal. iii. 19, 20. Jos. Ant. xvi. 2, 2. Comp. also Job ix. 33. 2) as an *inter-*

cessor, or reconciler, said of Christ, 1 Tim. ii. 5, μεσίτης Θεοῦ καὶ ἀνθρώπων, i. e. 'so as to reconcile man to his offended Maker.' The term must not be lowered (as it has been by many recent Commentators) to the mere sense of *arbitrator*, *referee*, *umpire*, or *agent* between two parties, to make a covenant between them, as in Polyb. xxviii. 15, 8, and in vain is it to appeal to such passages as Virg. Æn. x. 175, 'ille hominum Divumque interpres,' for there respect is had only to one part, and that the least important, of the office of mediation; for mediation, to be effectual, required full *satisfaction*, without which *intercession* would not have availed. The context in the above passage requires espec. the higher sense, by which the word denotes mediator both by *intercession* and *atonement*. We may also suppose an allusion to Christ's Mediatorship by *nature*, as well as office, by his partaking of both natures, divine and human; in the latter effecting satisfaction, and exercising continual intercession for us, by presenting the merit of His sacrifice once offered. Besides the above passage, the Lexicographers adduce also Heb. viii. 6. ix. 15. xii. 24, where Christ is represented as διαθήκης καινῆς μεσίτης. But there the sense is merely 'effector of the mediation supplied by the New Covenant,' as Diod. Sic. iv. 54, ult. μεσίτην τῶν ὁμολογιῶν.

Μεσονύκτιον, ἰον, τὸ, (neut. of adj. μεσονύκτιος, fr. μέσος, νύξ,) *midnight*, Lu. xi. 5. Acts xvi. 25. xx. 7; *the midnight watch*, Mark xiii. 35. Sept. and later Class.

Μέσος, η, ου, (kindr. with μετὰ,) *mid*, *middle*, *midst*. I. prop. as adj. e. gr. μέση ἡμέρα, *mid-day*; μέση νύξ, *midnight*, Matt. xxv. 6. Acts xxvi. 13. A later form occ. in Sept. of the earlier μέσον ἡμέρας, i. e. μεσοῦσα ἡμέρα, *mesembria*. In an adverb. sense, Lu. xxiii. 45, ἐσχίσθη τὸ καταπέτασμα τοῦ ναοῦ μέσον. Acts i. 18. Sept. Gen. xv. 10, διείλεν αὐτὰ μέσα. Lucian, Conv. 43; foll. by gen. John i. 26, μέσος δὲ ὧμῶν ἔσθηκε, i. e. 'in the midst of you.' Matt. xiv. 24, τὸ δὲ πλοῖον ἦδη μέσον τῆς θαλάσσης ἦν, 'the vessel was now midway of the lake.' Joseph. and Class.—II. neut. τὸ μέσον, *subst. the middle, the midst*, only with prepositions: 1) ἀνὰ μέσον, *in the midst of, among*, with gen. of person or thing, Matt. xiii. 25. Mk. vii. 31. 1 Cor. vi. 5. 2) διὰ μέσον, *through the midst of*, with gen. of person or place, Lu. iv. 30, al. Sept. and Class. 3) εἰς μέσον, εἰς τὸ μέσον, *into the midst*, i. e. of an assembly, &c. Mk. iii. 3, ἔγειραι εἰς τὸ μέσον. Lu. iv. 35. v. 19. 4) ἐκ μέσον, *out of the midst*, with

gen. of person, *from among*, Matt. xiii. 49, al. Sept. and Class.; absol. αἶρειν ἐκ τοῦ μέσον, 'to take away from the midst,' tollere e medio, i. e. to abolish, to destroy, Col. ii. 14; and so γίνεσθαι ἐκ μέσον, 2 Thess. ii. 7. 5) ἐν μέσῳ, ἐν τῷ μέσῳ, *in the midst*; absol. Matt. xiv. 6, ὠρχήσατο ἐν τῷ μέσῳ. John viii. 9, and Class.; with gen. of thing or place, Mk. vi. 47, ἐν μ. τῆς θαλάσσης, et al.; of person, *in the midst of, among*, Matt. xviii. 20. Lu. ii. 46, al. sæpe and Class. 6) κατὰ μέσον τῆς νυκτός, Acts xxvii. 27. Sept. & Class.

Μασότοιχον, ου, τὸ, (μέσος, τοῖχος,) *middle-wall, partition*, fig. of the Mosaic law, as separating the Jews and Gentiles, Eph. ii. 14; see my note.

Μεσουράνημα, ατος, τὸ, (μέσος, οὐρανός,) *mid-heaven, the midst of the heavens*, Rev. viii. 13. xiv. 6. xix. 17.

Μεσώω, f. ὥσω, (μέσος,) *to be in or at the middle, in the midst, mid-way*, intrans. John vii. 14, τῆς ἑορτῆς μεσοῦσης, i. e. 'at the middle of the festival.' Sept. Ex. xii. 29. Thuc. v. 57.

Μεσσίας, ου, ὁ, *Messiah*, Heb. *the anointed*, equiv. to Χριστός, John i. 42. iv. 25.

Μεστός, ῆ, ὄν, adj. *full, filled*, foll. by gen. of that of or with which a person or thing is full. The word is almost always used in the Class. in a *bad* sense, not unfrequently in a *middle*, and very rarely in a *good*. In New Test. it occurs 1) in a *bad*, Matt. xxiii. 28, μ. ὑποκρίσεως. Rom. i. 29, μ. φθόνου. 2 Pet. ii. 14, μ. μοιχαλίδος. 2) in a *middle* sense, John xix. 29, ὄξους μ. xx. 11, μ. ἰχθύων; and so often in Plato and Xen. 3) in a *good* sense, Rom. xv. 14, μ. ἀγαθωσύνης. Ja. iii. 17, μ. ἐλέους. So Xen. Hist. iii. 4, 18, μ. ἐλπίδων ἀγαθῶν. Symp. i. 13.

Μεστόω, f. ὥσω, (μεστός,) *to fill*; pass. *to be filled or full*, with gen. Acts ii. 13, γλεῦκους μεμεστωμένοι εἰσι. 3 Macc. v. 10.

Μετὰ, prep. (kindr. with μέσος,) governing the genit. and accus., in the poets also the dat. with the primary signif. *mid*, *amid*, (Germ. mit,) i. e. *in the midst*, WITH, AMONG, implying *accompaniment*, and thus differing from σὺν, which expresses *conjunction*, union. I. with the GEN. implying companionship, fellowship.—I. *with*, i. e. *amid, among*, 'in the midst of,' with gen. plur. of person or thing, Matt. xxvi. 58, ἐκάθητο μετὰ τῶν ὑπηρετῶν. Mk. i. 13. Lu. xxiv. 5, oft. and Class.—II. *with*, i. e. *together with*, prop. and with gen. of pers. 1) where one is said to be, go, remain, sit, stand, &c. *with* any one; so, with a notation of place

added, Matt. v. 25, ἕως οὗτου εἰ ἐν τῇ ὁδῷ μετ' αὐτοῦ. Lu. xi. 7; oft. *without* notation of place, e. gr. μένειν, διαμένειν, περιπατεῖν, οἰκεῖν μετὰ τινος, *to abide, walk, dwell with* any one, Lu. xxii. 28: xxiv. 29. John vi. 66. 1 Cor. vii. 13, fig. μένειν μετὰ τινος, *to continue on the side of* any one, be of his party, 1 John ii. 19. So εἶναι μετὰ τινος, *to be with* any one, i. e. in his company, Matt. ix. 15. Mk. v. 18; also γενέσθαι μετὰ τινος, id. Acts vii. 38. ix. 19; fig. 2 John 2. Hence οἱ ὄντες ἢ γινόμενοι μετὰ τινος, οἱ μετὰ τινος, 'those with any one,' his companions, Matt. xii. 3, 4. Mk. xvi. 10, and Class.; fig. *to be of one's side or party*, Matt. xii. 30, ὁ μὴ ὦν μετ' ἐμοῦ, κατ' ἐμοῦ ἔσται: *to be present with* any one, i. e. for aid, e. gr. God, John iii. 2, ἐὰν μὴ ᾗ ὁ Θεὸς μετ' αὐτοῦ. viii. 29; fig. χεὶρ Κυρίου, Lu. i. 66. So of Jesus, Matt. xxviii. 20; of the Holy Spirit, John xiv. 16. 2) where one is said *to do or suffer* any thing *with* another, implying joint action, &c. Matt. ii. 3, Ἡρώδης ἐταράχθη, καὶ πᾶσα Ἱεροσόλυμα μετ' αὐτοῦ. v. 41. xii. 30, 41, oft. and Class. 3) foll. by genitive of a personal pronoun after verbs of *having or taking with oneself*, Matt. xv. 30, ἔχοντας μεθ' ἐαυτῶν χαλούς. xxv. 3, and Class. 4) where the accompaniment implies only nearness, contiguity, etc. Matt. xxi. 2, καὶ πῶλον μετ' αὐτῆς. Acts ii. 28. Rev. xiv. 1.—III. FIG. with gen. of *thing*, e. gr. 1) as designating the state or emotion of mind which accompanies the doing of any thing, Matt. xxviii. 8, ἐξεληθῆσαι ταχὺ μετὰ φόβου καὶ χαρὰς μεγάλης. Mk. iii. 5. Lu. xiv. 9. Acts xx. 19, oft. and Class. 2) as designating an external action, circumstance, or condition *with* which another action or event is accompanied, e. gr. Matt. xiv. 7, μεθ' ὅρκου ὡμολόγησεν αὐτῇ. xxiv. 31. xxvii. 66, 'together with a guard.' Mk. vi. 25. x. 30, oft. and Class. 3) foll. by gen. of *thing* which any one has or takes *along with* him, or *with* which he is furnished; comp. above in II. 3. Matt. xxiv. 30, μετὰ δυνάμεως καὶ δόξης. Mk. xiv. 43. John xviii. 3. Acts xxvi. 12.—IV. from the Heb. usage, μετὰ is sometimes put where the common Greek construction is different; espec. after verbs and nouns implying joint or mutual action, influence, suffering, &c.; after words implying accord or discord, Lu. xxiii. 12, ἐγένοντο δὲ φίλοι—μετ' ἀλλήλων. Rom. xii. 18, μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. Heb. xii. 14. 1 John iv. 17, ἡ ἀγάπη μεθ' ἡμῶν, 'our mutual love.' John iii. 25, ζήτησις—μετὰ Ἰουδαίων. Rev. ii. 16, πολεμίσσω μετ' αὐτῶν. xi. 7. xii. 17. xiii. 7, where the dat. is more common. Also after μοιχεύω, πορνεύω, etc. Rev.

ii. 22, τοὺς μοιχεύοντας μετ' αὐτῆς. xiv. 4. xvii. 2. Also after words signifying participation, fellowship, 2 Cor. vi. 15, 16, τίς μερὶς πιστῷ μετὰ ἀπίστου; John xiii. 8. So λογίζεσθαι μετὰ τινος, 'to be reckoned, counted *with*' any one, Lu. xxii. 37, καὶ μετὰ ἀνόμων ἐλογίσθη: with dat. Hdot. viii. 136. Also after verbs implying *to speak with* any one, Mk. vi. 50, καὶ εὐθὺς ἐλάλησε μετ' αὐτῶν. Rev. iv. 1, al. So ποιεῖν τι μετὰ τινος, *to do with* any one, i. e. *to or towards* him, Lu. i. 72, ποιῆσαι ἔλεος μετὰ τῶν πατέρων ἡμῶν. x. 37. Acts xiv. 27. xv. 4.—II. with the ACCUSATIVE, μετὰ strictly implies motion *towards the middle, into the midst* of any thing; and then also motion *after* any person or thing, i. e. either so as to follow and be with a person, or to fetch a person or thing. Hence also spoken of *succession*, either in place or time, *after*. In N. T. 1) of succession in *PLACE*, *after, behind*, Heb. ix. 3, μετὰ τὸ δεῦτερον καταπέτασμα, and Class. 2) of succession in *time*, e. gr. with a noun of time, Matt. xvii. 1, μεθ' ἡμέρας ἕξ, 'after six days.' xxv. 19, μετὰ δὲ χρόνον πολὺν. Mk. viii. 31. So μετ' οὐ πολλὰς ἡμέρας, Lu. xv. 13. οὐ μετὰ πολλὰς ταύτας ἡμέρας, Acts i. 5, and Class.; with a noun of person, Acts v. 37, μετὰ τούτων ἀνέστη Ἰούδας. xix. 4, and Class.; with a noun marking an event or point of time, Matt. i. 12, μετὰ δὲ τὴν μετοικεσίαν Βαβυλῶνος. Lu. ix. 28, al. and Class.; also μετὰ ταῦτα ἢ τοῦτο, Mk. xvi. 12: with adj. Lu. xxii. 58, μετὰ βραχύ. Acts xxvii. 14, μετὰ οὐ πολὺ.—NOTE. In composition μετὰ implies, 1. fellowship, partnership, as μεταδίδωμι, μετέχω, μεταλαμβάνω, etc.; 2. proximity, contiguity, as μεθόριον; 3. motion or direction *after*, as μεθοδεία, μεταπέμποιμα; 4. transition, transposition, change, *over*, Lat. *trans*, as μεταβαίνω, μετατίθημι, μεθίστημι.

Μεταβαίνω, f. βήσομαι, prop. *to go or pass* from one place to another, *to remove*, Lu. x. 7, μὴ μεταβαίνετε ἐξ οἰκίας εἰς οἰκίαν. So Pol. xxi. 10, 12. absol. μὴ μεταβαίνειν—ἢ χώρα καταληφθῶσι. Lucian, Vit. Auct. v. ἐς ἄλλο (σώμα) μ. Hdot. i. 57, μ. εἰς ταῦτα τὰ χωρία. Fig. John v. 24. 1 John iii. 14, μ. ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. So Plato, 550, μ. τὰ τῆς τιμαρχίας εἰς τὴν ὀλιγαρχίαν, and 165. Eurip. Hipp. 1287, πῶς οὐχ ὑπὸ γῆς τάρταρα κρύπτεις Δέμας, αἰσχυνοῖς; ἢ πτηνὸς ἄνω μεταβάς βίοντον; 2 Macc. vi. 9, 24. Hence gener. *to pass over or away, depart*, foll. by ἀπό, Matt. viii. 34, μ. ἀπὸ τῶν ὀρίων αὐτῶν: by ἐκ and πρὸς, John xiii. 1; by adv. Matt. xi. 1, μετέβη ἐκεῖθεν. xii. 9, and Class.



Μεταβάλλω, f. αλῶ, *to cast, throw* or *turn over*, as the earth with a plough, Xen. Œc. xvi. 13; *to turn about*, as one's back to the enemy, Hom. Il. viii. 94; *to move one's body*, Eurip. Hipp. 204, *μὴ μεταβάλλῃς δέμας*: and neut. *to change*, Diod. Sic. i. 12; *to change one's opinion or mind*, Hdot. i. 65. Xen. Hist. iv. 3, 13. In N. T. *to change oneself*, i. e. one's mind, Acts xxviii. 6, μεταβαλλόμενοι ἔλεγον. So Xen. Hist. iv. 3, 7, μεταβαλλόμενος ἔλεγε, and Plato, 481, Ε. μεταβαλλόμενος λέγεις.

Μετάγω, f. ξω, (ἀγω,) in Class. *to lead over*, from one place to another, *to transfer, remove*. The primary sense of the word is *to lead with*, take where one pleases, 1 K. viii. 48. In N. T. it signifies *to move* or *turn about* from one place to another, as a horse is managed by a bridle, Ja. iii. 3, or a ship is steered by the helm, πηδάλιον, called by Hom. Œd. x. 32, πῶδα νηός, where Didymus, with allusion to this sense, explains τὸν μεταγωγὸν τοῦ κέρατος κάλων, ἢ τὸ πηδ.

Μεταδίδωμι, f. δώσω, *to give a share of, share with* any one, i. e. *to impart, communicate*; foll. by dat. Lu. iii. 11. Eph. iv. 28: absol. ὁ μεταδίδους, 'one who distributes alms,' perhaps an officer of the primitive church, Rom. xii. 8; see, however, my note: with acc. and dat. Rom. i. 11, ἵνα τι μεταδῶ χάρισμα ὑμῖν πνευματικόν. 1 Thess. ii. 8. Both constr. occ. in Class.

Μεταθέσις, εως, ἡ, (μετατίθημι,) in Class. *transposition*, lit. 'a setting in another place,' implying *change* or *alteration*. In N. T. I. prop. removal from one place to another, Heb. xi. 5. Diod. Sic. i. 23.—II. fig. from one thing to another, *mutation, change*, Heb. vii. 12, νόμου μεταθέσις. xii. 27, τῶν σαλευομένων τὴν μεταθέσιν. 2 Macc. xi. 24, τῇ ἐπὶ τὰ Ἑλληνικά, scil. ἰθὺ, μεταθέσει. Thuc. v. 29.

Μεταίρω, f. αῶ, (αἶρω,) in Class. prop. *to lift up and take away, remove* from one place to another, *to carry off*. In N. T. intrans. or with εἰντόν impl. *to take oneself off or away*, i. e. *go away, depart*, Matt. xiii. 53, μετήρεν ἐκεῖθεν. xix. 1. So Gen. xii. 8, Αἰ. καὶ μετήρεν ἐκεῖθεν. Plut. x. 482.

Μετακαλέω, f. ἐσω, in Class. *to call off or away* any one, i. e. from one place to another, and *to oneself, to recall*. In N. T. only in mid. *to call away to oneself, to call for, to send for*, with accus. Acts vii. 14, μετακαλίσατο τὸν πατέρα αὐτοῦ Ἰακώβ. x. 32. xx. 17. xxiv. 25. Eurip. Epist. iv. Diod. Sic. xvi. 10.

Μετακινέω, f. ἤσω, *to move any thing*

or person from one place to another, and so change its place; only pass. in N. T. fig. Col. i. 23, μὴ μετακινούμενοι ἀπὸ τῆς ἐλπίδος, κ.τ.λ. 'not moved away from the hope,' &c. i. e. not fallen away, wavering in opinion; occ. fig. also in Class., but only of a change of political institutions, or the like. I am not aware of any other example of the sense in Col. (i. e. to be drawn away from any opinion into another,) except 1 Sam. xx. 30, Theodot. said of rebels, who *full away* from their allegiance.

Μεταλαμβάνω, f. λήψομαι, *to take a part, share*, of any thing with others, i. e. *to partake of, share in*, with gen. 2 Tim. ii. 6, τῶν καρπῶν μεταλαμβάνειν. Heb. vi. 7. xii. 10. So τροφῆς μεταλαμβάνειν, 'to partake of food,' i. e. gener. *to take food*, Acts ii. 46. xxvii. 33, and oft. in Class. Hence gener. *to take, get, obtain*, with acc. Acts xxiv. 25, καιρὸν ἐμὲ μεταλάβω. Simil. Pol. ii. 16, 15, μεταλαβόντες καιρὸν ἀρμύττοντα, and v. 38, 11, τόπον μ. v. 80, 6, and 40, 6. Nor is it confined to the later writers, since it occ. in Isocr. and Plato in the sense *obtain*.

Μετάληψις, εως, ἡ, (μεταλαμβάνω,) *a partaking* of any thing, 1 Tim. iv. 3, εἰς μετάληψιν, 'to be partaken of, enjoyed.' Pol. xxxi. 21, 3, μετάληψις τῆς ἀρχῆς.

Μεταλλάσσω, f. ξω, *to exchange* one thing for another; foll. by ἐν, Rom. i. 25; εἰς, ver. 26. Diod. Sic. iv. 51.

Μεταμέλομαι, f. ἥσομαι, (μετρίμειλομαι, 'to let be for care or concern to oneself,' to care for,) aor. 1. pass. μετεμέληθην, with mid. signif.; prop. *to change one's care, &c.* Hence, *to change one's mind or purpose*, after having done any thing, 1) simpl. Matt. xxi. 29, ὕστερον δὲ μεταμελήσεις. ver. 32. Heb. vii. 21. Pol. xxv. 5, 11. iv. 50, 6. 2) with the idea of regret, sorrow, (as in μετάνοια,) *to repent, feel sorrow*, Matt. xxvii. 3. 2 Cor. vii. 8. Thuc. iv. 29.

Μεταμορφόω, f. ὥσω, prop. *to transform, to transfigure* any one, e. gr. εἰς ἄνθρωπον, Ael. V. H. i. 1. Athen. viii. p. 334. In N. T. mid. *to change one's form, to be transfigured*, Matt. xvii. 2, where see my note. Mk. ix. 2; fig. *to be transformed* in mind and heart, Rom. xii. 2, μεταμορφώσθε τῇ ἀκακυνώσει τοῦ νοῦ ὑμῶν. 2 Cor. iii. 18. Comp. Seneca, Epist. vi. 'Intelligo non emendari me tantum, sed transfigurari.' See more in my note.

Μετανοέω, f. ἥσω, prop. *to perceive afterwards*, lit. *to take after-thought*, as opposed to *forethought*; and hence *to change one's views or opinion* as to any thing, so as 'to be sorry it has been done,' Sept. Zech. viii. 14. Prov. xxiv. 32. Jos.

Ant. ii. 14, 5, and Class., as Xen. Cyr. i. 1, 3. Diod. Sic. i. 67. xv. 47. Plut. vi. 94 & 95. In N. T. to *change one's mind*, in the sense to *repent*, implying the feeling of sorrow and contrition for what one has done, 1) *gener.* in a moral sense, Lu. xvii. 3, *καὶ ἰὰν μετανοήσῃ*, 'if he be sorry for what he has done.' So also absol. Diod. Sic. xiii. 53. Epict. Ench. 34. 2) *spec.* in a *Christian* sense, implying heartfelt sorrow for unbelief and sin, and the turning from them unto God and the Gospel of Christ; absol. Matt. iii. 2, *μετανοεῖτε, ἡγγικε γὰρ ἡ βασιλεία τῶν οὐρανῶν*. iv. 17. xi. 20. Mk. i. 15. vi. 12. Lu. xiii. 3, 5. xv. 7, 10. xvi. 30. Acts ii. 38. iii. 19. xvii. 30. xxvi. 20, *μετανοεῖν, καὶ ἐπιστρέφειν ἐπὶ τὸν Θεόν*, 'repent and turn to God;' i. e. by abandonment of idolatry and iniquity, and the worship of the true God, and performance of what he has commanded, Rev. ii. 5. iii. 3, 19. xvi. 9, 11. Prægn. followed by ἀπό, Acts viii. 22, *μετανοήσου ἀπὸ τῆς κακίας*, i. e. 'repent and turn from this evil;' foll. by ἐπὶ and dat. 2 Cor. xii. 21, *καὶ μὴ μεταν. ἐπὶ τῇ ἀκαθαρσίᾳ*, &c. So Lucian, t. ii. 315, *μετανοῆσαι ἐφ' οἷς ἐποίησε*, et al. in Class. implying sorrow for what has been done, and a consequent change of mind; foll. by ἐκ, Rev. ii. 21, *ἐκ τῆς πορνείας*. ver. 22, et al. Sept.; with ἀπό, Jer. viii. 6. As attended with acts of external sorrow by penance, (though such form only an adjunct of *μετάνοια*, but are not an essential part of it,) Matt. xi. 21, *ὃν ἐν σάκκῳ καὶ σποδῷ μετενόησαν*. Lu. x. 13. The idea of penance, expressed in the above passages, is *implied* at Matt. xii. 41. Lu. xi. 32.

*Μετάνοια*, ας, ἡ, (*μετανοίω*.) *gener.* and in Class. *change of mind or purpose* on reflection on anything that has been done, Polyb. iv. 66, 7. Jos. Bell. i. 4, 4. iv. 6, 1; or regret for what one has done wrong, Thucyd. iii. 36. Plut. de Discr. Adul. & Am. 17, *ὁ μὲν ἐλέγχω καὶ ψόγω δηγμόν ἱμποιῶν καὶ μετάνοιαν*. In N. T. it is used 1) *gener.* Heb. xii. 17, *μετανοίας γὰρ τόπον οὐχ εὑρε*, 'he found no place for a change of mind,' viz. in his father Isaac, Joseph. Ant. iv. 6, 1. Pol. iv. 66, 7. 2) *spec.* in a religious sense, *repentance*, denoting, as the word is usually explained, 'sorrow for unbelief and sin, and a turning from them unto God and the Gospel of Christ.' So Matt. iii. 8, *καρπὸν ἄξιον τῆς μετανοίας*. ver. 11. ix. 13. Mk. i. 4. ii. 17. Lu. iii. 3, 8. v. 32, *καλέσαι ἁμαρτωλοὺς εἰς μετάνοιαν*. xv. 7. xxiv. 47. Acts v. 31, *δοῦναι μετάνοιαν τῷ Ἰσραὴλ καὶ ἀφίειν ἁμαρτιῶν*, (where see my note, and compare Joseph. Ant. xx. 7, 7. iv. 6, 10. Wisd. xii. 19, and Clemens, 1

Epist. ad Cor. § 7, *μετανοίας τόπον ἔδωκε*.) Acts xi. 18, *τὴν μετάνοιαν εἰς ζωὴν*. xiii. 24. xix. 4. xx. 21, *τὴν εἰς τὸν Θεὸν μετάνοιαν*. xxvi. 20. Rom. ii. 4. 2 Cor. vii. 9, 10. 2 Tim. ii. 25. Heb. vi. 1, 6. 2 Pet. iii. 9. In the above passages, however, there are various *shades* of the general sense, which may be found stated in my notes in loc. Suffice it to add, that sometimes the term is used with reference to the repentance, or change of mind and conduct (by moral reformation) produced by the preaching of John the Baptist; but more frequently of the change of *heart* as well as conduct (by the abandonment of idolatry and sinfulness) required by the Christian covenant. In short, this *μετάνοια* is not *merely* such a sorrow for past sins, (arising from a conviction produced by reason, that they are destructive of our happiness in this world and in the next,) as shall occasion *abandonment* of them for the future; but it is rather, in its second stage, and in its only *evangelical* sense, such an entire change of mind and heart, both as to the sins repented of and forsaken, and *all* sin, as is produced by the motives to holiness propounded in the Gospel of Christ, and wrought in us by the Spirit of God working with our wills; such, in short, as springs from a *filial love* rather than a *slavish fear*, from an anxious desire to please God, and to be 'holy as he is holy;' thus carrying with it a *hatred* of the sins abandoned, as being odious in the sight of Him who is 'of purer eyes than to behold iniquity.' Of the two foregoing stages, the first marks a change of *mind*, the second, a change of *heart*; such as can only be entirely effected by Him who made the heart, in answer to such prayer as David's, 'Create in me a clean heart, O God; renew a right spirit within me.'

*Μεταξύ*, adv. (*μετὰ, μέσος*.) in Class. with genit. *in the midst*, i. e. betwixt, of *place* or *space*, and of thing or object, Hdot. vii. 85. Eurip. Hec. 437. Thuc. i. 97; also absol. chiefly with the art. as said of time, or with a particle of time *while, during*. In N. T. 1) with gen. of *place*, Matt. xxiii. 35, *μεταξύ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου*. Lu. xi. 51, (and so in Xen. Cyr. vii. 1, 10,) or of *person*, xvi. 26, *μ. ἡμῶν καὶ ὑμῶν*. Acts xii. 6, *μ. δύο στρατιωτῶν*. Fig. of pers. Matt. xviii. 15, *μεταξύ σου καὶ αὐτοῦ*. Acts xv. 9, *οὐδὲν διεκρίνε μ. ἡμῶν τε καὶ αὐτῶν*. Rom. ii. 15, *μεταξύ ἀλλήλων*, 'between one another,' i. e. in turn, alternately: a use very rare in Class.; of which the only apposite example is one adduced from Plut. de Discr. Adulat. et Am. 1, *μεταξύ φιλίας*, 'in the mutual intercourse of friendship.' 2) absol. only of time, *mean-time, mean-*

*while*, e. gr. ἐν τῷ μεταξὺ, scil. χρόνῳ, 'in the mean time,' John iv. 31. And so in Xen. Conv. i. 14, 20. Also with art. ὁ μεταξὺ, 'the intervening;' put for *next following*, *next*, as Acts xiii. 42, τὸ μεταξὺ σάββατον, and often in Joseph. and later Class.

Μεταπέμψω, f. ψω, in act. sense, 'to send persons after another, in order to fetch or bring him to any one,' *to send for*, Thuc. iv. 30, 40. vii. 15. Aristoph. Vesp. 670. More freq. in mid. *to send for* any one *to oneself*, on one's own account, as often in the best Class. And so Acts x. 5, 22, 29. xi. 13. There, however, the sense is 'to invite to come,' as in Thuc. viii. 5, and often in Xen. said of an inferior with respect to a superior. In Acts xxiv. 24, 26. xxv. 3, we have the *judicial* sense, as in Lat. *accerso* and our *summon*. With the primitive *plena locutio* at Acts x. 5, πέμψον ἄνδρας, καὶ μεταπέμψαι, comp. Xen. Hist. ii. 1, 6, ὁ δὲ αὐτὸν μεταπέμπεται πέμψας ἀγγέλους. Gen. xxvii. 45.

Μεταστρέφω, f. ψω, *to turn about* from one direction to another, neut. Plut. Otho 4. Xen. Cyr. viii. 3, 28, and pass. *to be turned*, or mid. *to turn oneself*, round, Hom. viii. 258, and foll. by εἰς or πρὸς. So Ja. iv. 9, ὁ γέλως ὑμ. εἰς πένθος μεταστραφήτω. Simil. 1 Macc. ix. 41, μετ-εστράφη ὁ γάμος εἰς πένθος. Ecclus. xi. 31, τὰ ἀγαθὰ εἰς κακὰ μετ. And as the Classical writers use the term of changing both for the better and for the worse, (e. gr. Hom. Od. ii. 67,) so also, in a trans. sense, it signifies *to pervert*, as Gal. i. 7, μ. τὸ εὐαγγέλιον: a use arising perhaps from the sense *to invert*, 'turn to another purpose,' found in Aristot. Rhet. i. 15.

Μετασχηματίζω, f. ἴσω, (σχημα-τίζω, σχῆμα,) prop. *to change the σχῆμα*, figure, form, or appearance of any thing, trans. Phil. iii. 21, ὃς μετασχηματίζει τὸ σῶμα τῆς ταπεινώσεως ἡμῶν. Jos. Ant. vii. 10, 5. viii. 11, 1, μ. αὐτὸν, of the external habit, 1 Sam. xxviii. 18, Symm. Mid. *to transform oneself into* another shape, character, &c. foll. by εἰς, 2 Cor. xi. 13, μετασχηματιζόμενοι εἰς ἀποστόλους. ver. 14; with ὡς, ver. 15, μετασχηματίζονται ὡς διάκονοι δικαιοσύνης. Fig. *to transfer figuratively*, i. e. to apply metaphorically, with εἰς τινα, 1 Cor. iv. 6, where see my note, and comp. Quintill. ix. 2.

Μετατίθημι, f. θήσω, *to transpose*, put in another place, and hence *to transport*, also *transfer*, *translate*, trans. Acts vii. 16, καὶ μετετίθησαν (αὐτὸν) εἰς Συχέμ. Heb. xi. 5, Ἐνώχ μετετίθη, sc. εἰς τὸν οὐρανὸν (see my note). Sept. Gen. v. 24. Heb. vii. 12, μετατιθεμένης

τῆς ἱερωσύνης, 'the priesthood being transferred,' i. e. to Christ; see my note. Sept. Jos. Ant. xii. 9, 7, μεταθεῖναι τὴν τιμὴν ἀπὸ ταύτης τῆς οἰκίας εἰς ἕτερον οἶκον. Mid. *to transfer oneself*, *to go over* from one side or party to another, ἀπὸ and εἰς, *to fall away from* one to another, Gal. i. 6, οὕτω ταχέως μετατίθεσθε; and so Class. oft. (see Kypke,) inasmuch that ὁ μετατιθέμενος was, as we find from Diod. Laërt. vii. 37, the name given to a philosopher who changed his sect. Metaph. *to transfer* to another use or purpose, *to pervert*, *abuse*, Jude 4, τὴν χάριν τοῦ Θεοῦ ὑμῶν μετατιθέντες εἰς ἀσέλγειαν, 'into an excuse for lasciviousness.'

Μετέπειτα, adv. (ἐπειτα,) lit. *after then*, i. e. afterwards, Heb. xii. 17, and Class.

Μετέχω, f. μεθήσω, aor. 2. μετέσχοι, prop. *to have with* another, i. e. *to partake of*, *share in*, *be a partaker*, &c. with gen. 1 Cor. ix. 10, 12, εἰ ἄλλοι τῆς ἐξουσίας ὑμῶν μετέχουσιν, see my note. Heb. ii. 14. vii. 13, φυλὴς ἐτίρας μετέσχηκεν, 'he had part in another tribe,' belonged to another tribe: with ἐκ, 1 Cor. x. 17, see my note. So *to partake of* food, i. e. *to take* as food, Heb. v. 13, and oft. in Class.

Μετewρίζω, f. ἴσω, (μετέωρος, high, fr. μετὰ, ἑώρα fr. αἰέω,) prop. *to lift up on high*, fig. of the mind, *to elate*, as with hope, confidence, pride, &c. Also *to render hesitating*, *fluctuating*, to make of doubtful fidelity, Pol. v. 70, 10. Diod. Sic. xvii. 5, μετewρίζεσθαι πρὸς ἀπόστασιν. Hence in N. T. pass. or mid. μετewρίζομαι, *to be in suspense*, *be of doubtful mind*, anxious, fluctuating between hope and fear, Lu. xii. 29. Comp. μετέωρος ταῖς διανοαῖς, Pol. iii. 107, 6. v. 18, 5. viii. 22, 8, et al. Oppian. Hal. iv. 22, μετewρορον ἦτορ ἔχειν. And so Gloss. μετέωρος, ὁ μὴ σταθερὸς τὸν νοῦν. This sense, however, probably arises, not from the foregoing uses, but from that use by which a ship is said μετewρίζεσθαι, 'to be out at sea,' Thuc. i. 48, or 'tossed to and fro by tempestuous winds,' Arr. E. A. vi. 192. And so the persons on board a ship thus tossed are spoken of as μετewρισθέντας. Thuc. viii. 16, μετewρισθεῖς ἐν τῷ πελάγῳ. And because these are perpetually tossed up and down by the winds and waves, hence μετewρίζεσθαι may well represent the state of one tossed about, fluctuating between hope and despair, as in the above passages of Polyb. and Diod. Sic. and oft. in Jos. And as μετewρίζεσθαι is used of vessels tossed to and fro, up and down, now aloft, and then at the very depths, (see Ps. cvii. 26,) so it is an apt image of anxiety and unstableness of mind. So in Horat. Epist. i. 18, 109, we

have, by the same nautical image, 'neu *faulem* dubiæ spe pendulus horæ.'

Μετοικεσία, ας, ἡ, (μετοικέω, equiv. to μετοικίζω,) prop. *change of abode, migration*, and hence put for the Babylonian exile, Matt. i. 11, 12, 17. Sept. 2 K. xxiv. 16. 1 Chr. v. 22.

Μετοικίζω, f. ἴσω, Att. fut. ἰώ, (οἰκίζω, fr. οἶκος,) to *cause to change one's abode, to cause to migrate*, trans. Acts vii. 4, μετώκισεν αὐτὸν εἰς τὴν γῆν ταύτην. ver. 43, μετοικίω ἐπέκεινα Βαβ. Sept.

Μετοχή, ἡς, ἡ, (μετέχω,) prop. *participation*, and so equiv. to μέθεξις: also *partnership, fellowship*, 2 Cor. vi. 14, τίς γάρ μετοχή—; parallel with τίς δὲ κοινωνία—; as in Plut. viii. 980, ὀρχηστικῇ δὲ καὶ ποιητικῇ κοινωνία καὶ μετοχὴ ἀλλήλων ἐστὶ.

Μέτοχος, ου, ὁ, ἡ, prop. adj. (μετέχω,) *partaking*, as Hdot. iii. 52, and oft. in Plato. In N. T. subst. 1) prop. *a partaker*, Heb. iii. 1, κλήσεως ἐπουρανίου μέτοχοι, and ver. 14, μ. τοῦ Χριστοῦ. vi. 4, μ. Πνεύματος ἁγ. xii. 8, and so sometimes in Plato. So also Synes. τὸ πνεῦμα ἱλαρύνει τοὺς μέτοχους αὐτοῦ. 2) in the sense of *partner, associate, fellow*, Lu. v. 7. τοὺς μ. Heb. i. 9.

Μετρίω, f. ἴσω, (μέτρον,) to *measure*, trans. e. gr. of *capacity*, with an adjunct of manner, in the proverbial phrase ὦ, or ἐν ὧ, μέτρω μετρεῖτε (deal out), μετρηθήσεται, Matt. vii. 2. Mk. iv. 24. Lu. vi. 38. Of *length*, &c. as measured by the rule, κάλαμος, Rev. xi. 1, μέτρησον τὸν ναὸν τοῦ Θεοῦ. sl. and Class. Fig. to *estimate, judge of*, 2 Cor. x. 12, ἐν ἑαυτοῖς ἑαυτοὺς μετροῦντες. Aristot. Rhet. ii. 14, τίς γὰρ αὐτῶν ἀκακία τοὺς πέλας μετροῦσι. And so Hor. Epist. i. 7, fin. 'Metiri quemque se suo modulo ac pede verum est,' where *pede* stands for a foot-rule.

Μετρητής, ου, ὁ, (μετρίω,) prop. *a measurer*, but almost always *metretes*, John ii. 6, the Attic *amphora*, a measure for liquids, containing 12 χόες, or 144 κοτύλαι, =  $\frac{1}{2}$  of an Attic *medimnus*, or Hebrew *bat*. Hence the μετρητής was = about 33 $\frac{1}{3}$  English quarts, or to 8 $\frac{1}{2}$  gallons. Sept. and Class.

Μετριοπαθέω, f. ἴσω, (μετριοπαθής, of moderated passions, fr. μέτριος, πάθος,) to *be moderate in one's passions*, to have one's passions moderated; hence to *be gentle, indulgent, compassionate*, with dat. towards any one, Heb. v. 2, μετριοπαθεῖν δυνάμενος τοῖς ἀγνοοῦσι κ.τ.λ. Philo de Joseph. ii. p. 45, 37, μυρία δ' αὐτοὺς ἐπαθὼν τῶν ἀνηκίστων, ἐφ' οἷς παιδευθεὶς μετριοπαθεῖν, οὐκ ἐγνώμην. Jos. Ant. xii. 3, 2, speaks of Vespasian and Titus as μετριοπαθησάντων,

'exercising moderation towards the Jews,' notwithstanding the provocations they received from them.

Μετρίως, adv. (μέτριος, μέτρον,) *measuredly, moderately*, prop. with moderation; also, and perhaps prim. *modicriter*, 'in middling degree,' neither too little nor too much, Hdian. iv. 9, 16. ii. 7, 8. As, however, our terms *middling* and *mean* came at length to have a bad sense, so μ. came to mean *parum, little*, as Xen. Mem. iv. 1, 1. Hdian. i. 13, 16. iv. 6, 3. And so in N. T. Acts xx. 12, we have παρεκλήθησαν οὐ μετρίως, 'not a little:' a rare idiom, but found in Jos. Ant. xv. 8, 1, οὐ μετρίως ἐδυσχέρανον.

Μέτρον, ου, τὸ, (fr. Goth. met-an, whence the Latin *met-ior*, and our *mete*; so signifying lit. that by which any thing is measured,) *measure*, 1) prop. as of *capacity*, in the proverbial expression, Matt. vii. 2. Mk. iv. 24. Lu. vi. 38. Sept. and Class. Measure of sins, Matt. xxiii. 32. Also of *length* or *surface*, a *measure*, i. e. a measuring-rod, κάλαμος, Rev. xxi. 15, in later edit. xxi. 17, μέτρον ἀνθρώπου, *man's measure*, i. e. common, ordinary. Sept. and Class. Gener. and adv. ἐκ μέτρον, *by measure*, equiv. to μετρίως, i. e. moderately, sparingly, John iii. 34. 2) meton. *measure*, for *portion*, as measured off or allotted, *allotment, proportion*, Rom. xii. 3, ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. 2 Cor. x. 13. Eph. iv. 7, 13, 16, and Class. See on κανών.

Μέτωπον, ου, τὸ, (μετά, ὦψ,) the *forehead*, Rev. vii. 3. ix. 4, sl. & Class. Sept.

Μέχρι, also Μέχρις sometimes before a vowel, a particle serving to mark a *terminus ad quem*, both of place and time. It differs therefore from ἄχρι, in that ἄχρι fixes the attention upon the *whole* duration up to the limit, leaving the *further* continuance undetermined; while μέχρι refers solely to the *limit*, implying that the action there terminates. I. as PREP. with the gen. *unto, until, usque ad*. I. of *place* UNTO, *as far as to*. Rom. xv. 19, μέχρι τοῦ Ἰλλυρικοῦ. Sept. and Class.—II. of *time*, UNTIL, 1) with gen. of a subst. Matt. xiii. 30, μέχρι τοῦ θέρους. Acts x. 30. Rom. v. 14, μέχρι Μωϋσέως. 1 Tim. vi. 14. Heb. iii. 6, 14. ix. 10. Sept. and Class. 2) μέχρις οὗ, i. e. χρόνου, lit. *until what time*, i. e. *until*, as a conjunct. with the subjunct. where the thing is uncertain. Mk. xiii. 30, μέχρις οὗ πάντα ταῦτα γίνηται: with impf. indic. Xen. An. v. 4, 16. 3) μέχρι τῆς σήμερον, 'until this day,' Matt. xi. 23. xxviii. 15. So μέχρι τοῦ νῦν, Palæph. xvii. 2. μέχρι τῶνδε τῶν καιρῶν, Diod. Sic. iv. 19.—III. fig. of *degree* or *extent*. 2 Tim. ii. 9, κακοπαθῶ μέχρι δαμῶν. Heb. xii. 4,

μέχρις αἵματος. Phil. ii. 8, μέχρι θανάτου. ver. 30. Sept. & Class.—II. as CONJUNCT. *until*, before a verb in the subjunct. where the thing is either pres. or fut. and therefore uncertain, Eph. iv. 13, μέχρι καταστήσωμεν—εἰς ἄνδρα τέλειον. Xen. H. G. i. 3, 11, περιμένειν—μέχρις ἔλθῃ.

Μῆ, a negative particle, NOT, but implying every where a *dependent* and *conditional* negative, i. e. depending on the idea or conception of some subject, and therefore SUBJECTIVE; while οὐ expresses the *direct* and *full* negation *independently* and *absolutely*, and is therefore OBJECTIVE. That is, μῆ implies that one conceives or supposes a thing not to exist, while οὐ expresses that it actually does not exist; and hence μῆ refers to the *predicate*, οὐ to the *copula*. I. as a NEGATIVE PARTICLE, *not*, where the following *special* uses all flow from the general principles above stated; e. gr. μῆ, and not οὐ, is used: 1. in all negative *conditions* and *suppositions*, in N. T. after εἰ and εἰ, e. gr. εἰ μῆ, Matt. v. 20, εἰ μῆ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν. Mk. iii. 27, al. So εἰ μῆ, Matt. xxiv. 22, εἰ μῆ ἐκολοβώθησαν αἱ ἡμέραι ἐκείναι. Mk. ii. 7. John iii. 13, al. With εἰ μῆ or εἰ implied, Mk. xii. 19. Lu. x. 10. Sometimes εἰ is followed by οὐ, but οὐ then refers not to the condition, but to the verb alone, which it renders negative, as Matt. xxvi. 24, καλὸν ἦν αὐτῷ, εἰ οὐκ ἐγεννήθη, i. e. 'the *not* being born would have been better for him.' John x. 37, εἰ οὐ ποιῶ τὰ ἔργα τοῦ Πατρὸς μου, i. e. 'to not do,' equiv. to leave undone. Ja. ii. 11. Comp. in Oὐ.—II. after *particles* implying *purpose*, also *result* anticipated or supposed, i. e. in N. T. after ἵνα, ὅπως, ὥστε, Matt. xxvi. 5, ἵνα μῆ θόρυβος γένηται. Matt. vi. 18. Lu. viii. 10. John iii. 16. So before an infin. expressing purpose, &c. either inf. simply, or with ὥστε, εἰς, πρὸς, διὰ, &c. —III. after *relative pronouns*, as ὅς, ὅστις, ὅσος, wherever they refer not to definite antecedents, but to such as are indefinite and general, or implied, Matt. x. 14, ὅς εἰ μῆ δέξεται ὑμᾶς. xi. 6. Lu. ix. 5. But οὐ is put after ὅς, ὅστις, where these refer to a definite antecedent, as Lu. xiv. 33; or where any thing is said actually not to be, or to be done, as Matt. x. 38. xiii. 12.—IV. with the *infia*, as being *dependent* upon another finite verb or word expressed or implied: 1) inf. simpl. Matt. xxii. 23, οἱ λέγοντες μῆ εἶναι ἀνάστασιν, i. e. as they suppose and believe. Lu. ii. 26. Rom. xiii. 3, θέλεις δὲ μῆ φοβέσθαι τὴν ἔξουσιαν; 1 Cor. vii. 1, al. After δεῖ, ὀφείλω, &c. Matt. xxiii. 23. Lu. xviii. 1. Rom. xv. 1.

1 Tim. iii. 3. After ὀμνυμι, implying future purpose, Heb. iii. 18. After verbs of *commanding*, *entreating*, Matt. ii. 12. v. 34. Acts i. 4. Eph. iii. 13. By *pleonasm* after verbs implying a negative, e. gr. of *denying*, Lu. xx. 27, οἱ ἀντιλέγοντες ἀνάστασιν μῆ εἶναι. xxii. 34. Vice versa after οὐ δύναμαι, where each negative has its proper power, and both together constitute an emphatic affirmative. Acts iv. 20, οὐ δυνάμεθα ἀ εἰδομεν—μῆ λαλεῖν, i. e. we cannot but speak. After ὥστε, in N. T. marking a *result* anticipated, or supposed, on the part of the speaker or writer, Matt. viii. 28. Mk. iii. 20. 2) infin. with τοῦ as dependent on a subst. Rom. xi. 8, and 1 Cor. ix. 6. After verbs of *hindering* or being hindered, Lu. iv. 42. xxiv. 16. Acts x. 47. So by impl. Lu. xvii. 1. As marking purpose or result, where ὥστε might stand instead of τοῦ, Rom. vii. 3, ἐλευθέραι ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μῆ εἶναι αὐτὴν μοιχαλίδά. 3) infin. with τῷ, 2 Cor. ii. 12, τῷ μῆ εὐρεῖν με τίτον. 4) infin. with τὸ, Rom. xiv. 21, καλὸν τὸ μῆ φαγεῖν κρέα. 1 Cor. iv. 6. So with εἰς and πρὸς as marking purpose, supposed result, &c. e. gr. εἰς τὸ μῆ, Acts vii. 19. Heb. xi. 3. πρὸς τὸ μῆ, 2 Cor. iii. 13. 1 Th. ii. 9.—v. with *participles*, when they stand elliptically for any of the above constructions, or refer to an indefinite subject, or in general where they imply supposition, condition, purpose, any thing subjective, e. gr. 1) when the partic. may be resolved into the construction with εἰ, εἰ μῆ, &c. Lu. xi. 36. Rom. v. 13. Gal. vi. 9. 2) where the part. either with or without the article, is equiv. to a relat. referring to a general or indefinite antecedent; e. gr. ὁ μῆ with part. Matt. xii. 30, ὁ μῆ ὢν μετ' ἐμοῦ, i. e. 'whosoever,' John iii. 18, ὁ μῆ πιστεύων, and x. 1. Matt. xxv. 29, ἀπὸ τοῦ μῆ ἔχοντος. Lu. iii. 11. πᾶς μῆ, with part. 1 Thess. ii. 12, πάντες οἱ μῆ πιστεύσαντες. Matt. iii. 10. 1 John iii. 10. So gener. Matt. ix. 36, ὥσπερ πρόβατα μῆ ἔχοντα ποιμένα. x. 28. Acts xx. 22, ἰδοὺ ἐγὼ—μῆ εἰδὼς, Rom. ii. 14. 3) where the part. with μῆ expresses the supposed or apparent *cause* or occasion of any thing, Matt. i. 19, Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν καὶ μῆ θέλων κ.τ.λ. xviii. 25, μῆ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν κ.τ.λ. Mk. ii. 4. xii. 24. 4) where the part. with μῆ expresses a supposed or apparent *result*, like ὥστε μῆ foll. by infin. Lu. vii. 30. Acts xx. 29, εἰσελεύσονται—λύκοι βαρεῖς εἰς ὑμᾶς, μῆ φειδόμενοι τοῦ ποιμνίου. 2 Cor. iv. 2. So Acts ix. 9, ἥν ἡμέρας τρεῖς μῆ βλέπων, καὶ οὐκ ἔφαγεν. Also with καὶ as equiv. to ὥστε, Lu. i. 20, ἔση σιωπῶν, καὶ μῆ δυνάμενος

λαλῆσαι. xiii. 11.—VI. in all negative expressions of *wish*, *entreaty*, *command*; where *μη* then often stands at the beginning of a short independent clause, the idea of wishing, &c. not being expressed, but retained in the mind. Thus to express a negative *wish*, *μη* is construed with the optative; in negative *entreaty* and *command*, with the imperative and subjunctive. 1) with the *opt.* implying a negative *wish*, in the frequent exclamation *μη γένοιτο*! 'may it not be!' let it not happen! Lu. xx. 16. So Gal. vi. 14. 2 Tim. iv. 16, *μη αυτοις λογισθῇ*! 2) with the *imper.* always, (which never takes *οὐ*), usually with the *imp. pres.* implying continued action, and forbidding what one is already doing, Matt vi. 16, *μη γίνεσθε ὥσπερ οἱ ὑποκριταί*. ver. 19, 25. xxiv. 6, *ὁρᾶτε, μη θροισίστε*, 'beware, be not troubled.' Mk. ix. 39. 3 pers. *pres. Rom.* vi. 12, *μη οὖν βασιλευτέω ἡ ἀμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι*. xiv. 16, al. So in antithetic clauses, as Col. iii. 2, *τὰ ἄνω φρονεῖτε, μη τὰ ἐπὶ τῆς γῆς*. Ja. i. 22, *μη ἀλλὰ, Lu. xxii. 42. Matt. xxiv. 18. Mk. xiii. 15. John vi. 27.* 3) with the *subj.* in negative *entreaties*, *commands*, *exhortations*, &c. where the action is to be expressed as transient; 1 pers. plur. *subj. present*, Gal. v. 26, *μη γινώμεθα κενόδοξοι*. vi. 9; *aor. John* xix. 24, *μη σχίσωμεν αὐτόν*. In 2 and 3 pers. *subj. aor.* Matt. i. 20, *μη φοβηθῆς*. iii. 9, *μη δόξητε λέγειν*. 1 Cor. xvi. 11, al.—VII. gener. in any construction, where the negation is from the nature of the case subjective or conditional, Matt. xix. 9, *ὅς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, μη ἐπὶ πορνείᾳ*, where *μη* either depends upon the *preced. relat.* or it expresses *condition*, 'if not for fornication.' Mk. xii. 14, *δῶ- μαν, ἢ μη δῶμεν*; John iii. 18. Rom. iii. 8. Col. ii. 18, *ὃ μη ἑώρακεν ἑμβατεύων*, i. e. into what he cannot possibly have seen, or be supposed to have seen; where *οὐ* would have expressed that he had not seen them, though he had the power. 1 Thess. iv. 5, *μη ἐν πάθει ἐπιθυμίας*, where *μη* refers to the preceding infinitive, *κτασθαι*. Rom. xiv. 1.—VIII. coupled with *οὐ*, i. e. *οὐ μη*, as an intensive negative, in emphatic assertions and assurances referring to the future, *not at all, by no means*, construed *prop.* with the *Indic. future*, or more commonly with the *Subj. aorist*. 1) foll. by *Indic. fut.* Matt. xvi. 22, *οὐ μη ἔσται σοι τοῦτο*. xxvi. 35, *οὐ μη σε ἀπαρνήσομαι*. So, in emphatic interrogation, Lu. xviii. 7. John xviii. 11. 2) foll. by *Subj. aorist*, c. gr. *aor. 1. pass.* Matt. xxiv. 2, *οὐ μη ἀφεθῇ ὧδε λίθος*. Heb. viii. 12. *Aor. 2. act.* Matt. v. 18, 20; mid. Mk. xiii. 19.—II. as a CON- JUNCTION, *that not, lest*, Lat. *ne*; in N. T.

only after verbs expressing *fear*, *anxiety*, *foresight*, with which both the Greeks and Latins connect a *negat.* implying a *wish* that the thing feared may not be or happen. Construed variously: 1) with the *Subjunct.*, where the preceding or governing verb is in the present. So after verbs of *fearing*, &c. Acts xxvii. 17, *φοβούμενοι τε μη εἰς τὴν Σ. ἐκπίσωσι*. 2 Cor. xii. 21, & Class. After verbs of *foresight* or *caution*, the verb being in the *pres.* Matt. xviii. 10, *ὁρᾶτε μη καταφρονήσητε ἐνὸς κ.τ.λ.* Mk. xiii. 5, 36. 2) with the *Opt.*, where the preceding verb is a *perf.* of the *Indic.* So after a verb of *foresight*, Acts xxvii. 42. 3) with the *Indic.*, less often, and implying that the thing feared already exists, or is about to happen. So with *indic. pres.* Lu. xi. 35; with *indic. fut.* Col. ii. 8. 4) with the *Infin.* in negative wishes or admonitions, implying a fear of the contrary, i. e. with *acc. & infin.* 2 Cor. vi. 1. xiii. 7.—III. as an *emphatic interrogative particle*, which has lost its own negative power; but expressing a degree of fear or anxiety, and implying the expectation of a *negative* answer; while *οὐ* interrog. demands an affirmative answer. Constr. with the *Indic.* of all the tenses. 1) *simply*, with *indic. pres.* Matt. ix. 15, *μη δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν*. John iii. 4. Acts vii. 28; *aor. Lu.* xxii. 35, *μη τινὸς ὑστερήσατε*; John vii. 48. Rom. xi. 1; *perf.* John vii. 47; *fut. Matt.* vii. 9, 10. 2) as used before *οὐ*, i. e. *μη οὐ*, where *μη* is interrogative, and *οὐ* belongs solely to the following verb, Rom. x. 18, *ἀλλὰ λέγω· Μη οὐκ ἤκουσαν*; ver. 19, *μη οὐκ ἔγνων Ἰσραὴλ*; 1 Cor. ix. 4, 5. xi. 22.

Μήγε, see in Γ' no. II. 4.

Μηδαμῶς, adv. (*μηδαμὸς* for *μηδὲ ἀμὸς*), *by no means*, Acts x. 14. xi. 8. Sept. and Class.

Μηδὲ, conjunct. (*μη* & *δὲ*), differing from *οὐδὲ* as *μη* from *οὐ*, and having the same general signification as *μη*, *prop. and not, also not*, and hence *neither, not even*, as connecting whole clauses or propositions. 1) in *continued negation*, at the beginning of a subsequent clause, NEITHER, *NOT*, mostly preceded by *μη*, Matt. x. 14, *ὅς ἐὰν μη δέξηται ὑμᾶς, μηδὲ ἀκούσῃ τοὺς λόγους ὑμῶν*. Mk. vi. 11. John iv. 15; by *μήπω*, Rom. ix. 11. So in continued prohibition, usually after *μη*: and then it takes the same constr. as *μη* with *Imper.* or *Subj.* Foll. by *imperat. pres.* expr. or impl. Matt. vi. 25. Mk. xiii. 11. Rom. vi. 13. *μηδεῖς—μηδὲ*, 1 Tim. v. 22; *aor. 1. pass.* 1 Pet. iii. 14; foll. by *Subj. pres. 1 pers. plur.* in exhortations, 1 Cor. x. 8, 9; *aor. 2 and 3 pers.* Matt. vii. 6, *μη δῶτε—μηδὲ βάλητε*. Mk. xiii. 15. *μηδεῖς—μηδὲ*, Lu. iii. 14. Foll. by *infin.* de-

pending on a verb of prohibition, Acts iv. 18. 1 Tim. i. 4. 2) *in the middle of a clause, NOT EVEN*, Mk. ii. 2, ὥστε μηκέτι χωρεῖν μηδὲ τὰ πρὸς τὴν θύραν. Eph. v. 3, and Class.

Μηδεὶς, μηδεμία, μηδὲν, (μηδὲ, εἰς,) *not even one, no one*, i. e. 'no one, whoever he may be.' I. gener. Matt. xvi. 20, ἵνα μηδενὶ εἰπωσιν. Mk. vi. 8, ἵνα μηδὲν αἰρωσιν εἰς ὁδόν. John viii. 10, and Class. With μὴ, μηκέτι, or μηδεὶς repeated, in a strengthened negation, Mk. xi. 14. Acts iv. 17. 1 Pet. iii. 6, al. and Class.—II. in prohibitions, foll. by Imper. pres. Lu. iii. 13, μηδὲν πλεῖον—πράσσετε. 1 Cor. iii. 18, 21, al.; with imper. impl. Matt. xxvii. 19. Phil. ii. 3; with double neg. Rom. xiii. 8. Foll. by Subj. aor. Matt. xvii. 9, μηδενὶ εἶπητε τὸ ὄραμα. Acts xvi. 28. Luc. D. Deor. i. 2. Matt. viii. 4, ὅρα μηδενὶ εἰπεῖς: with double neg. Mk. i. 44.—III. neut. μηδὲν, *nothing*. 1) as adv. *not at all*, e. gr. μηδὲν διακρινόμενος, Acts x. 20. xi. 12. Ja. i. 6. After verbs of profit or loss, Mk. v. 26, καὶ μηδὲν ὠφεληθεῖσα. Lu. iv. 35. Phil. iv. 6, and Class. So ἐν μηδενί, 'in no respect,' 2 Cor. vii. 9. Phil. i. 28. Ja. i. 4. 2) metaph. μηδὲν ὧν, 'of no account,' Gal. vi. 3, and Class.

Μηδέποτε, adv. (μηδὲ, ποτέ,) *not even ever, never*, 2 Tim. iii. 7, and Class.

Μηδέπω, adv. (μηδὲ, πω,) *even not yet, not yet*, Heb. xi. 7, and Class.

Μηκέτι, adv. (μὴ ἔτι,) *no more, no further, no longer*, in the general sense of μὴ, and constr. after ἵνα, (comp. μὴ I. II.) 2 Cor. v. 15. Eph. iv. 14, ἵνα μηκέτι ὤμεν νήπιοι. With the infin. (comp. μὴ I. iv.) Acts iv. 17. Eph. iv. 17, & Class.; with inf. after ὥστε, Mk. i. 45; with inf. and τοῦ, Rom. vi. 6. εἰς τὸ μὴ with inf. 1 Pet. iv. 2. With participles, as expressing a cause, Rom. xv. 23, νυνὶ δὲ μηκέτι τόπον ἔχων. 1 Thess. iii. 1, 5. As expressing a result, Acts xiii. 34, and Class. In negative expressions of *wish, entreaty, command*, see μὴ I. v. Foll. by Opt. implying a negative *wish*, Mark xi. 14, μηκέτι ἐκ σοῦ μηδεὶς καρπὸν φάγοι: by Imper. pres. John v. 14, and viii. 11, μηκέτι ἀμάρτανε. Eph. iv. 28, al. and Class.; by Subjunct. pres. 1 pers. plur. Rom. xiv. 13; aor. 2 and 3 pers. Mk. ix. 25, al.

Μῆκος, εὖς οὖς, τὸ, *length*, Rev. xxi. 16; metaph. Eph. iii. 18. Sept. oft. and Class.

Μηκύνω, f. υνῶ, (μῆκος,) prop. *to make long, lengthen* any thing; fig. *to prolong*. In N. T. mid. μηκύνομαι, *to lengthen oneself*; spoken of plants, i. e. *to grow up*, Mk. iv. 27, καὶ ὁ σπόρος βλαστάνη, καὶ μηκύνηται. So Sept. in act.

Is. xlv. 14, δ ἐφύτευσεν ὁ Κύριος, καὶ ἐμήκυνε.

Μηλωτή, ἥς, ἡ, (μῆλον, a sheep,) a *sheep-skin*, as used for clothing, Heb. xi. 37, see my note. Sept. 1 K. xix. 13, 19. 2 K. ii. 8, 13, 14. Clem. Rom. Ep. 1 ad Cor. xiii.

Μῆν, a particle of strong affirmation, *yea, assuredly, &c.* In N. T. only in the connexion ἡ μὲν, see in Ἡ.

Μῆν, μηνός, ὁ, a *month*. 1) prop. Lu. i. 24. iv. 25, & oft. Sept. and Class. 2) meton. for *new-moon*, which was the first day of the month and a festival, Gal. iv. 10. Sept. νεομηνία.

Μηνῦω, f. ὕσω, *to make known, disclose, discover, reveal*, i. e. something before unknown, trans. Lu. xx. 37. John xi. 57. 1 Cor. x. 28; with dat. Acts xxiii. 30. Class. oft.

Μήποτε, neg. partic. (μὴ, ποτέ,) in the same general sense and uses as μὴ. I. as a NEGATIVE PARTICLE, *not ever, never*, at no time, in no case, Heb. ix. 17, ἐπεὶ μήποτε ἰσχύει [διαθήκη] ὅτε ζῇ ὁ διαθέμενος, and in Class.—II. as a CONJUNCTION, 'that not ever,' *that ever, lest ever*, i. e. 'lest at some time or other,' indefinite, = *lest perhaps*. So after verbs implying *purpose*, foll. by Subjunct. and preceded by a fut., a pres. or aor., or a perf. Indic. So with fut. preced. Matt. iv. 6, ἀρουσί σε, μήποτε προσκύψης κ.τ.λ. Lu. iv. 11; with pres. or aor. Matt. v. 25. vii. 6. ἵνα μήποτε, Lu. xiv. 29; perf. preced. Matt. xiii. 15. Acts xxviii. 27; foll. by Indic. fut. Mk. xiv. 2, μήποτε Σόρυβος ἔσται τοῦ λαοῦ. After verbs implying *fear or caution*, foll. by Subjunct. Matt. xv. 32. Lu. xxi. 34, al.; with prec. verb impl. Matt. xxv. 9. Acts v. 39. Xen. Cyr. i. 6, 10; foll. by Indic. fut. Heb. iii. 12.—III. as an INTERROGATIVE PARTICLE, in a direct inquiry implying a negative answer, John vii. 26, μήποτε ἀληθῶς ἔγνωσαν οἱ ἄρχοντες—; Indirect, *whether perhaps, if perhaps*, with Opt. Lu. iii. 15; with Subjunct. 2 Tim. ii. 25.

Μήπω, adv. (μὴ, πω,) *not yet*, Rom. ix. 11. Heb. ix. 8, and Class.

Μήπως, conjunct. (μὴ, πως,) *that in no way, that by no means*, i. e. *lest in any way, lest perhaps*. After verbs implying *purpose*, foll. by Subj. and preceded by the pres. (comp. in μὴ II. 1.) 1 Cor. ix. 27; by aor. Gal. ii. 2. After verbs implying *fear or caution*, e. gr. foll. by Indic. (comp. in μὴ II. 3.) Gal. iv. 11; by Subjunct. aor. Acts xxvii. 29. Rom. xi. 21. 1 Cor. viii. 9.

Μηρός, οὔ, ὁ, *the thigh*, Rev. xix. 16.

Μήτε, conj. (μὴ, τε,) a continuative, referring usually rather to a part of a

proposition or clause, than the whole; and *not, also not*; hence *neither, not even*. 1) in *continued negation*, at the beginning of a subsequent clause, after *μή*, *neither, nor*, Eph. iv. 27, ὁ ἥλιος *μή* ἐπιδύνετω, — *μήτε* δίδοτε τόπον τῷ διαβόλῳ, al. and Class. Repeated, *μήτε—μήτε*, *neither—nor*, before different parts of the same clause, Matt. v. 34, al. and Class. 2) *alone*, in the middle of a clause, *not even*, Mk. iii. 20. Xen. Lac. x. 7.

**Μήτηρ**, *τίρος* τρός, ἡ, *a mother*. 1) prop. Matt. i. 18. ἡ. 11, 13, 20, al. saepe. Sept. and Class. Fig. of one in the *place* of a mother, Matt. xii. 49, 50. Mk. x. 30, al. Hom. Il. vi. 429. Xen. Mem. ii. 2, 1. 2) gener. for *parent*, or *ancestor*, Gal. iv. 26. Sept. Gen. iii. 20. Fig. of a city as the *parent* or *source* of wickedness and abominations, Rev. xvii. 5, Βαβυλὼν ἡ μεγάλη, ἡ μήτηρ τῶν πορνῶν καὶ τῶν βδελυγμάτων τῆς γῆς. So Cic. de Orat. ii. 40, 'luxuries, avaritiæ mater.' A poetical mode of expression, so much the less harsh, since cities were commonly considered as *females*.

**Μήτι**, neg. partic. (μή, τι indef.) *not perhaps*, for the τι diminishes the force of the negat. See my note on John iv. 29. In N. T. 1) as NEGAT. only in the connection εἰ μήτι, 'if not perhaps, unless perhaps,' Lu. ix. 13. 1 Cor. vii. 5. 2 Cor. xiii. 5. Also *μήτιγε*, equiv. to *μήτι*, but stronger, 'much more then.' 2) as INTERROG. *whether at all? whether perhaps?* i. e. *is or has then, perhaps?* Matt. vii. 16, *μήτι* συλλέγουσιν ἀπὸ ἀκανθῶν σφαυλήν; Mk. iv. 21, al. oft. Sept. & Class. *μήτι* ἄρα, 2 Cor. i. 17.

**Μήτιγε**, see in **Μήτι** 1.

**Μήτις**, pron. interrog. (μή, τις indef.) *whether any one? is or has any one?* John iv. 33. vii. 48.

**Μήτρα**, as, ἡ, (μήτηρ,) *matrix, womb*, Lu. ii. 23. Rom. iv. 19. Sept. and Class.

**Μητραλῶας**, ου, ὁ, Attic *μητραλοίας*, (μήτηρ, ἀλοιάω = ἀλοάω, to smite,) *a smiter of his mother, a matricide*, 1 Tim. i. 9.

**Μία**, see **Εἷς**.

**Μιᾶνω**, f. ἀνώ, (perf. pass. μεμίαςμαι, Tit. i. 15; perf. pass. 3 pers. sing. μεμιάνται, Tit. i. 15; aor. 1. pass. ἐμιάσθην,) a lengthened form of the obsol. *μῖω*, (whence *μιαρός*,) cognate with *μῶς*, *moveo*, *admoveo*, signifying 1) *manibus moveo* ac *tracto*, *tango*, *tracto*; 2) *contracto*, and that often used in the sense *vitiō*, *polluo*, as our verb *to thumb* for *to soil*. The signifi. to *colour*, *tinge*, *stain*, (found in Hom. Il. iv. 141,) is only a derived one, midway between the prim. sense and the general one *to defile*, trans., oft. occ. in Class., and also found in N. T.; but in

two acceptations, 1) in the *Levitical* sense *to defile*, ceremonially, John xviii. 28, ἵνα *μή* μιανθῶσι, and oft. in the Sept. 2) in a *moral* or spiritual sense, Tit. i. 15, μεμιάνται αὐτῶν καὶ ὁ νοῦς καὶ ἡ συνείδησις, i. e. 'have become corrupt.' Comp. Dionys. Hal. de Thucyd. viii. κράτιστον δὲ πάντων τι μηδὲν ἱκουσίως ψεύδεσθαι, μηδὲ μιαίνειν τὴν αὐτοῦ συνείδησιν. Heb. xii. 15, καὶ διὰ ταύτης μιανθῶσι πολλοί, 'be corrupted and seduced,' namely, to sensual corruption. An idea more distinctly expressed in a similar passage at Jude 8, σάρκα μιαινουσι, 'they pollute their bodies with fleshly lusts.' Such are described, 2 Pet. ii. 20, as οἱ ὅπισω σαρκός, ἐν ἐπιθυμίᾳ μiasμοῦ πορευόμενοι. So Rev. iii. 4, of the righteous, οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν. With μιανθῶσι in the above passage of Hebrews we may compare the similar expression in Liber Enoch Fabr. Cod. Pseud. 182, μιαινέσθαι ἐν γυναιξί, where the sense is, 'to defile themselves with women; as Rev. xiv. 4, οἱ μετὰ γυναικῶν οὐκ ἐμόλυνθησαν.'

**Μίασμα**, ατος, τό, (μιαίνω,) prop. *inipiasmentum*, any *pollution, defilement*, 1) *physical*, from contact with any thing dirty; 2) *legal*, by the violation of the Mosaic ritual laws; 3) *ceremonial*, by profanation of the Temple, or any thing holy; 4) in a *moral* sense, the pollution of the mind and soul, by deeds of sin and iniquity. The 1st signif. is attested by Hesych. and Suidas; the 2d, namely, what brings legal pollution, occurs at Lev. vii. 8. Jer. xxxii. 34, ἔθηκαν τὸ μίasma ἐν τῷ οἴκῳ: with which comp. Demosth. p. 1374, ἵνα *μή* μιάσματα γένηται ἐν τοῖς ἱεροῖς. The 3d occurs in N. T. 2 Pet. ii. 20, ἀποφύγοντες τὰ μ. τοῦ κόσμου. And so often in Class., as Plut. vi. 605, τὸ μ. τῆς σαρκὸς ἡμῶν, and espec. the poets gener. in the sense *crime*.

**Μιασμός**, οὔ, ὁ, (μιαίνω,) *pollution, defilement*, in a moral sense, 2 Pet. ii. 10, ἐν ἐπιθυμίᾳ μiasμοῦ, 'in polluting lust.' See Wisd. xiv. 26.

**Μίγμα**, ατος, τό, (μίγνυμι,) *a mixture or compound*, John xix. 39, μίγμα συμύρης καὶ ἀλόης. Elsewhere only used of *medical mixtures*, Plut. vi. 298, 2. Eccus. xxxviii. 8, ποιήσει μ. So Lat. *mixtura*.

**Μίγνυμι**, f. μίξω, *to mix, mingle*, prop. with acc. and dat. and in pass. with dat. Rev. viii. 7, μεμιγμένα αἵματι. xv. 2, and Class.; also with acc. and μετὰ τινος, Lu. xiii. 1.

**Μικρός**, ὁ, ὄν, adj. *small, little*, compar. *μικρότερος*, *smaller, less*; prop. the opp. of μέγας, large. 1) of magnitude, Matt. xiii. 32, ὁ μικρότερος πάντων τῶν σπερμάτων. Ja. iii. 5, and Class.; of



stature, Lu. xix. 3, τῇ ἡλικίᾳ μικρὸς ἦν. Sept. Ez. xvii. 6. Xen. Cyr. viii. 4, 20; hence of age, *small, young*, Acts viii. 10, ἀπὸ μικροῦ ἕως μεγάλου, et al. In a compar. sense for *less, younger*, Lat. *minor natus*, Mk. xv. 40, τοῦ Ἰακ. τοῦ μικροῦ. 2) of quantity, *a little*, prop. 1 Cor. v. 6, μικρὰ ζύμη. Gal. v. 9, and Class. Fig. Rev. iii. 8; adv. μικρόν τι, 2 Cor. xi. 1, 16, and Sept. So of space, neut. μικρόν, as adv. *a little*, προσελθὼν μικρόν, Matt. xxvi. 39, and Class. 3) of number, *little, few*, Lu. xii. 32, τὸ μικρόν ποίμνιον. Sept. Gen. xxx. 30. Xen. Œc. ii. 8. 4) of time, John vii. 33, μικρόν χρόνον, al. Hence absol. μικρόν, i. e. *χρόνον, a little while*, prop. acc. of time how long, John xiii. 33, et al. So μετὰ μικρόν, *after a while*, a little after, Matt. xxvi. 73, and Class. 5) fig. of dignity or authority, *lowly, humble*, Matt. x. 42, ἕνα τῶν μικρῶν τούτων, al. and Class.

Μίλιον, ἰου, τὸ, *a mile*, Matt. v. 41.

Μιμέομαι, f. ἡσομαι, depon. mid. (μῖμος), *to imitate, follow*, as an example, with acc. 2 Th. iii. 7, πῶς δεῖ μιμεῖσθαι ἡμᾶς. ver. 9. Heb. xiii. 7. 3 John 11, and Class.

Μιμητῆς, οὔ, ὁ, (μιμέομαι,) *an imitator, follower*, occ. only in the phrase μιμητῆς γίνομαι, 'to become an imitator,' i. e. to imitate, equiv. to μιμέομαι, 1 Cor. iv. 16. xi. 1. Eph. v. 1, al. Jos. & Class., as Hdian. vi. 8, 6, ὡς μὴ μαθητῆς εἶναι μόνον, ἀλλὰ ζηλωτῆς καὶ μιμητῆς τῆς ἐκείνου ἀνδρείας.

Μιμνήσκω, f. μνήσω, in Class. prop. *to recall to one's mind, to remind* any one, Hom. Od. xii. 38. Il. i. 407; but gener. as neut. *to bear in mind, remember*. In N. T. only as a partial depon. mid. μιμνήσκομαι, (f. μνήσομαι, aor. 1. pass. ἐμνήσθην both as mid. and pass., perf. part. μεμνημένος, as pres.) *to call to mind, recollect, remember*, usually with gen. 1) prop. in pres. Heb. ii. 6, ὅτι μιμνήσκη αὐτοῦ. Heb. xiii. 3; aor. 1 as mid. Matt. xxvi. 75, ἐμνήσθη—τοῦ ῥήματος. Lu. i. 54, ἐλέους, ver. 72, al. sæpe. Heb. viii. 12. x. 17, τῶν ἀνομιῶν αὐτῶν οὐ μὴ μνησθῶ ἐγώ, 'I will pardon them,' and Class. Foll. by ὅτι, Matt. v. 23. Lu. xvi. 25, al. and Class. 2) aor. 1. ἐμνήσθην as pass. *to be remembered, to be had in remembrance*, ἐνώπιον τοῦ Θεοῦ, for good, as prayers, Acts x. 31, comp. ver. 4; or for punishment, Rev. xvi. 19. So Sept. Ez. xviii. 22.

Μισέω, f. ἡσω, *to hate, detest*, trans. pass. *to be hated, odious*. 1) foll. by acc. of pers. usually implying *active ill-will* in words and conduct, Matt. v. 43, μισήσεις τὸν ἐχθρόν σου. ver. 44. x. 22, ἔσεσθε μισούμενοι, and very oft. also in Sept. and

Class. By impl. *to persecute*, Rev. xvii. 16, οὗτοι μισήσουσι τὴν πόρνην. So Sept. 2 Sam. v. 8. xxii. 18. 2) foll. by acc. of thing, *to detest, abhor*, John iii. 20. Rom. vii. 15, ὁ μισῶ, τοῦτο ποίω. Heb. i. 9. Jude 23, where see my note. Tob. iv. 15. Jos. B. i. 31, 2. Xen. Cyr. iv. 2, 37. 3) espec. in antith. with ἀγαπᾶω, it is *not to love, to love less, to slight*, with acc. of pers. Matt. vi. 24, τὸν ἕνα μισήσει, καὶ τὸν ἕτερον ἀγαπήσει. Lu. xiv. 26. xvi. 13. John xii. 25. Rom. ix. 13. So Sept. Gen. xxix. 31. Deut. xxi. 16. Mal. i. 3.

Μισθαποδοσία, as, ἡ, prop. 'full payment of wages'; hence *recompense, requital*, e. gr. in the sense of *reward*, Heb. x. 35. xi. 26; also *punishment*, Heb. ii. 2. Constit. Apostol. vi. 11; comp. μισθοδοσία, Thuc. viii. 83.

Μισθαποδοτῆς, ου, ὁ, (μισθός, ἀποδίδωμι,) prop. 'a payer in full of wages'; hence *requiter, rewarder*, Heb. xi. 6, of God. Constit. Apost. iv. 6, of Jesus Christ.

Μισθιος, ἰα, ἰον, & ἰον, (μισθός,) prop. an adj. *hired*, with ellips. of ἀνθρώπος, as in Jos. Bell. iii. 6, 2; but in use a subst. *one hired, a hired servant*, Lu. xv. 17, 19. Sept. and Apocr.

Μισθός, ου, ὁ, *hire, wages, recompense*. 1) prop. and gener. Matt. xx. 8. Lu. x. 7, ἀξιος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ ἐστίν. Acts i. 18, μισθός τῆς ἀδικίας, 'the wages of his iniquity.' Rom. iv. 4. 1 Cor. iii. 8. 1 Tim. v. 18. Ja. v. 4. 2 Pet. ii. 15, μισθός ἀδικίας, 'wages got by iniquity.' Jude 11, μισθοῦ, i. e. for hire or gain. Sept. and Class. 2) in the sense of *reward or recompense*, though far exceeding the merit of the receiver, Matt. v. 12, ὁ μισθός ὑμῶν πολὺς, sæpe al. Sept. and Class. But in reference to the N. T. use, the word differs in this, that it often signifies a reward of mere *grace*, as well as wages, e. gr. Rom. iv. 4. 3) in the sense of *retribution, punishment*, 2 Pet. ii. 13, μισθός ἀδικίας.—2 Macc. viii. 33. Callim. Hymn. in Dian. 264, οὐδὲ γὰρ Ἀτρεΐδης ὀλίγῳ ἐπεκόμπασε μισθῷ. Eur. Iph. A. 1169. Æl. Frag. 937.

Μισθῶ, f. ὥσω, (μισθός,) in Class. *to hire out, let for hire* to others. In N. T. only mid. μισθόομαι, f. ὥσομαι, *to hire for oneself*, simply *to take to hire* any person for any service, especially labourers or artificers, trans. Matt. xx. 1, μισθώσασθαι ἐργάτας. Sept. and Class.

Μίσθωμα, ατος, τὸ, (μισθός,) prop. *the hire or wages paid for work or service*, Sept. and Class. Thus Ælian, V. H. iv. 12, applies it to a painter. In N. T. it signifies *a thing hired or rented*, e. gr. a lodging or hired dwelling, Acts xxviii. 30.

and Philo, ἐν μισθώματι οἰκεῖν, and Theophr. Char. 23, μισθωτὴν οἰκίαν οἰκεῖν. And so in Isocr. Orat. Areop. p. 145, it is used for the rent of land.

Μισθωτός, οὗ, ὁ, (μισθώω,) one hired, a hired servant, Mk. i. 20, as used of seamen; John x. 12, 13, of a shepherd. Sept. oft. and Class.; but chiefly of mercenary troops.

Μνᾶ, ᾰς, ἡ, Lat. *mina*, prop. a Greek weight, containing 100 δραχμαί, and larger than the Roman *libra* or pound in the proportion of 4 to 3. Hence, as the latter is reckoned at about 12 oz. Engl. avoirdupois, the μνᾶ would be nearly equivalent to the Engl. pound avoirdupois. In N. T. μνᾶ is a silver coin, estimated by weight, containing 100 δραχμαί, and being itself the 60th part of a talent, Lu. xix. 13, al.

Μνεία, ᾰς, ἡ, (μιμνήσκω,) prop. 'the act of bringing to mind what is forgotten;' but also used of *presenting* to the mind something to be *known*; thus corresponding to the two uses of the Lat. *commemoratio*, namely, *calling* or *bringing* to mind, and *recounting*, *detail*, *mention*. The former sense is rare in the Class.; but found in Sept. and N. T., Phil. i. 3, ἐπὶ πάσῃ τῇ μνείᾳ ὑμῶν, 'on every remembrance of you.' So Baruch v. 5, χαίροντας τῇ τοῦ Θεοῦ μνείᾳ. The latter oft. occ. in Class.; but almost always in the phrases μνείαν ἔχειν τινός, 'to bear any one in memory,' have remembrance of him, (which is found in the best Attic writers, as also in N. T., 1 Thess. iii. 6. 2 Tim. i. 3.) and μνείαν ποιῆσθαι, 'to make mention of,' which occurs in Plato and Lysias, and oft. in Sept., as also in N. T., Rom. i. 9, Eph. i. 16. 1 Thess. i. 2. Philem. 4, of *making mention* of any one in prayer to God; with which compare Eurip. Bacch. 46, ἐν εὐχαῖς οὐδαμῶς μνείαν ἔχει scil. ἐμοῦ.

Μνημα, ατος, τό, (μιμνήσκω,) prop. a monument, (lit. 'memorial,') intended to preserve the memory of any deceased person or past thing, Hom. Od. xv. 126; hence *sepulchral monuments*, Hom. Il. xxiii. 619. Eur. Or. 118. In N. T. meton. a tomb, sepulchre, Mk. v. 5. Lu. viii. 27, et al. sepe. Sept. and lat. Class.

Μνημεῖον, ου, τό, (μιμνήσκω,) prop. a memorial, monument, = μνημα, Xen. Ag. vi. 2. Thuc. ii. 41; hence a *sepulchral monument*, *cenotaph*, Dem. 1125. 16. Thuc. i. 138. v. 11. In N. T. meton. a tomb, sepulchre, Matt. viii. 28. xxviii. 8, where see my note, and Mk. xv. 46, where see my note, et al. Sept. Gen. xxiii. 6, 9, et al. Xen. H. G. iii. 2, 14 & 15.

Μνήμη, ης, ἡ, (μιμνήσκω,) prop. 'the act of reminding,' but gener. its effect in

remembrance or recollection; lit. 'that by which any thing is brought to mind,' whether before known or unknown. In the latter case the word may be rendered *mention*; in the former, *remembrance*. The latter sense only is found in N. T., namely 2 Pet. i. 15, in the phrase τὴν τούτων μνήμην ποιῆσθαι, 'to call to one's mind, bear in recollection;' a phrase occurring in Hdot., Thucyd., &c. but only in the sense 'to make mention of.' To express the other sense, a Class. writer would have said μν. ἔχειν, as Eurip. Iph. T. 1231.

Μνημονεύω, f. εὔσω, (μνήμων, μιμνήσκω,) to remember, i. e. to call to one's mind, and to bear in mind, 1) prop. & absol. Mk. viii. 18; foll. by gen. Lu. xvii. 32, μνημονεύετε τῆς γυναικὸς Λῳτ. John xv. 20, μν. τοῦ λόγου. Gal. ii. 10. Col. iv. 18, 'to be mindful of' in the way of kindness; foll. by acc. 'to bear in mind,' 1 Thess. ii. 9, μν. τὸν κόπον. 2 Tim. ii. 8, μν. Ἰησοῦν Χρ. So, by a certain mode of speaking, God is said to remember sin, i. e. to punish it, Rev. xviii. 5, ἐμνημόνευσεν ὁ Θεὸς τὰ ἀδικήματα αὐτῆς. (see μιμνήσκω and ὑπομιμνήσκω:) foll. by ὅτι, Acts xx. 31. Eph. ii. 11; πόθεν, Rev. ii. 5; πῶς, iii. 3. 2) by impl. to mention, speak of, foll. by περὶ, Heb. xi. 22, περὶ τῆς ἐξόδου — ἐμνημόνευσε. Hdtian. i. 1, 5. Xen. Vect. iv. 25.

Μνημόσυνον, ου, τό, (prop. neut. of adj. μνημόσυνος, a word of the same form with δουλόσυνος, δεσπόσυνος, δικαιοσυνος, and signifying, 'commemorative,') a memorial, monument, = μνημεῖον, Hdot. ii. 136, 148. Thuc. v. 11. In N. T. gener. memorial, i. e. any thing preserving the remembrance of a person or thing, Matt. xxvi. 13, and Mk. xiv. 9, εἰς μνημόσυνον αὐτῆς, i. e. 'in memory of her,' to her honourable remembrance, fame, Acts x. 4, αἱ προσευχαὶ σου—ἀνέβησαν εἰς μν. ἐνώπιον τ. Θ. 'thy prayers—are come up as a memorial, i. e. into remembrance, before God.' Sept. and Apoc.

Μνηστεύω, f. εὔσμαι, (μνάσμαι,) to ask in marriage, to woo. In N. T. only pass., prop. to be asked in marriage; hence by impl. to be betrothed, affianced, with dat. of pers. Matt. i. 18, μνηστευθεὶς τῆς μητρὸς αὐτοῦ Μαρίας τῇ Ἰωσήφ. Lu. i. 27. ii. 5. So Sept. Deut. xxii. 23, 25, 27, 28. Artemid. ii. 12.

Μογίλαλος, ου, ὁ, ἡ, (μόγος & λάλος, loquens,) speaking with difficulty, a stammerer, Mk. vii. 32, where see my note. Sept. for 'tongue-tied,' Is. xxxv. 6. Aëtius viii. 38.

Μόγος, adv. (μόγος, labour,) with difficulty, hardly, Lu. ix. 39, and Class.

Μόδιος, ου, ό, Lat. *modius*. a Roman measure for things dry, =  $\frac{1}{2}$  of the Attic *medimnus*, and containing therefore 1.916 gall. Engl. or nearly *one peck*. Matt. v. 15, et al.

Μοιχαλῖς, ἰδος, ή, (dimin. form of *μοιχᾶς*, express. of contempt,) 1) prop. *an adulteress*, Rom. vii. 3, bis, 2 Pet. ii. 14, ὀφθαλμοὶ μεστοὶ μοιχαλίδος, 'eyes full of the adulteress,' i. e. gazing with desire after such persons, 'gloating for,' as in the line of Rowe, 'Teach her deluding eyes to *gloat* for you.' The word oft. occ. in Sept. and sometimes in lat. Class. as Plut. Procop. Heliod. 2) fig. from the Heb. *one faithless towards God*, as an adulteress towards her husband; in O. T. spoken chiefly of those who forsook God for idols, Hos. iii. 1. Is. lvii. 3, 7, sq. Ez. xvi. xxiii. In N. T. gener. of those who neglect God and their duty towards him, and yield themselves up to their own lusts and passions; or, at least, transfer their best affections from God to the world, Ja. iv. 4, *μοιχοὶ καὶ μοιχαλίδες*. So also γενεὰ πονηρὰ καὶ μοιχαλῖς, as said of the Jewish people, expresses an attribute, *adulterous*, i. e. faithless, idolatrous, Matt. xii. 39. xvi. 4. Mk. viii. 38.

Μοιχᾶω, f. ήσω, (μοιχᾶς,) act. *to defile a married woman, commit adultery with her*. This act. form is very rare, yet it occ. in Xen. Hist. i. 6, 15, but in a fig. sense. In N. T. only mid. *μοιχᾶσθαι*, gener. *to be an adulterer, commit adultery*, used both of man and woman, intrans. Matt. v. 32, bis, ποιεῖ αὐτὴν μοιχᾶσθαι καὶ δε—μοιχᾶται. xix. 9, bis, Mk. x. 11, 12. Sept. Jer. iii. 8. ix. 2, & oft. Menander ap. Clem. Alex. Strom. v. p. 205.

Μοιχεῖα, ας, ή, (μοιχεύω,) *adultery*, Matt. xv. 19. Mk. vii. 21, al. Sept. and Class.

Μοιχεύω, f. εὔσω, and mid. *μοιχεύομαι*, (μοιχᾶς,) *to commit adultery*, gener. and absol. act. Matt. v. 27, οὐ μοιχεύσεις. Rom. xiii. 9. Mk. x. 19, μὴ μοιχεύσης, et al. Mid. once, John viii. 4. Diod. Sic. i. 78. Xen. Mem. ii. 1, 5. Foll. by acc. *to commit adultery with any one*, Matt. v. 28, ἥτις ἐμοιχεύσεν αὐτήν, and often in Class. Fig. Sept. Jer. iii. 9. Symbol. foll. by μετά τινος, Rev. ii. 22.

Μοιχῶς, οὔ, ό, *an adulterer*, Lu. xviii. 11, et al. Sept. and Class. Fig. from the Heb. *one faithless towards God*, &c. see in *Μοιχαλῖς*, fin. Ja. iv. 4, and comp. Is. lvii. 3.

Μόλις, adv. (μῶλος, μόλος, labour,) = μόγις, but less Attic, *with difficulty, hardly, scarcely*, Acts xiv. 18, al. and Class.

Μολῦνω, f. νῶω, prop. *to spot*, (fr. the

absol. μολᾶς, or μολός, a spot or stain, fr. μόλω, accedo, lit. 'something whereby another colour is imparted than the original one.') The term, however, signif. gener. *to soil* both in the Class. writers, as Aristoph. Eq. 1286. Lucian, de Gymn. 2, and Sept. as Gen. xxxvii. 31. Cant. v. 3. In N. T. Rev. iii. 4, οὐκ ἐμόλυναν τὰ ἱμάτια αὐτῶν, there is simply an allusion, by a strongly figurative expression, to the defilement of iniquity and sin, espec. by ἐνὶ communications, derived from the case of a person whose clothes are soiled by mixing himself with foul companions. At Rev. xiv. 4, μετὰ γυν. οὐκ ἐμόλυνθησαν, there is reference to still greater moral pollution. See Theocr. Id. v. 87. xx. 9. So Liber Henoch. p. 182. Fabric. Cod. Pseud. μαινεσθαι ἐν γυναιξί. At 1 Cor. viii. 7, ἡ συνείδησις αὐτῶν μολύνεται, the sense is, 'their conscience is as it were stained in its moral purity,' by violence being done to it. So Ammian. Marc. xv. 2, a person is said 'polluere conscientiam.' And in Ecclus. xxi. 28, the soul is spoken of as polluted by vices. And Plato p. 535, E. says the soul is easily polluted, μολύνεται, ὥσπερ θηρίον βίον ('a swinish beast') ἐν ἀμαθίᾳ, q. d. 'when rolled in the mud of ignorance and vice.'

Μολυσμός, οὔ, ό, (μολύνω,) prop. *a soiling, and fig. defilement, pollution*, in a moral sense, 2 Cor. vii. 1, ἀπὸ παντός μολυσμοῦ σαρκὸς καὶ πν. i. e. purity from all the pollutions produced by the carnal appetites and sensual passions.

Μομφή, ης, ή, (μέμφομαι,) *fault found, blame, censure*, i. e. 'occasion of complaint,' Col. iii. 13. Eurip. Orest. 1068, 9. Plato, Epist. vi.

Μονή, ης, ή, (μένω,) prop. *a staying in a place*, Xen. An. v. 1, 5. In N. T. *abode, dwelling, mansion*, John xiv. 2. So ποιεῖν μονήν παρὰ τινι, 'to make one's abode with any one,' i. e. to abide or dwell with him, fig. John xiv. 23, comp. Rev. xxi. 3. prop. Thuc. i. 131, μονήν ποιεῖσθαι. Jos. Ant. viii. 13, 7.

Μονογενής, ἑος οὗς, ό, ή, adj. (μόνος, γένος,) *only born, only begotten*, i. e. *only child*, Lu. vii. 12, *μονογενὴς τῇ μητρὶ*. viii. 42, *συγγάτηρ μον. ήν*. ix. 38. Heb. xi. 17. Tob. iii. 15. vi. 9. Jos. Ant. ii. 7, 4. Diod. Sic. iv. 73. In St. John's writings spoken only of ό λόγος, the *only begotten* Son of God in the highest sense, as alone knowing and revealing the essence of the Father, (implying his Divinity, or Divine nature,) John i. 14, (where see my note,) viii. 16, 18. 1 John iv. 9. Comp. Λόγος III.

Μόνος, η, ου, adj. *only, alone*, i. e. 1) prop. 'without others,' liter. 'apart from others,' without companions, e. gr. of per-

sons, Matt. xiv. 23, *μόνος ἦν ἐκεῖ*. Mk. vi. 47, *καὶ αὐτὸς μόνος ἐπὶ τῆς γῆς*. ix. 2, *κατ' ἰδίαν μόνους*. Sept. and Class. Fig. of one acting by his own authority, *alone*, John viii. 16; or as *destitute* of help from another, ver. 29. xvi. 32. ÆL. V. H. ix. 40. Of *things*, Lu. xxiv. 12, *τὰ θρόνια κείμενα μόνα*, i. e. without the body of Jesus. John xii. 24, *ὁ κόκκος—μόνος μένει*, i. e. sterile, barren. Used in an *adverbial* sense, of persons and things, Matt. iv. 4, *οὐκ ἐπ' ἄρτῳ μόνῳ ζήσεται ὁ ἄνθρ.* John v. 44, *τὴν δόξαν τὴν παρὰ τοῦ μόνου Θεοῦ οὐ ζητεῖτε*. Jude 4. Rev. xv. 4, and Class. So after *εἰ μὴ*, Matt. xii. 4, *εἰ μὴ τοῖς ἱερεῦσι μόνοις*. Matt. xvii. 8, al. 2) *alone* of many, *one out of many*, Lu. xxiv. 18, *σὺ μόνος παροικεῖς Ἰερουσαλήμ*. 1 Cor. ix. 6. 2 Tim. iv. 11. Xen. Cyr. i. 4, 27. Mem. i. 4, 11. 3) neut. *μόνον* as adv. *only, alone*; simply, Matt. v. 47, *τοὺς ἀδελφούς ὑμῶν μόνον*. ix. 21, *ἐὰν μόνον ἀψωμαι τοῦ ἱματίου αὐτοῦ*. Mk. v. 36, al. and Class. After *εἰ μὴ*, Matt. xxi. 19, *εἰ μὴ φύλλα μόνον*. Mk. vi. 8. With negatives, e. gr. *μὴ μόνον*, *not only*, simply, Gal. iv. 18. Ja. i. 22; in antith. or gradation, foll. by *ἀλλὰ*, Phil. ii. 12; by *ἀλλὰ καὶ*, *but also*, John xiii. 9, *μὴ τοὺς πόδας μου μόνον, ἀλλὰ καὶ τὰς χεῖρας* κ.τ.λ. Hdian. ii. 5, 10. *οὐ μόνον*, *not only*, comp. in Oἷ III.; simply, Ja. ii. 24; in antith. or gradation, foll. by *ἀλλὰ*, Acts xix. 26; by *ἀλλὰ καὶ*, *but also*, Matt. xxi. 12. John v. 18, al. and Class. Hdian. i. 12, 14. Xen. Cyr. i. 6, 17, al.

*Μονόφθαλμος*, ου, ὁ, ἡ, adj. (*μόνος*, *ὀφθαλμός*), *one-eyed*, having lost an eye, Matt. xviii. 9. Mk. ix. 47. Luc. Ver. Hist. i. 3.

*Μονόω*, f. ὥσω, (*μόνος*), *to leave alone*, pass. *to be left alone*, e. gr. as a widow, *to be solitary*, probably childless, 1 Tim. v. 5. Diod. Sic. xix. 39. Xen. Ven. ix. 9.

*Μορφή*, ἡς, ἡ, *form, shape*, Mk. xvi. 12, *ἐν ἐτέρᾳ μορφῇ*. Sept. Is. xlv. 13. Xen. Œc. vi. 16. Phil. ii. 7, *μορφὴν δούλου λαβών*, i. e. 'appearing in a humble and despised condition'; where see my note. In Phil. ii. 6, *ὃς ἐν μορφῇ Θεοῦ ὑπάρχων*, the sense is, 'subsisting in the real form or nature of God,' one and equal with the Father. *Μορφή* has the sense *nature*, *φύσις*, so that *ἐν μορφῇ Θεοῦ ὑπάρχων* is equiv. to *being of that nature*, of the same nature with God, i. e. *being God*: so Test. xii. Patr. 644, *Θεὸν ἐν σχήματι ἀνθρώπου*. Of this sense of *μορφή*, see many examples in my Gr. Test. in loc.

*Μορφόω*, f. ὥσω, (*μορφή*), *to form or fashion*, trans. Sept. Is. xlv. 13, where the word is used of forming a block of wood or stone into a statue. And so in

other later Greek writers, as Plut. x. 207, and the writer de Mundo, *ἐμπρέπει τῷ Θεῷ ἄμορφα μορφοῦν*. In N. T. pass. *to be formed*, fig. Gal. iv. 19, *ἄχρις οὗ μορφωθῇ Χρ. ἐν ὑμῖν*, i. e. 'until the very image of Christ be impressed upon your hearts.' So Gregor. *ὁ τῇ αὐτῇ πίστει μεμορφωμένος*.

*Μόρφωσις*, εως, ἡ, (*μορφόω*), prop. 'a forming or sketch of the outline' of any figure with chalk, &c. on a plain surface. In N. T. *form, appearance*, (the Class. use *μόρφωμα*, but *μόρφωσις* in this sense occ. Test. xii. Patr. 742,) e. gr. mere external form, 2 Tim. iii. 5, *ἔχοντες μόρφωσιν εὐσεβείας*. So Philo, p. 340, 14, *ἐπιμορφαζόντων τὴν εὐσέβειαν*. By impl. *a prescribed form, norma*, Rom. ii. 20, *ἔχων τὴν μ. τῆς γνώσεως*, &c. 'having in the Law the very form and figure of true knowledge prescribed by God.'

*Μοσχοποιέω*, f. ἴσω, (*μόσχος*, *ποιέω*), *to make a calf*, i. e. the image of a calf or bullock, Acts vii. 41. Comp. Ex. xxxii. 4, sq. where Sept. has *ἐποίησαν μόσχον*.

*Μόσχος*, ου, ὁ, prop. *shoot* of a plant, young and tender, Hom. Il. xi. 105. Diodor. iv. 108. Hence *a young animal*, and espec. in prose Class. and N. T. *a calf, a young bullock*, Lu. xv. 23, et al. Sept. and Class.

*Μουσικός*, ἡ, ὄν, adj. (*μουσα*), *devoted to the Muses*, i. e. to the liberal arts and sciences, Aristoph. Eq. 191. Vesp. 1244, and often in the earlier writers. In N. T. it is explained *a musician*, performer on a musical instrument, subst. Rev. xviii. 22, *φωνὴ κιθαρωδῶν καὶ μουσικῶν καὶ αὐλητῶν*. But of this sense little or no proof exists. It would rather seem that the meaning is *singers*; a sense found in a passage of Artemid. iii. 49, where it is said of the *cicadae*, grasshoppers, that in dreams they mean *μουσικούς*, and also τοὺς οὐδὲν ὠφελοῦντας; for, adds he, grasshoppers are of no force, πλὴν φωνὴν ἔχουσι. Hesych. however explains *μουσικός* by *ψάλτης*, for which he had, I doubt not, good authority; and this I apprehend to be the sense intended in the present passage, namely, 'the sound of lyrists and harpers, of pipers and trumpeters.'

*Μόχθος*, ου, ὁ, *wearisome labour, travail, sorrow*; in N. T. coupled with *κίπος*, 2 Cor. xi. 27, *ἐν κόπῳ καὶ μόχθῳ*. 1 Th. ii. 9. 2 Th. iii. 8. Sept. and Class.

*Μυελός*, οὔ, ὁ, *narrow*, Heb. iv. 12. Sept. and Class.

*Μύω*, f. ἴσω, (*μύω*, *to shut the mouth*, inasmuch as those initiated in the

heathen mysteries were to shut their mouth, and not reveal what they were taught,) *to initiate, to instruct*, viz. in things before unknown, pass. Phil. iv. 12, *μεμυνημαι καὶ χορτάζεσθαι καὶ πεινᾶν*, 'I have been thoroughly instructed, fully learnt;' probably with allusion to the heathen mysteries; for the proper signification of *μυεῖν* is, 'to initiate any one into the heathen mysteries;' and such is its general sense in the Class.; though sometimes it is used in the sense 'to fully imbue with knowledge;' as Diod. Sic. iv. 7, *μυεῖν τοὺς ἀνθρώπους τοῦτο δ' ἐστίν, τὸ διδάσκειν τὰ καλὰ καὶ συμφέροντα*.

*Μῦθος*, ου, ὁ, prop. and prim. 'something said' for any purpose whatever, whether to direct, counsel, &c. a *saying*, i. e. *injunction*, &c. or simply to narrate, a *speech, discourse*, as Hom. Od. xi. 561. Xen. Mem. i. 2, 58; and thence a *narration*, prop. by word of mouth, whether founded on truth, as Hom. Od. iii. 94. iv. 324, or fiction, as Hdot. ii. 54. Pind. Ol. i. 47. Nem. vii. 34; also a *narrative*. In N. T. *fable, fiction*, 1 Tim. i. 4. iv. 7, *τοὺς δὲ βεβήλους καὶ γραῶδεις μύθους παραιτοῦ*, where see my note. 2 Tim. iv. 4. Tit. i. 14. 2 Pet. i. 16, *σεσοφισμένοις μ.* So Diod. Sic. i. 93, *μύθους πεπλάσμενους*.

*Μυκάομαι*, f. *ἤσομαι*, (μύ, *to moo*, *to low*, prop. said of oxen, as in Homer, Lucian, and other writers; but sometimes transferred to other animals, as asses or camels. In N. T. said of a lion, *to roar*, Rev. x. 3, *ὥσπερ λέων μυκάται*. And so Anthol. Gr. i. p. 246. Opp. Cyneg. iv. and *μύκημα* in Theocr. xxvi. 21.

*Μυκτηρίζω*, f. *ἴσω*, (μυκτήρ, nose,) lit. *to turn up one's nose* in scorn, and hence *to mock, deride*, pass. Gal. vi. 7, *Θεὸς οὐ μυκτηρίζεται*, i. e. 'God is not to be mocked' with impunity. The act. form oft. occurs in Sept. and the pass. is found at Prov. xii. 8. The word rarely occurs in the Class.

*Μυλικός*, ἡ, ὄν, adj. (μύλη, mill,) *belonging to a mill*, e. gr. *λίθος μυλικός*, 'a mill-stone,' Mk. ix. 42.

*Μύλος*, ου, ὁ, (μύλη, fr. *μύλλω*,) prop. *a grinder*; hence *a mill-stone*, also *a mill*. The mills of the ancients were chiefly hand-mills, worked by two persons, generally females, and composed of two stones, of which the lower was called *meta*; and the upper *ἄνω*, the rider, *ἐπιμύλιον*, turned round upon it for the purpose of grinding the corn, having a hole in the middle for receiving the grain. See Lucian Asin. xxviii. 42. Larger mills were turned by an ass, whence the upper mill-stone was called *όνικός*. In N. T.

the word signifies, 1) *a mill*, as Rev. xviii. 22, *καὶ φωνὴ μύλου*, where the sense is either, 'the sound of the mill,' the noise made by the mill in working, or by meton. 'the song of the mill,' i. e. the sound of the singing in the mill, viz. of the maid-servants while grinding. Comp. Is. xxiv. 8. Jer. xxv. 10. Ez. xxvi. 13. And so just before we have *φωνὴ καθαρωδῶν*, &c. In this sense the word occurs also in Sept. Exod. xi. 5, and Plut. viii. 172. ix. 301. 2) by synecd. *a mill-stone*, i. e. the upper one, or rider, e. gr. *μύλος ὄνικός*, Matt. xviii. 6. Lu. xvii. 2. *μ. μέγας*, Rev. xviii. 21. Sept. Judg. ix. 53. 2 K. xi. 21. Anthol. Gr. iii. p. 46, 51.

*Μύλων*, ὠνος, ὁ, (μύλη,) lit. 'a grinding-place;' also, the place where the mill is, *mill-house*, Matt. xxiv. 41, *δύο ἀλήθουσai ἐν τῷ μύλῳ*. Lucian Asin. 42, *εἰς τὸν μύλῳνα εἰσαγέ με*. Vit. Auct. 27, *ἐμβαλὼν εἰς τὸν μύλῳνα*. Thuc. vi. 22, *σιτοποιοὺς ἐκ τῶν μυλώνων*. In which passages, and in the one of St. Matthew, we are to understand, not a private grinding-place, but a public mill-house, where corn was ground into flour and made into bread. This is clear from the use of the *article*, which is used very properly; *μύλων* being one of the nouns called *monadic* nouns, on which see Middl. Gr. Art. iii. § 3, and Winer, Gr. Gr. § 12, 2.

*Μυριάς*, ἄδος, ἡ, (μυρίος,) *a myriad*, i. e. *ten thousand*, Acts xix. 19. Sept. and Class. Put, as in English, for any indefinitely large number, Lu. xii. 1. Acts xxi. 20, al. Sept. Gen. xxiv. 60, al. and Class. as Æschyl. Pers. 891.

*Μυρίζω*, f. *ἴσω*, (μύρον,) gener. *to anoint* with aromatic oil or unguents, for any purpose whatever, as often in Aristoph. Plut. and other Classical writers, *espec.* for feasting, &c.; but sometimes for burial. So Clem. Alex. Pædag. ii. 8, *μυρίζονται οἱ νεκροί*. So Artemid. iv. 22, *fin. νοσοῦντι δὲ πονηρὰ τὰ μύρα, διὰ τὸ συνεισφέρεισθαι νεκρῷ*.

*Μυρίος*, α, ου, adj. in Class. as said of persons, *very many, innumerable*; of things, *immense, infinite*; used both in sing. and plur. chiefly the latter; in N. T. we have only plur. *μυρίοι, ten thousand*, prop. Matt. xviii. 24, *μυρίων τάλάντων*. Sept. and Class.; as Diod. Sic. xv. 59. Xen. Cyr. ii. 1, 5. Put, as in English, and *sexcenti* in Latin, for any indefinitely large number, 1 Cor. iv. 15, *ἐὰν μυρίους παιδαγωγούς ἔχητε*. xiv. 19. The idiom is not unfrequent in Class.; but only as used of *things*, as in 1 Cor. xiv. 19, *μ. λόγους*. As used of *persons*, the only apposite examples are Philo, t. ii. p. 533, *ἐμοὶ γὰρ μυρίοι διδάσκαλοι γεγόνασι*.

Galen de Compos. Med. μυρίοις ὑποβεληκέναι τὰ ὅτα μαθήσεως ἔνεκα.

Μύρον, ου, τὸ, (Heb. מִרְ, fr. an old root preserved in the Arabic *mur*, to flow, whence the Gr. μύρω, to flow,) prop. any aromatic juice distilling of itself from a tree or plant, especially *myrrh*, μύρρα, σμύρνα, Ælian V. H. xii. 31. comp. Diod. Sic. v. 41. Also, a fragrant oil, or balsam, thence prepared. So Archil. ap. Athen. p. 688, and often in Aristoph. In N. T. an aromatic or perfumed ointment, *unguent*, Matt. xxvi. 7, ἀλάστρον μύρον. ver. 9, 12, et al. sæpe Opp. to ἔλαιον, Lu. vii. 46, as also Sept. and Class. as Xen. Conv. ii. 3, 9. Ælian V. H. ix. 9. Pol. xxxi. 4, 1.

Μυστήριον, ιον, τὸ, (μύστης, fr. μνέω,) a mystery, lit. 'something shut up, or hidden,' either wholly, or partially; 'something into which one must be initiated, instructed,' before it can be known; (so it is in the Classics often used of the various heathen mysteries); *something of itself not obvious*, and beyond human insight, so sometimes in Class. also in Sept. and Apocrypha. In the *Evangelical* sense, 'that which is naturally hidden from human reason, and only to be known by the revelation of God.' See more in Horne's Introd. iv. 526. In N. T. the term is used, I. GENER. Matt. xiii. 11, ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν. 'the mysterious things of the kingdom of heaven.' 1 Cor. xiv. 2, λαλεῖ μυστήρια. Eph. v. 32, τὸ μυστήριον τοῦτο μέγα ἐστίν. 2 Thess. ii. 7, τὸ μυστήριον τῆς ἀνομίας, 'mysterious wickedness,' i. e. hidden wickedness, as yet unknown to Christianity, in opposition to ἀποκαλύπτεσθαι at ver. 8; 'such as had begun to work in secret, but was not then completely manifested.' So in Joseph. B. J. i. 24, 1, we have κακίας μυστήριον. In Rev. i. 20. x. 7. xvii. 5, 7, it denotes 'a spiritual truth,' couched under an external representation or similitude, and consequently concealed until some explanation be given. Thus in the passage of Rev. i. 20, τὸ μυστήριον τῶν ἐπτὰ ἀστέρων, it means 'the spiritual meaning' concealed under that symbol. And so of the rest.—II. SPEC. of the Gospel, the Christian dispensation, as having been long hidden, and first revealed in later times; and espec. with reference to its most hidden doctrine, the calling of the Gentiles, Eph. iii. 9, and Col. i. 26, τὸ μυστήριον τὸ ἀποκεκρυμμένον ἀπὸ τῶν αἰώνων. Eph. vi. 19, τὸ μυστήριον τοῦ εὐαγγελίου. Col. ii. 2, τὸ μ. τοῦ Θεοῦ, and iv. 3, and Eph. iii. 4, τοῦ Χρ. 1 Tim. iii. 9, τῆς πίστεως. Rom. xvi. 25. 1 Cor. ii. 7, where see my note, and comp.

Wisd. ii. 22, οὐκ ἐγνώσαν μυστήρια Θεοῦ. 1 Cor. iv. 1. xiii. 2. Eph. iii. 3. Col. i. 27. So, of particular doctrines or parts of the Gospel, Rom. xi. 25. 1 Cor. xv. 51. Eph. i. 9, τὸ μ. τοῦ θελήματος αὐτοῦ, scil. Θεοῦ, 'His purpose or will, long hidden in the mind of God,' namely, for the salvation of all men by Christ. In 1 Tim. iii. 16, τὸ τῆς εὐσεβείας μυστ. there is reference to the mysteries of the Gospel dispensation in general, but chiefly to that greatest of mysteries, 'God manifested in the flesh,' on which all the others hinge.

Μυωπάζω, f. ἄσω, (μύωψ fr. μύω & ὤψ,) prop. to shut the eyes, i. e. close or contract the eyelids, to blink, like one who cannot see clearly; hence by impl. to be near-sighted, Aristot. Prob. Sect. 3. Fig. 2 Pet. i. 9, ὃ γὰρ μὴ πάρεστι ταῦτα, meaning, 'he who does not acquire these virtues, and does not practise these duties,' τυφλὸς ἐστίν, μυωπάζων, &c. 'closing his eyes, that he may not see the truth,' meaning what is similarly expressed by *connivens*. Comp. Matt. xiii. 15, and Acts xxviii. 17, τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μή ποτε ἴδωσι τοῖς ὀφθαλμοῖς. Comp. Marc. Anton. iv. 29, τυφλός (ἐστίν) ὁ καταμύνων τῷ νοερῷ ὀφθαλμῷ. And so in Soph. Œd. Tyr. we have τυφλὸς—τόν νοῦν.

Μώλωψ, ωπος, ὁ, (fr. μῶλος, battle, and ὤψ, the eye,) q. d. the mark left from battle, as we say a black eye. See Hesych.; also gener. *weal*, i. e. mark from a stripe or blow, 1 Pet. ii. 24, οὗ τῷ μώλωπι αὐτοῦ λάθης, i. e. collect. stripes. The word oft. occ. in the later Greek writers, espec. Plutarch.

Μωμάομαι, f. ἥσομαι, depon. mid. (μῶμος,) to find fault with, carp at, blame, with acc. 2 Cor. viii. 20, μή τις ἡμᾶς μωμήσῃται. So Wisd. x. 14. Prov. ix. 7, μωμήσεται ἑαυτὸν. Hom. II. iii. 412. Æschyl. Ag. 268. Aor. 1. ἐμωμήθην, as pass. 2 Cor. vi. 3, ἵνα μὴ μωμηθῇ ἡ διακονία.

Μῶμος, ου, ὁ. Of this word it is fruitless, with the etymologists, to seek the origin in the Greek language. It is manifestly the same word as the Hebr. מוֹם, which means prop. a spot or stain on the surface of any thing, and thence a blemish; also, a bodily defect, as lameness or blindness, Deut. xv. 21; and fig. a moral stain, or disgrace, by some vice. And such is its sense in N. T. as 2 Pet. ii. 13, σπῖλοι καὶ μῶμοι, 'spots and stains,' q. d. 'they are a disgrace to you.'

Μωραίνω, f. ανώ, (μωρός,) prop. to make dull or weak, see in Μωρός. Hence used 1) of impressions on the taste, pass. to

become insipid, tasteless, to lose its savour, as salt, Matt. v. 13, and Luke xiv. 34, ἐὰν δὲ τὸ ἅλας μωρανθῇ. 2) of the mind, to make foolish, i. e. to show to be foolish, with acc. 1 Cor. i. 20, οὐχὶ ἐμώρανεν ὁ Θεὸς τὴν σοφίαν τοῦ κόσμου; Sept. Is. xlv. 15. Pass. Rom. i. 22, φάσκοντες εἶναι σοφοί, ἐμωράνθησαν, they became foolish, 'acted like fools.' Sept. 2 Sam. xxiv. 10. Is. xix. 11. In Class. μωραίνω, in this sense, is intrans. to be foolish, to act foolishly, Luc. D. Mort. xiii. 3. Xen. Mem. i. 1, 11.

Μωρία, ας, ἡ, (μωρός,) folly, absurdity, 1 Cor. i. 18, ὁ λόγος—τοῖς μὲν ἀπολλυμένοις μωρία ἐστίν. ver. 21, 23. ii. 14. iii. 19. Apoc. and Class.

Μωρολογία, ας, ἡ, (μωρολόγος fr. μωρός, λέγω,) foolish talk, Eph. v. 4. So μωρολογεῖν, Plut. vi. p. 669.

Μωρός, ὁ, ὄν, adj. In tracing the origin of this word, etymologists are, I apprehend, all wrong. It is simply the same, with a dialectical change, as μαῦρος and ἀμαυρός, 'faint, weak,' i. e. incapable of making impressions on the senses, as sight or taste: prop. dull, i. e. not capable of making impressions on the taste, faint, insipid, tasteless, Dioscor. iv. 18, ῥίζαι γευσσάμενως μωραί. Hippocr. de Diæta, ii. 27, 2. And so μωραίνεσθαι is used of salt that has lost its saline property, Matt. v. 13. Lu. xiv. 34. Hence, as applied to the mind, (by the same translatio as that of the Hebr. מָוֶן and the Latin insulsus and fatuus, and our insipid,) it stands for foolish, lit. addle-pated, by a metaphor derived from a stale egg. In N. T. it signif. as said of the mind, foolish. And so ὁ μωρός, subst. a fool; e. gr. of persons, Matt. vii. 26, ὁμοιωθήσεται ἀνδρὶ μωρῷ. xxiii. 17, μωροὶ καὶ τυφλοί. ver. 19. xxv. 2, αἱ πέντε μωραί, sc. παρθένοι. ver. 3, 8. 1 Cor. iii. 18. iv. 10. In Matt. v. 22, it means wicked, impious, like ἄφρων, Ps. xiv. 1. liii. 2. Job ii. 10, and Arr. Epict. iii. 22, 85; of things, 1 Cor. i. 25, τὸ μωρόν τοῦ Θεοῦ, i. e. 'what men count foolish in the ordinances and proceedings of God;' comp. ver. 23, 24. ver. 27, τὰ μωρὰ τοῦ κόσμου. 2 Tim. ii. 23, and Tit. iii. 9, ζητήσεις μ. Sept. & Class. both of persons and things.

## N.

Ναί, Heb. נָא, adv. of affirmation, yea, yes, certainly. 1) prop. in answer to a question, Matt. ix. 28, πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ. Naí, Κύριε, al. sæpe and Class. 2) as expressing assent to the words or deeds of

another, Matt. xi. 26, ναί, ὁ Πατήρ, [sc. ὁρθῶς ποιεῖς,] ὅτι οὕτως ἐγένετο εὐδοξία κ.τ.λ. Lu. x. 21. Rev. xvi. 7. Xen. Mem. ii. 7, 14; foll. by καὶ introducing a subsequent limitation or modification, Matt. xv. 27, and Mk. vii. 28, ναί, Κύριε! καὶ γὰρ τὰ κυνάρια κ.τ.λ. and Class. 3) intens. in strong affirmation, asseveration, Lu. xi. 51, ναί, λέγω ὑμῖν, ἐκζητηθήσεται κ.τ.λ. xii. 5. Phil. 20. Rev. i. 7, ναί, ἀμήν. xiv. 13. xxii. 20, and Class. Also with καί, yea and more also, Matt. xi. 9. Lu. vii. 26, ναί, λέγω ὑμῖν, καὶ περισσώτερον προφήτου, 'yea, and more than a prophet.' Xen. Conv. viii. 4; with the art. τὸ ναί, yea, (i. e. 'the word yea,') 2 Cor. i. 17, ἵνα ἡ παρ' ἐμοὶ τὸ ναί, ναί, καὶ τὸ οὐ, οὐ. ver. 20. Ja. v. 12; with art. impl. Matt. v. 37. 2 Cor. i. 18, 19.

Ναός, οὐ, ὁ, (ναίω, to dwell,) prop. a dwelling; hence a temple, as the dwelling of a god; in Classic writers mostly equiv. to ἱερόν, though sometimes spoken of the interior and most sacred part of a temple, the fane where the image of the god was set up. In N. T. I. gener. of any temple, ἐν χειροποιήτοις ναοῖς, Acts xvii. 24, and Class. In Acts xix. 24, ποιῶν ναοὺς ἀργυροῖς Ἀρτέμιδος, means, 'silver shrines of Diana,' i. e. small models of the temple of Diana at Ephesus, or at least of its sanctum, containing a small image of the goddess. So Hdot. ii. 63. See more in my note in loc.—II. spec. of the Temple at Jerusalem, or in allusion to it, but spoken only of the fane itself, in distinction from ἱερόν. See Joseph. Ant. viii. 4, 1. xi. 4, 3. 1) prop. Matt. xxiii. 16, bis, ὅς ἂν ὁμώσῃ ἐν τῷ ναῷ, equiv. to ἐν τῷ χρυσῷ τοῦ ναοῦ. ver. 17, 21. ver. 35, μεταξὺ τοῦ ναοῦ καὶ τοῦ θυσιαστηρίου. xxvii. 5, ῥίψας τὰ ἀργύρια ἐν τῷ ναῷ, prob. in the entrance of the ναός. Lu. i. 9. John ii. 20. 2 Thess. ii. 4, and Joseph. oft. 2) symbol. of the Temple of God in heaven, to which that of Jerusalem was to correspond, (comp. Heb. viii. 5. ix. 11.) Rev. iii. 12. vii. 15. xi. 1, al. sæpe. Test. xii. Patr. p. 550; comp. Wisd. iii. 14. 3) metaph. of persons in whom God, or his Spirit, is said to dwell or act, e. gr. the body of Jesus, John ii. 19, 21; of Christians, 1 Cor. iii. 16, sq. ναὸς Θεοῦ ἐστε. vi. 19. 2 Cor. vi. 16. Eph. ii. 21. Act. Thom. § 12, γίνεσθε ναοὶ ἁγιοί.

Νάρδος, ου, ἡ, nard, i. e. the oriental spikenard. Heb. נָרְדָּ, Sanscr. narda. The ancients extracted from it an oil or ointment which was highly prized, (Theophr. H. Plant. ix. 7. Dioscor. i. 66.) hence in N. T. μύρον νάρδου πιστικῆς, 'ointment of pure spikenard,' i. e. 'the most precious,' Mk. xiv. 3. John xii. 3.

**Ναυαγέω**, f. ἤσω, (ναυαγός, 'one shipwrecked,' fr. ναῦς, ἀγνυμι,) to make shipwreck, i. e. to be shipwrecked, intrans. 2 Cor. xi. 25, τοῖς ἐναυάγησα, and oft. in Class.; fig. 1 Tim. i. 19, ν. περὶ τὴν πίστιν. So Philo, de Somn. p. 1128, D. ναυαγήσαντας περὶ γλώτταν ἄθυρον. On the exact nature of the metaphor, see my note.

**Ναύκληρος**, ου, ό, (ναῦς, κληρος,) *ship-owner, nauclerus*, i. e. the master or owner of a trading vessel, who took passengers and freight for hire, Acts xxvii. 11; see my note in Recens. Synopt. or Gr. Test.

**Ναῦς**, gen. νεώς, acc. ναῦν, ἡ, (from the obsol. νάω, cogn. with νέω, 'to float.' The first vessels were floats or rafts, such as are still in use in the interior of South America.) *a ship, vessel*, Acts xxvii. 41. Sept. and Class.

**Ναύτης**, ου, ό, (ναῦς,) *a seaman or sailor*, (lit. ship-man,) Acts xxvii. 27, 30. Rev. xviii. 17, and Class.

**Νεανίας**, ου, ό, (νεάν & νέος,) *a youth, a young man*, Acts xx. 9, al. Sept. and Class. Spoken of Saul, (i. e. Paul,) Acts vii. 58, where, however, it determines nothing definitely as to his age, since νεανίας, like νεανίσκος, was applied to men in the vigour of manhood, up to the age of 40 years.

**Νεανίσκος**, ου, ό, (νεάν, fr. νέος,) *a youth, a young man*, Mk. xiv. 51, εἰς τις νεανίσκος. Lu. vii. 14. Sept. and Class. So of young men in the vigour of manhood up to the age of 40 years and upwards, Matt. xix. 20, 22; comp. Lu. xviii. 18, where it is ἀρχών. Acts v. 10, νεανίσκοι, i. e. 'the younger members of the community;' equiv. to νεώτεροι in ver. 6; opp. to πρεσβύτεροι, Acts ii. 17; of soldiers, Mk. xiv. 51. So Sept. and Class.

**Νεκρός**, οὔ, ό, adj. (νέκρς,) *dead*, used also as subst.; prop. only of persons, or fig. in allusion to them. In N. T. I. SUBST. *one dead, a dead person*, as oft. in Hom. and the early writers.—I. *a dead body, corpse*, Matt. xxiii. 27, γέμουσιν ὅστων νεκρῶν. Rev. xx. 13. Sept. Deut. xxviii. 6. Jer. vii. 31. Xen. Cyr. iv. 6, 5, et al.—II. gener. *a dead person*, plur. *the dead*, e. g. 1) as yet unburied, Matt. viii. 22, θάψαι τοὺς νεκρούς. Lu. vii. 15. Heb. ix. 17. So for *one slain*, Rev. xvi. 3. Sept. and Class. 2) as buried, laid in a sepulchre, and therefore as being in ἄδης, Lu. xvi. 30, εἰάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτοῖς. John v. 25. Acts x. 42, et al. Sept. and Class. So οἱ νεκροὶ ἐν Χριστῷ, i. e. 'those who have died in the Christian faith.' In reference to being raised again

from the dead, by resurrection, e. gr. ζῶντες ἐκ νεκρῶν, fig. Rom. vi. 13. ζῶν ἐκ ν. fig. xi. 15. So ζωοποιεῖν τοὺς ν. Rom. iv. 17. ἐγείρειν νεκρούς. Matt. x. 8, al. ἐγείρειν τιὰ ἀπὸ ἢ ἐκ νεκρῶν, Matt. xiv. 2. Acts iii. 15, al. ἀναστῆναι ἐκ τῶν νεκρῶν, Matt. xvii. 9, et al.; fig. Eph. v. 14. ἡ ἀνάστασις τῶν νεκρῶν, Matt. xxii. 31, al. ἀν. ἡ ἐκ νεκρῶν, Acts iv. 2. 3) emphat. οἱ νεκροὶ, *the dead*, i. e. *utterly dead*, extinct, both body and soul, Matt. xxii. 32, οὐκ ἔστιν ὁ Θεός, Θεὸς νεκρῶν, ἀλλὰ ζώντων. Mk. xiii. 27. Lu. xx. 38. 4) fig. in plur. *those dead to Christ and his Gospel, spiritually dead*. Matt. viii. 22, ἀφες τοὺς νεκρούς κ.τ.λ. 'let the spiritually dead bury their dead,' i. e. 'let no lesser duty keep you from the one great duty of following me.' So Rom. vi. 13. xi. 15. Eph. v. 14.—II. ADJ. νεκρός, ἄ, ὄν, *dead*, in Attic and later usage.—I. prop. Matt. xxviii. 4, ἐγείνοντο ὅσσοι νεκροί. Acts xx. 9, καὶ ἦρθη νεκρός, 'was taken up dead,' (not 'for dead,' as the recent foreign Commentators gener. interpret, evidently to explain away one of the miracles of the N. T. See more in my note.) xxviii. 6. Rev. i. 17. Sept. and Class.; fig. for *lost, perished*, 'given up as dead,' said of the prodigal son, Lu. xv. 24, 32, parall. with ἀπολωλώς. So, at least, the Lexicographers explain, referring to Aristoph. Ran. 420. Menand. Incert. fab. 188, p. 249; but the meaning is rather, 'spiritually dead.' See my note.—II. metaph. in opposition to the life or salvation of the Gospel, which is 'hid with Christ in God.' 1) of PERSONS, *dead to Christ and his Gospel, spiritually dead*, (as Rev. iii. 1, and prob. Lu. xv. 24.) viz. in trespasses and sins, separated from the vivifying influences of the Divine light and Spirit, unable to do any thing good, or to raise and convert themselves, as a dead body is to quicken itself. There seems also to be implied a being subject to the *second death*, 'without hope of life eternal.' Foll. by dat. of cause or manner, Eph. ii. 1, ὑμᾶς ὄντας νεκρούς παραπτώμασι. ver. 5; with ἐν, Col. ii. 13; with διὰ τι, Rom. viii. 10, τὸ σῶμα νεκρὸν δι' ἁμαρτίαν, i. e. 'as to the body ye still remain subject to sinful passions,' etc. See, however, my note. Vice versa, νεκρός εἶναι τῇ ἁμαρτίᾳ, 'to be dead to sin,' no longer willingly subject to it, Rom. vi. 11; equiv. to ἀποθανεῖν τῇ ἁμ. in ver. 2. See Gal. ii. 19. 2) of THINGS, *dead*, i. e. *inactive, inoperative*, e. gr. ἁμαρτία, Rom. vii. 8. πίστις, Ja. ii. 17, 20, 26. So ἔργα νεκρά, 'dead works,' i. e. 'external righteousness,' not proceeding from a living faith, and therefore *fruitless*, unable to justify, *naysinful*, (see Art. xvii. of our Church,) Heb. vi. 1. ix. 14.



Νεκρώω, f. ὥσω, (νεκρός,) *to put to death, and pass. to be put to death, to die*, prop. Anthol. Gr. iv. p. 276. In N. T. fig. *to deaden, to deprive of force and vigour*, e. gr. τὰ μέλη, i. e. *to mortify*, Col. iii. 5; pass. part. νεκρωμένος, η, ου, *deadened, i. e. dead, powerless, impotent*, (so Lat. *emortuum* or *præmortuum*,) as σώμα νεκρ. Rom. iv. 19. Heb. xi. 12. In illustration of the figur. sense, comp. Plut. ix. p. 758, ἔστησε τὴν ἔξιν ἐκπαγεῖσαν καὶ νεκρωθεῖσαν. Arr. Epict. iv. 5, τὸ αἰδημον ἀπονενέκρωται.

Νέκρωσις, εως, η, (νεκρώω,) prop. *a putting to death, hence* 1) *death, i. e. violent death*, 2 Cor. iv. 10, τὴν νέκρωσιν τοῦ Ἰησοῦ ἐν τῷ σώματι περιφέροντες, i. e. *'ever exposed to suffer, for the cause of Christ, the same violent death which He suffered.'* 2) fig. *deadness, impotency*, Rom. iv. 19. Arr. Epict. i. 5, 4.

Νέος, α, ου, adj. *young, new*; compar. νεώτερος, *younger*. 1) of PERSONS, *young, youthful*, Tit. ii. 4; ἵνα σωφρονίζωσι τὰς νέας. Sept. and Class.; compar. νεώτερος, *the younger*, i. e. of two or more, Lu. xv. 12, ὁ νεώτερος αὐτῶν. Sept. and Class.; gener. for *a young person*, as in old Engl. *a younker*; plur. *the younger*, in opp. to the elder, John xxi. 18, ὅτε ἡς νεώτερος. Acts v. 6, οἱ νεώτεροι, equiv. to οἱ νεανίσκοι in ver. 10. 1 Tim. v. 1, al.; as implying inferior dignity, Lu. xxii. 26, ὁ μείζων—γενέσθω ὡς ὁ νεώτερος. Sept. Jer. i. 6, 7. Ceb. Tab. 2. Dem. 242, 15. Thuc. i. 42. See more in my note. 2) of THINGS, *new, recent*, e. gr. οἶνος, ἀσκοί, Matt. ix. 17. Mk. ii. 22, al. Sept. and Class.; fig. of the heart, disposition, nature, as *renewed*, and therefore *better*, e. gr. 1 Cor. v. 7, ἵνα ᾗτε νέον φύραμα, i. e. *'a society greatly superior'* to the former. Col. iii. 10, τὸν νέον ἄνθρωπον, *'the new man,'* as opp. to the old; denoting that Christian disposition which is the fruit of a man's being *'renewed* in mind and heart, after the image of his Creator,' and which is called by St. Peter *'a Divine nature.'*

Νεοσσός, οὔ, ὁ, (νέος,) *youngling*, the young of animals, espec. of birds. Lu. ii. 24, δύο νεοσσούς περιστερῶν. Sept. and Class.

Νεότης, ητος, ἡ, (νέος,) *youth*, a word occurring only in N. T. in the phrase ἐκ νεότητος, as Matt. x. 20, al. with the single exception of 1 Tim. iv. 12, μηδὲς σου τῆς ν. καταφρονεῖτω, *'let no one despise thy youth,'* i. e. *give no one reason to despise thee on account of thy youth*, i. e. *'conduct thyself with the wisdom of riper age.'* This word oft. occ. in Sept. but almost always in the phrases ἐκ νεότητος and ἐν νεότητι, the former of

which is not found in the Classics, but only ἐκ παιδός.

Νεόφυτος, ου, ὁ, ἡ, adj. (νέος, φύω,) prop. *newly-planted*. Sept. oft. In N. T. as subst. fig. *a neophyte, new convert*, 1 Tim. iii. 6.

Νεύω, f. νύσω, *to nod, beckon*, as a sign to any one to do any thing, John xiii. 24, νύει οὖν αὐτῷ Σίμων πυθέσθαι κ.τ.λ. Acts xxiv. 10, νεύσαντος αὐτῷ λέγειν: absol. in Hom. Od. xvi. 283. Æl. V. H. xiv. 22. Its general sense, however, is, *'to assent or promise by a nod.'*

Νεφέλη, ης, ἡ, (dim. of νέφος, as nubecula of nubes,) prop. *a small cloud*, Lu. xii. 54, comp. 1 K. xviii. 44; gener. *a cloud*, Jude 12, νεφέλαι ἄνδροι. 2 Pet. ii. 17. Sept. and Class.; as accompanying supernatural appearances and events, e. gr. the pillar of cloud in the desert, 1 Cor. x. 1, 2; in connexion with Christ, as with a voice from heaven, Lu. ix. 35; or at his transfiguration, νεφέλη φωτεινὴ, Matt. xvii. 5, al.; as receiving him up at his ascension, Acts i. 9; as surrounding him at his second coming, Matt. xxiv. 30, et al. sæpe; as surrounding ascending saints or angels, 1 Th. iv. 17. Rev. x. 1, al.

Νέφος, sos ους, τὸ, prop. *a cloud*; in N. T. fig. for *crowd, throng*, Heb. xii. 1, νέφος μαρτύρων. Hom. II. xxiii. 133, νέφος εἴπτο πεζῶν. Hdot. viii. 109, νέφος τοσούτου ἀνθρώπων, and oft. in Class.

Νεφρός, οὔ, ὁ, *a kidney*, Aristoph. Ran. 476, usually plur. οἱ νεφροί, *the kidneys, reins*, Sept. Ex. xxix. 13, 32. Job xvi. 13, & Class. e. gr. Aristoph. Lys. 962. Athen. lib. ii. And as the kidneys, from their being placed in the inmost part of the body, are, like the heart, regarded as the seat of the affections, so οἱ νεφροί in N. T. is used fig. for *the inmost mind, the seat of the desires and passions*, Rev. ii. 23, ἐρευνῶν νεφροὺς καὶ καρδίαν, as oft. Sept. in the sim. phrase, Ps. vii. 9. xxv. 2. Jer. xi. 20. xvii. 10. xx. 12.

Νεωκόρος, ου, ὁ, (ναός, Att. νεᾶς, & κορίω.) The word at first meant simply *temple-sweeper*, but afterwards, when the humility of religious devotees made the office sought after even by persons of rank, the term came to denote *temple-keeper*; lit. *prefect* of a temple, who had charge also of the decorations, Joseph. Ant. i. 7, 6. Xen. An. v. 3, 6; also simply *worshipper*, 'one who frequents the temple of God,' e. gr. of the Israelites in the desert, Jos. B. J. v. 9, 4, οὗς ὁ Θεὸς αὐτῶν νεωκόρους ᾗγεν. At length, what was properly applicable only to the *person*, came to be transferred to *cities*, who used

to appoint a person to fill the office; and as that expressed the attachment of the cities, so the word came to mean *devoted* to the worship and service of the Deity in question: thus in N. T. said of *Ephesus*, as a worshipper, devotee of Diana, Acts xix. 35, νεωκόρος τῆς μεγάλης Ἀρτέμιδος. See more in my note in loc.

Νεωτερικὸς, ἡ, ὄν, adj. (νεώτερος,) *youthful*, pertaining to youth, 2 Tim. ii. 22, τὰς ν. ἐπιθυμίας φεύγε. Joseph. Ant. xvi. 11, 7, αὐθαδίας νεωτ. Pol. x. 247, ν. ὅλοι.

Νῆ, prop. a particle of swearing, always affirmative, and taking the acc. of that by which any one swears, &c. In N. T. however, it is used as a particle of solemn asseveration, whereby we protest a thing is so or so, by some circumstance attesting its truth, as 1 Cor. xv. 31, νῆ τὴν ὑμ. καύχου, 'by all my ground of glorying in you,' i. e. I protest, &c. So Sept. Gen. xlii. 15, 16, νῆ τὴν ὀγίαν Φαραώ. Arr. Epict. νῆ τὴν Καίσαρος τύχην ἐλεύθεροι ἵσμεν.

Νῆθω, f. νήσω, (= νέω,) to *spin*, absol. Matt. vi. 28. Lu. xii. 27, οὐδὲ νήθει, i. e. τὰ κρίνα. Sept. and lat. Class.

Νηπιάζω, f. άσω, (νήπιος,) to *be as a child, childlike*, intrans. 1 Cor. xiv. 20, τῇ κακίᾳ νηπιάζετε, i. e. 'be ignorant of evil,' comp. Matt. xviii. 3. Gr. prov. διαφέρει δὲ τοῦ νηπίου καθ' ἡλικίαν οὐδὲν ὁ ἐν ταῖς φρεσὶ νηπιάζων.

Νήπιος, ία, ιον, also of two endings, ὁ, ἡ, adj. (νη- insep. un, ἔπος, prop. 'not speaking,' *infans*, and hence *an infant, child, babe*, without any definite limitation of age.) 1) prop. Matt. xxi. 16, ἐκ στόματος νηπίων καὶ θηλαζόντων. 1 Cor. xiii. 11, ὅτε ἤμην νήπιος κ.τ.λ. By impl. a *minor*, one not yet of age, Gal. iv. 1. Sept. and Class. 2) metaph. *babe*, for *one unlearned, unenlightened, simple*, in a good sense, Matt. xi. 25, ἀπεκάλυψας αὐτὰ νηπίοις. Lu. x. 21. Rom. ii. 20; implying censure, 1 Cor. iii. 1, ὡς νηπίοις ἐν Χριστῷ. Gal. iv. 3. Eph. iv. 14. Heb. v. 13. Sept. Prov. i. 32. Ps. xix. 7, and sometimes in Class. but only in the sense 'foolish.'

Νησίον, ου, τὸ, (dim. of νῆσος,) *an islet*, Acts xxvii. 16.

Νῆσος, ου, ἡ, (νέω, to float,) *an island*, Acts xiii. 6, al. sæpe, Sept. & Class.

Νηστεία, ας, ἡ, (νηστεύω,) *the act of fasting, and the state of fasting, fast*. In N. T. 1) gener. *fasting*, for want of food, 2 Cor. vi. 5. xi. 27, ἐν λιμῷ καὶ δίψει, ἐν νηστείαις πολλάκις. Plut. vii. 642, νηστεία. 2) in a *religious* sense, e. gr. of the private fastings of the Jews, sometimes twice a week, Matt. xvii. 21, and

Mk. ix. 29, ἐν προσευχῇ καὶ νηστείᾳ. Lu. ii. 37. 1 Cor. vii. 5. Sept. for νησ Dan. ix. 3, and Is. lviii. 3. Ps. lxxix. 10. Spec. *the fast*, i. e. 'the great annual public fast' of the Jews, the great day of atonement, which occurred in the month Tisri, corresponding to the new moon of October, and thus served to indicate the season of the year after which the navigation of the Mediterranean became dangerous, Acts xxvii. 9. Comp. Lev. xvi. 29, sq. xxiii. 27, sq. Jos. Ant. iii. 10, 3. Philo, de Vit. Mos. ii. p. 657. C. Plut. viii. p. 669, 12. And so at Athens the middle day of the Thesmophoria, on which there was a fast, was called Νηστεία, 'the Fast.'

Νηστεύω, f. εύσω, (νῆστις,) to *fast, to abstain from eating*; in N. T. only of private fasting, Matt. vi. 16, sq. et al. sæpe. Sept. Æl. V. H. v. 20; with the notion of *grief, mourning*, with which fasting was often connected, Matt. ix. 15, πνεθεῖν—νηστεύουσιν. Mk. ii. 20. Lu. v. 34, 35; of our Saviour's supernatural fast of forty days, Matt. iv. 2, where it is plain from Lu. iv. 2, οὐκ ἔφαγεν οὐδὲν, 'he ate nothing whatever,' that entire abstinence from food must be meant. If so, as Mr. Rose observes, our Saviour's life was miraculously preserved, though he was not the less alive to the pains of hunger.

Νῆστις, ιος, ὁ, ἡ, adj. (νη- insep. un, ἔσθιας,) *fasting*, plur. acc. νῆστεις, Matt. xv. 32. Mk. viii. 3. Dion. Hal. Rhet. ix. 16, νῆστεις: elsewhere generally in sing.

Νηφάλιος, ία, ιον, adj. (νήφω,) in Class. *sober, temperate, abstinent*, espec. in respect to wine; in N. T. fig. *sober-minded, watchful, circumspect*, 1 Tim. iii. 2, δεῖ οὖν τὸν ἐπίσκοπον εἶναι νηφάλιον. ver. 11. Tit. ii. 2. Not found in Class. who use νήφων.

Νήφω, f. ψω, in Class. gener. to *be sober, temperate, abstinent*, espec. in respect to wine, as Soph. Œd. Col. 100, νήφων δοίνοις. In N. T. to *be sober-minded*, and by impl. *watchful, circumspect*, intrans. 1 Th. v. 6, γρηγορώμεν καὶ νήφωμεν, and ver. 8. (so in Plut. Pol. Præc. we have ἀγρυπνῶν καὶ νήφων, and 1 Pet. v. 8, νήψατε, γρηγορήσατε.) 2 Tim. iv. 5, σὺ δὲ νήφε ἐν πανί. 1 Pet. i. 13. iv. 7, νήψατε εἰς προσευχάς, render, 'be ye vigilant unto your prayers,' be vigilantly attentive to prayer. Similar to τῇ προσευχῇ προσκαρτερεῖτε, Col. iv. 2, and τῇ προσευχῇ προσκαρτεροῦντες, Rom. xii. 12. also προσμένει—ταῖς προσευχαῖς, 1 Tim. v. 5. By a similar mode of expression it is said in Lucian, Hermot. 47, νήφε, καὶ μέμνησο ἀπιστεῖν.

Νικάω, f. ήσω, (νίκη,) to *be victorious*, e. gr. I. INTRANS. to *come off victor*, carry

one's cause, Rom. iii. 4, ὅπως ἂν νικήσῃς ἐν τῷ κρίνεσθαί σε, i. e. over their accusers, by being acquitted. Of the word thus used in a judicial sense, examples are found in the Class. as Liban. Or. p. 249, νικῶν ἀπάσαις. Isæus, Or. iv. τί ὠφέλουμένα νικήσαντες; So also Hom. Il. i. 576, ἐπεὶ τὰ χερεῖονα νικᾷ, but gener. with the addition of δίκην, γνώμην, and such like. In the military sense this intrans. use is found in Hom. Il. iii. 71, ὅππότερος δέ κε νικήσῃ, and 255. In Rev. v. 5, ἐνίκησεν ὁ Λέων—ἀνοῖξαι τὸ βιβλίον, there may be, as Vitringa and Eichhorn suppose, an allusion to carrying a cause in a court of justice, ἐνίκ. standing for ἡξιώθη. In ver. 4 we have ἄξιος εὐρέθη. As, however, this view involves something not a little harsh, it is better to suppose νικῶ here used, as the Lat. *prævaleo*, for *vin habere*, as Pliny, H. N. xxviii. 7, 'Lac prævalet ad vitia in facie sananda.' And so oft. *valere* in Lat. for *vires habere, posse*. —II. TRANS. prop. to overcome, conquer, with acc. Lu. xi. 22, ἐπ' αὐτὸν ὁ ἰσχυρότερος—νικήσῃ αὐτόν. Rev. xi. 7. xiii. 7. fig. Rom. xii. 21, νικά ἐν τῷ ἀγαθῷ τὸ κακόν. Also to overcome *spiritually*, either as said of Christ, John xvi. 33. Rev. iii. 21, 'who overcame the powers of evil,' or of his followers, who are bound to fight under his banner against sin, the world, the flesh, and the Devil, 1 John v. 4, νικᾷ τὸν κόσμον, and ver. 5. ii. 13, 14. iv. 4. Hence part. absol. ὁ νικῶν, 'the victor,' 'he that overcometh,' Rev. ii. 7, 11, 17. iii. 5, and oft. in Rev. where sometimes we have the nomin. absol. as ii. 26. iii. 12, 21. In Rev. xv. 2, τοὺς νικῶντας ἐκ τοῦ θηρίου, there is a constr. prægn. by Hebr. for 'those who have come off conquerors out of (or after) contest with the beast.'

Νίκη, ἡς, ἡ, prop. *victory* in battle, or any *advantage* gained over any one. In N. T. by meton. of the effect for the efficient, 'the ground or means of victory,' 1 John v. 4, αὕτη ἐστὶν ἡ νίκη ἡ νικήσασα τὸν κόσμον, i. e. that principle whereby we overcome the world. See νικῶν II.

Νίκος, εὐς ους, τὸ, (νίκη,) *victory*, a later form for νίκη, 1 Cor. xv. 55, ποῦ σου, ἄδη, τὸ νίκος; and ver. 57. So εἰς νίκος, adv. *victoriously, triumphantly*, Matt. xii. 20. 1 Cor. xv. 54, where see my note.

Νικτήρ, ἦρος, ὁ, (νίπτω,) a *wash-basin*, John xiii. 5.

Νίπτω, f. ψω, to *wash* some part of the body, as the face, hands, feet. Trans. τὸ πρῶσσωπον, Matt. vi. 17; by impl. τοὺς ὀφθαλμούς, John ix. 7, 11, 15. τὰς χεῖρας, Matt. xv. 2. Mk. vii. 3. τοὺς πόδας, John xiii. 5, 6, 8, sqq. Sept. & Class.

Νοεῖω, f. ἦσω, (νόος,) prop. to *see* with the eyes, to *perceive*, as ὀφθαλμοῖς νοεῖν, Hom. Il. xxiv. 294. iii. 396. Xen. An. iii. 4, 44; also 'to remark, observe,' as Hom. Od. iv. 116, et al. In N. T. fig. to *see, perceive*, with the mind, i. e. 1) to *perceive, understand, comprehend*, absol. Matt. xvi. 9, οὐπω νοεῖτε; John xii. 40, τῇ καρδίᾳ: with acc. expr. or impl. Eph. iii. 4, ἀναγινώσκοντες νοήσαι σύνεσθαι μου. ver. 20. Rom. i. 20. 1 Tim. i. 7. foll. by infin. Heb. xi. 3; by ὅτι, Matt. xv. 17, al. Sept. Prov. i. 2, 6. Æl. V. H. v. 5. Diod. Sic. v. 31. Plut. Thes. 3. In Eph. iii. 20, ὑπερ ἐκ περισσοῦ ὧν αἰτούμεθα, ἡ νοούμεθα, the sense is *conceive, embrace by thought*, (whence νόημα, 'a mental conception,') as in Hom. Il. xv. 81, ὥς δ' ὅταν αἰξή νόος ἀνέρος—φρεσὶ πευκαλίμῃς νοήσῃ, 'Ενθ' εἰλην, ἡ ἐνθα, μενοινῇσει τι πολλά. 2) to *have, or turn in mind, think of, consider*, absol. Matt. xxiv. 15. Mk. xiii. 14, ὁ ἀναγινώσκων νοεῖτω: with acc. 2 Tim. ii. 7, νοεῖ ἂ λέγω. Ecclus. xi. 7, νόησον πρῶτον καὶ τότε ἐπιτίμα. Hom. Il. xv. 81, et al. Arr. Epict. iii. 1.

Νόημα, ατος, τὸ, (νοεῖω,) a *thought*, i. e. what has passed through the mind, as Hom. Od. vii. 36, νέες ὠκείαι, ὥσπερ πτερῶν, ἡ νόημα. And so often in Plato. 1) prop. 'any thing thought out,' *excogitated*; hence a *purpose, project*, whether good (as Hom. Il. x. 104, and often both in sing. and plur.) or evil, as in N. T. 2 Cor. ii. 11, οὐ γὰρ αὐτοῦ (τοῦ Σατανᾶ) τὰ νοήματα ἄγνωστοῦμεν, and x. 5, αἰχμαλωτίζοντες πᾶν νόημα. Baruch ii. 8. 3 Macc. v. 30. 2) *meton.* as in Engl. for the mind, e. gr. the *understanding*, 2 Cor. iii. 14, ἐπωρώθη τὰ νοήματα αὐτῶν. iv. 4; also the affections, disposition, xi. 3, μὴ οὕτω φθαρεῖ τὰ νοήματα ὑμῶν. Phil. iv. 7. Hom. Od. xx. 82, 346. Hes. Op. 128. Pind. Pyth. vi. 29. Plato, p. 197, C. but only in sing.

Νόθος, ου, ὁ, ἡ, adj. as often in Hom. joined with υἱός, *spurious, illegitimate*, as said of offspring, Heb. xii. 8, νόθοι ἐσὶ καὶ οὐχ υἱοὶ, i. e. not true sons, meaning not *spiritual* sons. See Rom. viii. 14, 17, 19. Gal. iv. 7. 1 John iii. 1. So Aristoph. Av. 1694, νόθος εἰ καὶ οὐ γνήσιος, a passage chiefly worthy of notice, from the similarity of the sentiment; for of the word in question examples are by no means rare.

Νομῇ, ἡς, ἡ, (νέμω, act. to feed persons or pasture cattle, also neut. to feed, take food, whence νομῇ, fr. νένομα,) *feeding, or pasturage*, Xen. Econ. vii. 20. Eurip. Cycl. 61, and oft. Only fig. in N. T. John x. 9, νομῇν εὐρήσει, 'shall find [spiritual] nourishment,' namely, that which shall nourish the soul unto ever-

lasting life. And as the word is used gener. of the act of feeding, Ælian, V. H. xiii. 1, so it is also used *spec.* of that *spreading* of a gangrene or ulcer by which it eats away the sound flesh. And so in Hippocr. de Ulcer. p. 516. Jos. Bell. vi. 2. 9. Hence the phrase *νομὴν ποιεῖσθαι*, Polyb. i. 81, and in N. T. *νομὴν ἔχειν*, as in 2 Tim. ii. 17, *ὁ λόγος αὐτῶν ὡς γαγγραινα νομὴν ἔξει*, i. e. 'will spread further, has a tendency to spread further; answering to the plainer expression at Acts iv. 17, *ἵνα μὴ ἐπὶ πλεῖον διανεμηθῇ*.

**Νομίζω**, *f. ἴσω*, (*νόμος*, which see,) 1) to 'establish a thing by law or usage; 2) to adopt it when established, and regard it as fixed by law or custom, 1) prop. *to do any thing by custom, to be accustomed, or wont*; as Hdot. ii. 51, *ταῦτα νενομίσκασιν*, and oft. Pass. Acts xvi. 13, *οὐ ἐνομίζετο προσευχὴ εἶναι*, 'where, according to custom, was the proseuche,' (a sense frequent in the Class. from Hdot. and Thucyd. downwards, espec. in the participle pres.) or 'where prayer was wont to be made.' See my note there. 2) gener. *to recognise or acknowledge* any thing as being what law has prescribed or custom fixed, and gener. *to regard* as so or so; e. gr. *τινὰ Θεὸν νομίζειν* in Dinarch. 102, 13, and Xen. oft. *νομίζειν Θεούς*. So pass. Lu. iii. 23, *ὡς ἐνομίζετο*, 'as he was regarded, reckoned,' namely, according to Jewish custom. Dem. 1022, 16, *οἱ νομιζόμενοι μὲν υἱεῖς, ᾗ ὄντες δὲ γένει ἐξ αὐτῶν*. Hdot. iv. 180, *τούτου παῖς νομίζεται*. Hence gener. *to think, suppose, regard*, foll. by inf. with acc. Lu. ii. 44, *νομίσαντες δὲ αὐτὸν ἐν τῇ συνοδίᾳ εἶναι*. Acts vii. 25. viii. 20. 1 Tim. vi. 5, *νομιζόντων πορισμὸν εἶναι τὴν εὐσέβειαν*, i. e. 'accounting, regarding the Gospel-scheme (1 Tim. iii. 16.) as a mere means of acquiring gain.' So Jos. Bell. ii. 21, 1, *ἀρετὴν ἡγούμενος τὴν ἀπάτην*. Dion. Hal. iii. 5, *χρηματισμὸν ἡγούμενοι τὸν πόλεμον*. In 1 Cor. vii. 26, *νομίζω τοῦτο καλὸν ὑπάρχειν*, it has the force of 'my opinion is.' So Lat. *censeo*; e. gr. Cic. Epist. Fam. vii. 13, 'Treviros vites, *censeo*.' And so Plato, Phæd. p. 230, *ὡς νομίζω συμφέρειν ἡμῖν, γενομένων τούτων*.

**Νομικός**, *ἡ, ὄν*, adj. (*νόμος*,) *pertain- ing to law*, 1) gener. of *things*, Tit. iii. 9, *μάχαι νομικαί*, i. e. disputes relating to the Mosaic law, 2) of persons, *one skilled in the law, a lawyer*, Tit. iii. 13, *τὸν νομικόν*. Plut. vii. 99, *οἱ νομικοί*. Strabo, xii. p. 813, *οἱ παρὰ Ῥωμαίοις νομικοί*. Arr. Epict. ii. 13. 7. Diog. Laërt. vi. 54. In the Jewish sense, *an interpreter and teacher of the Mosaic law*, (as Jos. Bell. ii. 21, 7,) equiv. to *νομοδιδάσκαλος* and

*γραμματεὺς*, (which see,) Matt. xxii. 35, & x. 25, *νομικός τις*, et al. Dissert. vii. & xii. Trigland de Karæis, p. 66. Reland. Diss. Misc. P. ii. p. 90, and my note on Matt. xxii. 35.

**Νομίμως**, adv. (*νόμιμος*, fr. *νόμος*,) *lawfully*, 'according to law or custom,' 1 Tim. i. 8, *αὐτῷ ν. χρῆται*, i. e. act upon it, fulfil its injunctions. 2 Tim. ii. 5, *ἐὰν μὴ ν. ἀθλήσῃ*. Arr. Epict. iii. 10, 8, *εἰ ν. ἤθλησας*, and oft. in Class.

**Νόμισμα**, *ατος, τό*, (*νομίζω*, to use as money, Plato Eryx. p. 400,) prop. 'any thing prescribed by law or custom,' *τὸ νενομισμένον ἔθος*. Hence *current money, coin*, Matt. xxii. 19, *τὸ ν. τοῦ κήνσου*, and Sept.; also oft. in Class. from Xen. downwards.

**Νομοδιδάσκαλος**, *ου, ὁ*, (*νόμος*, δι- δάσκαλος,) lit. *a law-teacher*, 'a teacher and expounder of the Jewish law,' equiv. to *νομικός* and *γραμματεὺς*, Lu. v. 17. Acts v. 34. (See on *γραμματεὺς*, Lu. v. 17.) Spoken also of Christian teachers who obtruded themselves upon the churches as expounders of the Mosaic law, 1 Tim. i. 7, *ἔδλοντες εἶναι νομοδ.*

**Νομοθεσία**, *ας, ἡ*, (*νομοθετέω*, for the phrase *νόμον τιθεῖναι*, 'to lay down a law,' *law-giving, legislation*, the giving of a code of laws. So Plato Legg. 684, *ἡ κατοίκισις καὶ νομοθ.* et sæpe al. In N. T. by meton. *the law so given, or laws*, THE LAW, e. g. the Mosaic code, Rom. ix. 4, *ὧν αἱ διαθήκαι καὶ ἡ νομοθ.* 2 Macc. vi. 23, *ὁ λογισμὸν ἀναλαβῶν—τῆς ἀγίας καὶ Θεοκτίστου νομοθεσίας*. Jos. Ant. iii. 13, 5. vi. 5, 6. Dion. Hal. Ant. ii. 23. Plut. Reisk. vi. p. 892, *ἕως οὐ παντάπασιν ὑπεριδόντες τὴν Λυκούργου νομοθ.*

**Νομοθετέω**, *f. ἴσω*, (*νομοθέτης*,) *to make or give laws, to enact as law*, 1) prop. and with dat. *for any one*, Xen. Apol. Socr. 15, *Λυκούργου τοῦ Λακεδαι- μονίοις νομοθετήσαντος*. Sept. Ex. xxiv. 12, *τὰς ἐντολάς, ἃς ἔγραψα νομοθετῆ- σαι αὐτοῖς*. Hence in N. T. pass. *to be legislated for, to receive laws*, (where the dat. of the active construction becomes the nom. to the passive,) Heb. vii. 11, *ὁ λαὸς γὰρ ἐπ' αὐτῇ νενομοθέτητο*, 'for the people received the (Mosaic) law upon this condition,' i. e. of being under the Levitical priesthood. So Jos. Ant. iii. 11, 4, *ἐπὶ τῇ αὐτοῦ ἀτιμίᾳ τοιαῦτα ἐνομο- θέτησε*. 2) *to establish, sanction*, prop. as law, or by law, act. Xen. Mem. iv. 4, 25, and oft. in Class. In N. T. pass. Heb. viii. 6, *ἥτις (διαθήκη) ἐπὶ κρείττοσιν ἐπαγγελίαις νενομοθέτηται*. Deut. xvii. 10, *ποιῆσαι κατὰ πάντα ὅσα ἀν νομο- θετηθῇ σοι*. Jos. Ant. iii. 15, 5, *τὸ νομο- θετηθῆν*. And so Plato, as H. Steph. tes-

tifies, sometimes uses it for *legi subijci, legem accipere*.

Νομοθέτης, ου, ό, (νόμος, τίθημι,) a *lawgiver*, Ja. iv. 12, and *Class.*

Νόμος, ου, ό, (νένομα, fr. νέμω, to divide out, allot,) prop. 'what is assigned, allotted, or ordered' for any one to have or to do, or 'that principle which assigns or marks out' to every one his duty. So *Etymol. Mag.* νόμος ό νέμων πάσι τώ δέον. Of course, there is an implied notion of *ordering*, as is the case in all terms denoting law, in every language. Thus, for instance, the Lat. *Lex* and our *law* (anciently *Ley*, *Lage*) is the past partic. of the Goth. *laggan*, to lay down, and means any thing *laid down*, (i. e. ordered,) as a rule of conduct. So Hooker defines law to be 'that which assigns unto each thing the kind, that which *moderates* the force and power, that which *appoints* the form and measure of working.' In like manner *Θεσμός* comes from τίθημι, 'to lay down.' Thus a man's right by law is only what it is *ordered* he shall have. A view certainly in the mind of Pindar, when he says: Νόμος ό πάντων βασιλεύς. But besides this sense of νόμος, there is another and qualified one, namely, that of *custom*, which, by long prescription, becomes law. So Thucyd. ii. 37, speaks of laws, ὅσοι ἀγραφοί ὄντες explained by the Schol. ἔθνη. And so oft. in *Hdot.* and other *Class.* In N. T. the word only means *law*, as something *laid down* or prescribed, by some authority, human or divine. I. *gener.* and without reference to a particular people or state, Rom. iv. 15, οὐ γάρ οὐκ ἔστι νόμος, οὐδέ παράβασις. v. 13. vii. 8, χωρίς νόμου ἁμαρτία νεκρά. 1 Tim. i. 9, δικαίω νόμος οὐ κείται. Xen. Mem. i. 2, 41, and oft. in *Class.*—II. *spec.* of particular laws, statutes, ordinances, spoken of in N. T. mostly of the Mosaic, viz. 1) of laws relating to *civil rights and duties*, John vii. 51, μή ό νόμος ἡμῶν κρίνει τόν ἄνθρωπον; viii. 5. xix. 7. Acts xxiii. 3. xxiv. 6. So the law of marriage, Rom. vii. 2. 1 Cor. vii. 39; of the Levitical priesthood, Heb. vii. 16, also ix. 19, κατὰ νόμον, 'according to the ordinance or command,' i. e. respecting the promulgation of the law. 2) of laws relating to *external religious rites*, e. gr. purification, Lu. ii. 22. Heb. ix. 22; circumcision, John vii. 23. Acts xv. 5; sacrifices, Heb. x. 8. 3) of laws relating to *internal religious principle* on the hearts & consciences of men, as influencing their conduct, Rom. vii. 7, ό νόμος ἐλαγεν' Οὐκ ἐπιθυμήσεις. Ja. ii. 8. Heb. viii. 10. x. 16, διδούς νόμους μου ἐπὶ καρδίας αὐτῶν. 4) by impl. for a *written law*, a law expressly given, ό νόμος ἐγγραφτός.

Rom. ii. 14, ἔθνη τὰ μή νόμον ἔχοντα—ἐαυτοῖς εἰσι νόμος. Diod. Sic. i. 94, νόμοι ἐγγραφτοί.—III. THE LAW, i. e. the *body of laws* contained in the Mosaic code, and that whether moral or ceremonial. 1) prop. Matt. v. 18, ἵστα ἐν—οὐ μή παρέλθῃ ἀπὸ τοῦ νόμου. xxii. 36. Lu. xvi. 17, & oft. οἱ ἐκ νόμου, οἱ ἐν νόμῳ, οἱ ὑπὸ νόμον, 'those under the Mosaic law,' Rom. iv. 16. iii. 19. 1 Cor. ix. 20. ὅσοι ἐν νόμῳ, id. Rom. ii. 12. Sept. Deut. i. 5. iv. 44, al. 2) fig. for the Mosaic dispensation, Rom. x. 4, τέλος γάρ νόμον Χριστός. Heb. vii. 12. x. 1. 3) meton. for the *book of the law*, prop. the books of Moses, the *Pentateuch*, Matt. xii. 5. Lu. ii. 23, et al. So Sept. Neh. viii. 2. As forming part of the Old Test. ό νόμος καὶ οἱ προφῆται, Matt. v. 17. Lu. xvi. 16. John i. 46, et al. Jos. de Macc. 18. ό νόμος M. καὶ προφ. καὶ ψαλμοί, Lu. xxiv. 44. Also simply ό νόμος, for the *Old Testament*, John x. 34. xii. 34. 2 Macc. ii. 18.—IV. fig. νόμος τέλειος, Ja. i. 25, 'the [more] perfect law,' the Christian dispensation, in contrast with that of Moses, which made nothing perfect, Heb. vii. 19. ix. 19, called at Ja. i. 25, νόμος ό τῆς ἐλευθερίας, as freeing believers from the yoke of ceremonial observances and the slavery of sin. This is also called, Rom. iii. 27, 'the law of faith,' as opposed to any law of works. On the phrase ἔργα νόμου at Rom. iii. 28, and ix. 32, see Bp. Bull's Harm. Apost. ch. vi. Also, 'the law of the spirit of life,' in opposition to the law (i. e. power) of sin and death, Rom. viii. 2. Also, at ix. 31, νόμ. δικαιοσύνης, as containing Evangelical righteousness, in opposition to that arising from any law of works; (such as is adverted to at Phil. iii. 6, 9. Tit. iii. 5, et al.) even that imputed to sinful man, through faith in Christ, by which his past sins are forgiven, and he is accepted, as righteous, to life eternal. See Rom. iv. 6, 7, 8. v. 18, 21. x. 10. Phil. iii. 9. Also used of the laws, precepts, established by the Gospel, e. gr. ό νόμος Χριστοῦ, Gal. vi. 2; absol. Rom. xiii. 8, 10, πλήρωμα οὖν νόμου ἡ ἀγάπη.—V. fig. law, i. e. norms, rule, standard, of judging or acting, or a principle of action, Rom. iii. 27, διὰ τοῦ νόμου; τῶν ἔργων; οὐχί; ἀλλὰ διὰ νόμον πίστεως. vii. 21, 23, 25. viii. 2, 7. In the sense of *rule of life, discipline*, Phil. iii. 5, κατὰ νόμον, Φαρισαῖος. Arr. Epict. i. 26, 1.

Νοσέω, f. ἦσω, (νόσος,) to be sick, to suffer under bodily disease, prop. *Hdot.* i. 105. Thuc. i. 138. In N. T. fig. νοσέειν περί τι, 'to have a sickly longing for any thing, to pine away,' have a morbid fondness for,' 1 Tim. vi. 4, νοσῶν περί ζήτη-

σεις καὶ λογομαχίας. So Plut. de Ira Cohib. 14, τοῖς περὶ δόξαν νοσοῦσιν. Plato, Phædr. p. 228, περὶ λόγων ἀκοήν.

Νόσημα, ατος, τὸ, (νοσέω,) *sickness, disease*, equiv. to νόσος, John v. 4, and Class.

Νόσος, ου, ὁ, ἡ, prop. *sickness, disease*, Matt. iv. 23, Θεραπεύων πᾶσαν νόσον, and ver. 24, where see my note, et sæpiss. Sept. and Class. Metaph. used to denote the pain or sorrow of sickness, Matt. viii. 17, αὐτὸς τὰς ἀσθενείας ἡμῶν ἔλαβε καὶ τὰς νόσους ἐβάστασεν, where the latter term relates to disorders of the body, the other to the diseases of the soul, (not of the mind, as most, even orthodox Commentators explain,) namely, those diseases of the soul by sin, (see Ps. xli. 4. ciii. 3. cxlvii. 3,) alone to be healed by the great Physician of souls, Jesus Christ, that 'Sun of righteousness,' who, arising 'with healing in his wings,' by the efficacy of his blood, (as it is said, 1 Pet. ii. 24, 'by whose stripes ye were healed,') healeth our spiritual disorders, and by the potent influence of his Spirit helpeth our infirmities, enabling us both to will and to do. By the same allusion it is said, Ps. xxxviii. 4, 'Mine iniquities are a burden too heavy for me to bear.' And in Gal. vi. 2, such ἀσθενεῖαι are called *burdens*, as being burdensome to those who bear them, and to others—burdens from which Christ alone sets us free. So again in Ps. xl. 12, it is said, 'Mine iniquities have taken such hold of me, that I am not able to look up,' where there is an allusion to disorders so violent in their nature as not to permit the sufferer even to look up. Now the Saviour is represented as suffering in his own body the sins of many, inasmuch as 'on him were laid the iniquities of us all.' See Is. liii. And he calls those iniquities his *own*, of which he bore the penalty. Of this spiritual sense of the term, it is said no example occurs in the Classical writers. Yet Plato speaks of various vices, and of vice in general, as disorders of the soul; e. gr. Soph. p. 228, τὸ μὲν πονηρία καλούμενον νόσος αὐτῆς, scil. τῆς ψυχῆς, and 691, τῆς μεγίστης νόσου, ἀνοίας, πληρωθεῖσα. 477, κακίαν αὖ φήσας ἀσθενεῖαν εἶναι καὶ νόσον. 610, τὴν ἀδικίαν εἶναι θανάσιμον τῷ ἔχοντι, ὥσπερ νόσον.

Νοσσιὰ, ᾶς, ἡ, (a contracted later form for νοσοσιὰ, from νοεσός,) *a nest*, i. e. with the young. Sept. Ps. lxxxiii. 3. Pausan. ix. 30, sq. In N. T. *a nest of young birds, a brood*, Lu. xiii. 34, ὃν τρόπον ὄρνις τὴν ἑαυτῆς νοσιάν. So Sept. Deut. xxxii. 11.

Νοσσίον, ου, τὸ, (contr. for νεοσσίον,) *a young bird*, Plur. τὰ νοσσία, a

brood of young birds, Matt. xxiii. 37. Sept. Ps. lxxxiii. 3. Aristot. H. An. ix. 29. Æl. V. H. x. 3.

Νοσφίξω, f. ἴσω, (νόσφι, apart,) prop. 'to put or set apart, to separate,' mid. to *separate oneself, to go away*, Hom. Od. xi. 73. Act. to *take or snatch away, to rob*. Pind. Nem. vi. 106. In N. T. mid. to *take away for oneself, to keep back* any thing which belongs to another, to *embezzle, purloin*, absol. Tit. ii. 10, μὴ νοσφίζόμενος: with acc. 2 Macc. iv. 32. Jos. Ant. iv. 8, 29. Foll. by ἀπὸ with gen. partit. Acts v. 2, 3, νοσφίσασθαι ἀπὸ τῆς τιμῆς: with ἀπὸ, Sept. Josh. vii. 1, ἐνοσφίσαντο ἀπὸ τοῦ ἀναθήματος. Philo de Vit. Mos. i. p. 641, οὐδὲν ἐκ τινος ν.

Νότος, ου, ὁ, the south wind, or strictly the south-west wind, Lat. *notus*. 1) prop. Lu. xii. 55, νότον πνέοντα. Acts xxvii. 13. xxviii. 13. Sept. & Class. 2) meton. the south, the southern quarter of the heavens and earth, Matt. xii. 42. Lu. xi. 31, βασίλισσα νότου. xiii. 29. Rev. xxi. 13. Sept. Eccl. i. 5, al. Jos. Ant. viii. 13, 2. Hdot. vi. 139.

Νουθεσία, ας, ἡ, (νουθετέω,) prop. a putting in mind, i. e. *warning, admonition, exhortation*, 1 Cor. x. 11, ταῦτα ἐγράφη πρὸς νουθεσίαν ἡμῶν. Eph. vi. 4. Tit. iii. 10. Jos. Ant. iii. 15, 1. Diod. Sic. xv. 7.

Νουθετέω, f. ἴσω, (νοῦς, τίθημι,) prop. to put in mind, to put into one's heart; hence to *warn, admonish, exhort*, trans. Acts xx. 31, οὐκ ἐπαυσάμην—νουθετῶν ἕνα ἕκαστον. Rom. xv. 14, al. Sept. Job iv. 3. Jos. Ant. iv. 8, 24. Xen. Cyr. viii. 2, 15.

Νουμηνία, ας, ἡ, Att. contr. for νεομηνία, (νέος, μήν,) prop. *new-month*, i. e. the new-moon, as a festival, Col. ii. 16. Sept. and Class.

Νουνεχῶς, adv. (νουνεχής, 'having understanding,' fr. νοῦς, ἔχω,) *understandingly, discreetly*, Mk. xii. 34, νουνεχῶς ἀπεκρίθη. Pol. ii. 13, 1. Diod. Sic. x. p. 41.

Νοῦς, νοῦ, acc. νοῦν, ὁ, Att. contr. for Νόος, νόου: but in N. T. only gen. νοός, dat. νοῖ, prop. the seer or perceiver, i. e. the intelligent or intellectual principle, THE MIND, 1) as the seat of the passions and affections, 'mode of thinking and feeling,' disposition, moral inclination, equiv. to heart, Rom. i. 28, παρέδωκεν αὐτοὺς ὁ Θ. εἰς ἀδόκιμον νοῦν. xii. 2. 1 Tim. vi. 5, διεφθαρμένον τὸν νοῦν. So for firmness or presence of mind, 2 Th. ii. 2. As implying heart, reason, conscience, in opp. to fleshly appetites, Rom. vii. 23, 25. Sept. Is. x. 7, 12. Hom. Od. i. 3. Xen. Cyr. v. 2, 17. Hdot. i. 117. ix. 120, and oft. 2) mind, for understanding, intellect,

Lu. xxiv. 45, διήνοιξεν αὐτῶν τὸν νοῦν. 1 Cor. xiv. 14, sq. 19. Phil. iv. 7. Rev. xiii. 18, ὁ ἔχων τὸν νοῦν, i. e. 'the wise.' Sept. Josh. xiv. 7, & oft. in Class. from Hom. downwards. 3) meton. *mind*, for what is *in* the mind, i. e. *thought, counsel, purpose*, e. gr. of God or Christ, Rom. xi. 34, τίς γὰρ ἔγνω νοῦν Κυρίου; 1 Cor. ii. 16. Of men, Rom. xiv. 5. Judith viii. 14. Hdot. vii. 150. iv. 36, and oft. 4) fig. of things, *sense, meaning*, Rev. xvii. 9, ὡς ὁ νοῦς ὁ ἔχων σοφίαν, i. e. 'the deep or hidden sense.' Hdot. vii. 162, οὗτος ὁ νόος τοῦ ρήματος. Synes. Ep. 103, σὺ κακῶς ἐπέδεδξω τὸν νοῦν τῆς ἐπιστολῆς.

Νύμφη, ης, ἡ, (obsol. νύβω, Lat. *nubo*, to veil, with allusion to her being conducted veiled from her father's house,) a *bride, spouse, newly married*, 1) prop. John iii. 29, ὁ ἔχων τὴν νύμφην, νυμφίος ἐστί. Rev. xviii. 23, al. Sept. and Class. 2) as opp. to ἡ πενθερά, & put for *daughter-in-law*, Matt. x. 35. Lu. xii. 53. So Sept. Gen. xxxviii. 11. Ruth i. 6, 7. Mic. vii. 6. Tob. xi. 16, 17. Jos. Ant. v. 9, 1. Not in Class.

Νυμφίος, ου, ὁ, (νύμφη,) a *bridegroom, spouse, newly married*, Matt. ix. 15, et al. sæpe. Sept. and Class.

Νυμφών, ὠνος, ὁ, (νύμφη,) *bridal chamber*, where the nuptial bed was prepared, usually in the house of the bridegroom, whither the bride was brought in procession. The word occ. sometimes in the Sept. and Apocryphal writers, also in Heliod. vii. 113; in N. T. only in the phrase οἱ υἱοὶ τοῦ νυμφῶνος, 'sons of the bridal chamber,' Matt. ix. 15. Mk. ii. 19. Lu. v. 34. These were the companions of the bridegroom, or rather his guests during the nuptial festivities, *bridenmen*, just as the bride had also her companions or *bridemaids*; whether they were the same or not with the *παρὰνύμφιοι* and *νυμφαγωγοὶ* of the Greeks, is debated, but prob. they were *not* the same.

Νῦν, adv. (also νυνὶ as strengthened by the demonstr. ἰ,) *now*, Lat. *nunc*. I. prop. as *adv. of time*, NOW, used 1) of the *actual present*, as opp. both to time past and future, Lu. vi. 21, οἱ πεινῶντες νῦν. ver. 25. John iv. 18. xii. 27, al. sæpe. Sept. and Class. In direct antith. to something done in time past, e. gr. νῦν δέ, Lu. xvi. 25. Gal. iv. 9. νυνὶ δέ, in which connexion chiefly is νυνὶ found, Rom. iii. 21. So in antith. to something future, emphat. Mk. x. 30, νῦν ἐν τῷ καιρῷ τούτῳ. Xen. Conv. viii. 4, νῦν ἐν τῷ παρόντι. With the art. ὁ, ἡ, τὸ νῦν, as adj. *the now existing, present*, Acts xxii. 1, τῆς πρὸς ὑμᾶς νυνὶ ἀπολογίας. Rom. iii. 26, ἐν τῷ νῦν καιρῷ, al. and Class. So ἀπὸ τοῦ νῦν, scil. *χρόνου, from now*,

henceforth, Lu. i. 48. 2 Cor. v. 16. ἀχρὶ τοῦ νῦν, *until now*, Rom. viii. 22. Phil. i. 5. ἕως τοῦ νῦν, id. Matt. xxiv. 21. τὰ νῦν or τανῦν, *adv. now, at present*, Acts iv. 29. v. 38, al. and Class. τὸ νῦν ἔχον, *as it now is*, i. e. for the present, Acts xxiv. 25. 2) in reference to *time just past, now*, i. e. JUST NOW, *even now*, Matt. xxvi. 65. John xi. 8. Rom. v. 11, et al. 3) in reference to *future time just at hand*, EVEN NOW, *presently, immediately*, e. gr. foll. by fut. John xii. 31, νῦν ὁ ἀρχων τοῦ κ. τ. ἐκβληθήσεται ἔξω. Acts xiii. 11. Phil. i. 20, and Class. Foll. by perf. for fut. as implying what is immediately to take place, John iv. 23, ἐρχεται ὥρα, καὶ νῦν ἐστί. xii. 31, νῦν κρίσις ἐστί τοῦ κόσμου τ. xvi. 5, 32, et al.—II. as a *particle of transition or continuation*, NOW. 1) gener. *now*, as marking a present condition, i. e. 'in the present state of things, as things are,' Lu. ii. 29, νῦν ἀπολύεις τὸν δούλόν σου. xi. 39. Rom. v. 9. Col. i. 24. καὶ νῦν, Acts iii. 17. In antithesis, νυνὶ δέ, 1 Cor. xiii. 13. 2) as implying that one thing follows *now out of* another, thus marking a conclusion, inference, equiv. to NOW THEN, *now therefore*, i. e. 'since these things are so,' Acts xii. 11, νῦν οἶδα ἀληθῶς. xxii. 16. 1 Cor. xiv. 6, νυνὶ. So νῦν οὖν, Acts xvi. 36, & Xen. Cyr. vii. 5, 34; interrog. Acts xv. 10. νῦν ἄρα, Rom. viii. 1. 3) *emphat.* in commands and exhortations, implying that what is to be done should be done *now*, at once. So with imperat. Matt. xxvii. 42, καταβάτω νῦν ἀπὸ τοῦ σταυροῦ. ver. 43. John ii. 8. Ja. iv. 13, ἄγε νῦν. v. 1. Acts vii. 34, νῦν δεῦρο. Hom. II. xxiii. 485. Aristoph. Pac. 851, et al.

Νύξ, νυκτός, ἡ, *night*, Lat. *nox*. 1) prop. Matt. xiv. 25, τετάρτη φυλακὴ τῆς νυκτός, Lu. ii. 8. Rev. viii. 12, al. Sept. and Class.; fig. John ix. 4, ἐρχεται νύξ, 'the night of life's little day;' so Hor. Od. iv. 1, 16, 'jam te premet nox.' In specifications of time; *genit.* of time *when*, indef. and continued, e. gr. νυκτός, *by night*, Matt. ii. 14. xxvii. 64. John iii. 2, al. ἡμέρας καὶ νυκτός, *by day and by night*, i. e. continually, Acts ix. 24. Rev. iv. 8. νυκτός καὶ ἡμ. 2 Tim. i. 3, and so Class. μέσης δὲ νυκτός, Matt. xxv. 6. κατὰ μέσον τῆς ν. Acts xxvii. 27. διὰ τῆς νυκτός, *during the night*, i. e. either the whole night, Lu. v. 5, or by night, Acts v. 19. *Dat.* of time *when*, definite, Lu. xii. 20, ταύτῃ τῇ νυκτὶ, *this very night*. Acts xii. 6. ἐν νυκτὶ, *by night*, Acts xvii. 9. ἐν τῇ ν. Matt. xxvi. 31. John xi. 10. *Accus.* of time *how long*, Matt. iv. 2, νύκτας τεσσαράκοντα. xii. 40, τρεῖς νύκτας. So τὰς νύκτας, *the nights*, i. e. during the nights, Lu. xxi. 37. νύκτα καὶ

ἡμέραν, *night and day*, continually, Mk. iv. 27, al. and Class. 2) *metaph.* for a time of moral and spiritual darkness, the opposite of gospel light and day, Rom. xiii. 12, ἡ νύξ προέκοψεν. Such at least is the interpretation of most recent Commentators; but it rather denotes the time of this present life, as being a state of darkness and ignorance, in comparison with the clear light and knowledge of which the saints shall be partakers in another and better state, 'When,' in the words of a great poet, 'they waken with that light, Whose day shall never sleep in night.' In 1 Th. v. 5, οὐκ ἐσμέν νυκτός, scil. υἱοί, there is a combined notion of ignorance and dissoluteness. See σκότος 2.

Νύσσω, f. ξω, *to prick, pierce*, e. gr. τὴν πλευράν, John xix. 34, and Class.

Νυστάζω, f. ξω, (νεύω,) *prop.* to nod, hence *to slumber*, intrans. Matt. xxv. 5, ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον. Sept. and Class. Fig. 2 Pet. ii. 3, ἀπώλεια αὐτῶν οὐ νυστάζει, a highly fig. expression, perhaps formed on *prosopopeia* for *χρονίζεται*, as in Eurip. Hec. 662, οὐποτ' εὐδὲ λυπρὰ σου κηρύγματα.

Νυχθήμερον, ου, τὸ, (νύξ, ἡμέρα,) *a day and night*, 24 hours, 2 Cor. xi. 25. Found only in late writers.

Νωθρός, ἄ, ου, *adj.* contr. for *νωθερός*, fr. *νωθής*, *slow, dull, stupid*, *prop.* physically, Eccles. iv. 29. Lucian de Astrol. 21. In N. T. fig. of the mind, Heb. v. 11, *νωθοὶ γεγόνατε ταῖς ἀκοαῖς*. vi. 12. Sept. Prov. xxiii. 12. Pol. iv. 8, 5. Plut. Lycurg. 18, med.

Νῶτος, ου, ὁ, *the back*, Rom. xi. 10. Sept. and Class.

## Ξ.

Ξενία, ας, ἡ, (ξένος,) *prop.* *guest-right*, or *claim*, alliance of hospitality, as oft. in Class. In N. T. PLACE for a *guest, a lodging*, Acts xxviii. 23, ἦκου πρὸς αὐτὸν εἰς τὴν ξενίαν. Philem. 22.

Ξενίζω, f. ἴσω, (ξένος,) 1) *to receive as a guest, to entertain*, Hom. Od. iii. 355, trans. pass. *to be entertained, to lodge* with any one, Acts x. 6, *ξενίζεται παρὰ τινι* Σίμωνι βυρσεῖ. ver. 18, 23, 32. xxi. 16. xxviii. 7, ἡμᾶς φιλοφρόνως ἐξένισεν. Heb. xiii. 2. Xen. Cyr. vi. 2, *ξενισθέντες τότε παρὰ Κύρῳ*. 2) *to appear strange to any one, to surprise*, trans. Jos. Ant. i. 1, 4, τὸν Θεὸν ἐξένιζεν τὸ πραττόμενον. In N. T. partic. plur. τὰ ξενίζοντα, 'things strange, surprising'; also mid. *ξενίζομαι, to be surprised at*, 1 Pet. iv. 12, *μὴ ξενίσεσθε τῇ ἐν ὑμῖν πυρώσει*.

Ξενοδοχέω, f. ἴσω, (Ξενοδόχος, fr. ξένος and δέχομαι,) *to entertain strangers, to practise hospitality*, absol. 1 Tim. v. 10, where see my notes. Max. Tyr. Diss. xxxii. 133. Dio Cass. lxxviii. 3. Ξενοδοκέω, Hdot. vi. 127.

Ξένος, η, ου, *prop. adj.* *not of one's family or nation, foreign, strange* to one; also *subst. a foreigner, or a stranger*, i. e. one not of the family; also, by use, one who, though a stranger, has been introduced into the family, and connected with it by bonds of hospitality and friendship. In N. T. it occ. 1) *SUBST.* ὁ ξένος, *a guest, hospes*, *prop. a friend allied in hospitality, hospes*, such an alliance being in ancient times usual among friends, who lived in different cities or countries, who then were entertained at each other's houses. So Rom. xvi. 23, Γάριος, ὁ ξένος μου καὶ τῆς ἐκκλησίας ὅλης. But there the sense is by impl. *host*, as sometimes in the Class.; e. gr. Hdot. ii. 114. Diod. Sic. xvii. 47. Xen. An. iii. 1, 4. Thus Eustath. says, 'both he who entertained, and he who was entertained, were each called ξένος in respect to each other.' And so the Lat. *hospes* bears both senses. 2) in a more gener. *a stranger, i. e. foreigner*, as coming from another place or country, Matt. xxv. 35, ξένος ἡμῶν. ver. 38, 43, 44. xxvii. 7, εἰς ταφὴν τοῖς ξένοις. Acts xvii. 21, οἱ ἐπιδημοῦντες ξένοι, 'resident strangers, foreigners.' Heb. xi. 13. Sept. and Class. Fig. for ἀλλότριος, as not belonging to the Christian community, an *alien*, with gen. Eph. ii. 12, ξένοι τῶν διαθηκῶν, 'aliens from the covenants.' Simil. Soph. OEd. Tyr. 218, ξένος μὲν τοῦ λόγου. So absol. *a stranger*, not of the family of Christ, a Christian, Eph. ii. 19. 3 John 5. 2) *ADJ.* *strange, i. e. foreign, unknown*, as coming from another country, Acts xvii. 18, δαιμόνια ξένα. So Ael. V. H. ii. 13, ξένοι δαίμονες. Fig. Heb. xiii. 9, διδασκαῖς ξέναις, 'strange doctrines,' i. e. foreign to the Christian faith. See my note. Fig. *strange, i. e. novel, unheard of*, causing wonder, 1 Pet. iv. 12, ὡς ξένου ὕμιν συμβαίνοντος. Wisd. xix. 5, ξ. θάνατον. Theocr. Or. p. 29, ξ. πάθος. Diod. Sic. iii. 52, ξ. ἡ περὶ τούτων ἱστορία.

Ξέστης, ου, ὁ, Lat. *sextus* or *sextarius*, *prop.* a Roman measure, the 16th part of a modius, = about 1½ pint English, Jos. Ant. viii. 2, 9. In N. T. gener. for any small measure or vessel, *cup, pitcher, &c.* Mk. vii. 4, 8. The word is generally, but most improbably, thought to be derived from the Lat. *sextarius*. There is little doubt that the word is, as Erasm. supposes, derived from *ξεστός*, *polished*, so as to mean *a wooden vessel turned and*



*polished.* And he might have proved the point from the expression in Aristoph. Theam. 778, ξεστός πίναξ: also from a passage of Hom. Od. i. 138. iv. 54, ξεστήν τραπέζαν. Indeed, the epithet ξεστός was applied to utensils of all kinds that may be formed by turning and polishing.

Ξηραίνω, f. ανῶ, (ξηρός,) aor. 1. ἐξήρανα, Ja. i. 11; perf. pass. ἐξήραμαι, 3 pers. sing. ἐξήρανται, to dry, make dry, trans.; pass. to be dried up, become dry: of plants, act. to dry up, wither, Ja. i. 11, ὁ ἥλιος ἐξήρανε τὸν χόρτον: pass. to wither away, Matt. xiii. 6. Mk. iv. 6, διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη, et al. In the sense of to be dry, i. e. ripe, as ὅτι ἐξηράνθη ὁ Φερισμός, Rev. xiv. 15. Sept. Jer. xii. 4, ὁ χόρτος ξηρανθήσεται, & oft. Xen. Mem. iv. 3, 8. An. ii. 8, 9. Of fluids, pass. to be dried up, Rev. xvi. 12, τὸ ὕδωρ. Mk. v. 29, ἡ πηγὴ. Sept. Gen. viii. 7, ξ. τὸ ὕδωρ. Is. xix. 5, ποταμός. Hom. Il. xxi. 345, πᾶν δ' ἐξηράνθη πῆδιον, σχέτο δ' ἀγλαὸν ὕδωρ. Of the body or its members, pass. to wither, Mk. iii. 1, ἐξηραμμένην ἔχον τὴν χεῖρα. ver. 3. Sept. I K. xiii. 4, ἐξηράνθη ἡ χεὶρ: 'to pine away,' Mk. ix. 18, καὶ ξηραίνεται. So Prov. xvii. 22, ἀνδρὸς λυπηροῦ ξηραίνεται τὰ ὀστά. Sept. Ps. xxii. 15, ἐξηράνθη, ὥσαι δσπρακον, ἡ λοχὺς μου.

Ξηρός, ἄ, ὄν, adj. dry. 1) of a tree, dry, withered, Lu. xxiii. 31, εἰ ἐν τῷ ὕγρῳ ξύλῳ ταῦτα ποιοῦσιν, ἐν τῷ ξηρῷ τί γίνηται; i. e. a green or a dry tree, as emblematic, respectively, of the righteous and the wicked, comp. Ps. i. 3. Ez. xx. 47, q. d. 'if an innocent man be thus treated, what shall be done to the wicked?' The phrase occ. Sept. Is. lvi. 3. Ez. xvii. 24. Of the body or its members, John v. 3. ἡ χεὶρ, Matt. xii. 10. Comp. Sept. Hos. ix. 17. 2) ἡ ξηρά, scil. γῆ, 'the dry land,' as opp. to ἡ θαλάσση, Matt. xxiii. 15. Heb. xi. 29. Sept. Gen. i. 9, 10. Jonah i. 9. lat. Class.

Ξύλινος, η, ον, adj. (ξύλον,) wooden, 2 Tim. ii. 20, σκεὺξ ξύλινα. Rev. ix. 20. Sept. and Class. espec. Thueyd.

Ξύλον, ου, τὸ, (ξύω,) prop. 'a log of wood,' or a piece of a tree with the branches hewed. I. gener. for fuel, 1 Cor. iii. 12, λίθους τιμίους, ξύλα, χόρτον. Sept. Gen. xxii. 3, σχίσας ξύλα. So Xen. Cyr. v. 3, 49, ξύλα τις σχισάτω. AEL. V. H. ξύλα αἶα. Also, timber hewn or sawed square, Rev. xviii. 12, πᾶν ξ. & ἐξ ξύλου τιμ. Hom. Il. xxiii. 327. Hdot. i. 156. Thuc. iv. 82.—II. spec. 'any thing made of wood,' as 1) a staff or club, as μετὰ μαχαίρων καὶ ξύλων, Matt. xxvi. 47, 55, al. Jos. B. J. v. 3, 1. Hdot. ii. 63. Hdian. vii. 7, 8. Dem. 645, 16, or 2) stocks, Lat. nervus,

a wooden block, or frame with holes, in which the feet, and sometimes the hands and neck, of prisoners were confined, Acts xvi. 24, τοὺς πόδας αὐτῶν ἡσφαλίσατο εἰς τὸ ξύλον. Job xxxiii. 11, ἐθετο δὲ ἐν ξύλῳ τὸν πόδα μου. Luc. Tox. 29, τὰ σκέλη ἐν τῷ ξύλῳ κατακλεισμένα. Plut. viii. p. 361, τοὺς πόδας ἐν τῷ ξύλῳ δεδεμένους. 3) a stake, cross, = σταυρός, Acts v. 30, and x. 39, κρεμάσαντες ἐπὶ ξύλου. xiii. 29. Gal. iii. 13. 1 Pet. ii. 24. So Sept. Deut. xxi. 22, 23. Esth. v. 14.—III. living wood, i. e. a tree, Lu. xxiii. 31, ἐν τῷ ὕγρῳ ξύλῳ, meaning the righteous, who are not unfrequently designated as green and flourishing trees. See Ps. i. 3. Ez. xx. 47. Rev. ii. 7, τὸ ξ. τῆς ζωῆς, with allusion to Christ as the author of salvation to all that believe in and obey him, comp. Lu. xxiii. 43; a figurative designation of that eternal life which was lost by our first parents, and restored by Christ. In the same sense the word also occ. in Class. as Hdot. Aristot. and Theophr.

Ξυράω, f. ἴσω, (ξυρόν,) to shear, shave, i. e. the locks or beard, mid. Acts xxi. 24, ἵνα ξυρήσωνται τὴν κεφαλὴν, 'that they may shear their heads,' i. e. have them shorn: pass. part. fem. ἐξωρμένη, 1 Cor. xi. 5, 6. Sept. and Class.

## Ο.

Ὁ, ἡ, τὸ, gen. τοῦ, τῆς, τοῦ, originally a demonstr. pron. *this, that*, but in Attic and later usage mostly a prepositive article, *the*. I. as a DEMONSTR. PRON. *this, that*. 1) simply, Acts xvii. 28, τοῦ γὰρ καὶ γένος ἐσμέν, 'for of this one [him] we are also the offspring.' 2) in distinctions and distribution; distinc. with μὲν—δὲ: ὁ μὲν—ὁ δὲ, *the one—the other, that one—this one*, Phil. i. 16, 17, οἱ μὲν ἐξ ἐριθείας—οἱ δὲ ἐξ ἀγάπης. Heb. vii. 5, 6, οἱ μὲν—ὁ δὲ; distrib. *one—another*, pl. some. Matt. xiii. 23. Acts xiv. 4. Rom. ii. 7. Eph. iv. 11. Also οἱ μὲν—ἄλλοι δὲ, Matt. xvi. 14. καὶ τινες—οἱ δὲ, Acts xvii. 18. So Matt. xxviii. 17, οἱ δὲ ἐδίστασαν, 'but some doubted,' i. e. in antith. to *all* as impl. in προσεκύνησαν. 3) in the narrative style ὁ δὲ is used by way of transition to another person or party already mentioned, without a preceding ὁ μὲν, *but this one*, i. e. *but he*. Matt. ii. 5, οἱ δὲ εἶπον, Mk. viii. 28. Lu. vii. 40. So with a participle intervening, Matt. ii. 9, οἱ δὲ ἀκούσαντες ἐπορεύθησαν, ver. 14. iv. 4. sæpe.—II. as the PREPOSITIONAL ARTICLE, originally a demonstrative, but having its demonstrative power, gradually softened down, so as simply to mark an object as

*definite or specific*.—I. with SUBSTANTIVES, or words standing for substantives. —I. *simply*, i. e. without adjectives or other *adjuncts*, where the subst. is to be expressed as *definite or specific*. 1) *gener.* where the subst. refers to a person or thing as *well known*, i. e. either as already mentioned, or as of common notoriety. As *already mentioned*, Matt. i. 24. v. 1, τοὺς ὄχλους. 2) *as of common notoriety*, Matt. i. 22, διὰ τοῦ προφήτου. ii. 15. ix. 28. xii. 41. Mk. ii. 24. Lu. v. 14, τῷ ἱερᾷ. xii. 54. Acts xi. 13. Rom. iv. 3, ἡ γραφή, 'the Scriptures.' Rev. v. 13. 3) with nouns implying a person or thing as *alone or monadic*, either as pre-eminent above all others, or as alone existing, thus approaching the nature of a proper name, and sometimes passing over into one; ὁ Χριστός, 'the Christ, the Messiah, Matt. i. 17, and so almost always where it stands alone; without the art. as a prop. name, very rarely in the Gospels and Acts, Lu. xxiii. 2. John ix. 22; but oftener in the Epistles, Rom. v. 6. vi. 4. ὁ Υἱὸς τοῦ Θεοῦ or τοῦ ἀνθρώπου, see νίος; ὁ διδάσκαλος, Mk. xiv. 14. So ὁ διάβολος, 'the devil,' Matt. iv. 5, and always except Acts xiii. 10. The names of God, Θεός and Κύριος (the latter also of Christ), often have the article, but more frequently omit it, espec. in the oblique cases; Πατήρ applied to God has usually the art. and a gen. but likewise simply ὁ Πατήρ. So τὸ Πνεῦμα and τὸ Πνεῦμα ἅγιον, almost as a prop. name, Acts i. 8. x. 19. Also with nouns or names of single objects, concrete or abstract; where the article under certain circumstances is sometimes omitted: ὁ ἥλιος, Matt. xiii. 43, anar. ver. 6. ὁ οὐρανός, οἱ οὐρανοί, iii. 16. v. 18. anar. 2 Pet. iii. 5, 12. ἡ γῆ, Matt. v. 18, anar. 2 Pet. iii. 5, 10. So θάλασσα, νῆξ, &c.; also ὁ νόμος, 'the law' of Moses, John i. 17, anar. Rom. iii. 31. v. 20. τοῦ ἀγραυ, Matt. vi. 28; but ἀπ' ἀγραυ as opp. to the city, Mk. xv. 21. So with abstract nouns, ἡ ἀρετή, 2 Pet. i. 5, anar. ver. 3. ἡ ἀγάπη, Rom. xiii. 10, anar. 1 Cor. xiii. 2. ἡ ἀμαρτία, Rom. v. 12, anar. ver. 13. ἡ δικαιοσύνη, vi. 18, anar. ix. 30. ἡ πίστις, iv. 9, anar. iii. 28. 4) with nouns implying a definite *genus or class* of individuals, distinct from all others; *gener.* in plur. οἱ δώδεκες, Matt. viii. 20. οἱ ἀπολ., xxiv. 28. So οἱ νεκροί, 'the dead,' xiv. 2. xxii. 31, but more freq. without the article. Here belong also the plural names of nations, which take the article as generic, οἱ Ἰουδαῖοι, 'the Jews,' John v. 1. οἱ Ἕλληνες, John vii. 35. οἱ Ῥωμαῖοι, xi. 48. Also in the sing. where the noun expresses a *generic idea*, or stands as the representative of a class, where in English also we commonly put *the*, Matt. xii. 35, ὁ

ἀγαθὸς ἄνθρωπος—καὶ ὁ πονηρὸς ἄνθ. Mk. iii. 27. Lu. x. 7, ὁ ἐργάτης. John x. 11, ὁ ποιμὴν ὁ καλός. Rom. i. 17, ὁ δίκαιος. 5) with nouns in themselves indefinite, which yet become definite as standing in *some certain relation* to the definite person or thing there spoken of, as Lu. xviii. 15, τὰ βρέφη, i. e. their own children, John v. 36. Acts xiv. 10. 1 Cor. xi. 5, ἀκατακαλύπτῳ τῇ κεφαλῇ, 'with the head uncovered.' Heb. vii. 24. Rev. iv. 7. 6) where two or more nouns in the same case are *connected by καὶ, &c.*, if the first have the article, the second either takes or omits it in certain circumstances. If the nouns are of different genders or numbers, the article is repeated, Matt. xv. 4, τίμα τὸν πατέρα καὶ τὴν μητέρα. Lu. xiv. 26. Eph. ii. 3. Col. ii. 13. If the nouns are of the same gender, but express different and independent objects, the article is repeated, Mk. ii. 16, οἱ γραμματεῖς καὶ οἱ Φαρισαῖοι. Lu. i. 58. xii. 11. But if the nouns be of the same gender, and stand in near relation to each other, the article is more commonly not repeated; e. gr. when they all are parts of one general idea, of a whole, &c. Mk. xv. 1, οἱ ἀρχιερεῖς μετὰ τῶν πρεσβυτέρων καὶ γραμματέων. Lu. xiv. 3, 21. Col. ii. 8, 19. 1 Tim. iv. 7. 1 Pet. ii. 25; or where a noun is added for clearer explanation, Col. iii. 17, εὐχ. τῷ Θεῷ καὶ Πατρί. Eph. i. 3. 2 Pet. i. 11; or where with the first noun and its article there is connected a gen. or other adjunct, which refers also to the second, Phil. i. 25, εἰς τὴν ὑμῶν προκοπὴν καὶ χαρὰν τῆς πίστεως, 1 Th. ii. 12. Acts i. 25. Eph. iii. 5; or where the nouns thus connected are adjectives, or other predicates referring to one subject, Acts iii. 14, ὑμεῖς τὸν ἅγιον καὶ δίκαιον ἠρνήσασθε. ii. 20. John xxi. 24. Phil. iii. 3. 1 Th. ii. 15. So with *ἀλλά*, John x. 1. 7) with the *subject or predicate* of a sentence. Here a common rule is, that the subject takes the art. and the predicate omits it; but this is true only in so far as the former is more frequently definite than the latter; and the case may be *inverted*; or both may be definite or indefinite: so that, strictly speaking, the subject and predicate, as *such*, neither take nor reject the article, but are governed in respect to it by the same principles as other nouns. The *subject* takes the article, but not the predicate, John i. 1, Θεὸς ἦν ὁ λόγος. iv. 24, πνεῦμα ὁ Θεός. vi. 63, τὰ ῥήματα—πνεῦμά ἐστι καὶ ζωὴ ἐστίν. Rom. vi. 21. 1 John iii. 15. iv. 8, ὁ Θεὸς ἀγάπη ἐστίν. Both *subject and predicate* have the art. Matt. vi. 22, ὁ λύχνος τοῦ σώματος ἐστίν ὁ ὀφθαλμός. John i. 4. vi. 63. 1 Cor. xv. 56. 2 Cor. iii. 17. Phil. iii. 19. 1 John iii. 4. The *predicate* has the art. where the

subject is without it; e. gr. where the subject is a proper name, 1 John iv. 15. v. 1, 6; or a pronoun, John vi. 51, ἐγὼ εἰμι ὁ ἄρτος. Acts vii. 32. 2 Cor. iii. 2: so where the predicate is a participle with the art. the subject being still a pronoun, ἐγὼ εἰμι ὁ μαρτυρῶν, John viii. 18. But sometimes both *subject* and *predicate* are without the art. Matt. xx. 16, πολλοὶ γὰρ εἰσὶ κλητοί, ὀλίγοι δὲ ἐκλεκτοί. 8) with a *noun in the nom.* where it stands for the *voc.* Matt. xi. 26, ναὶ, ὁ Πατήρ, ὅτι. xxvii. 29. Mk. ix. 25, et al.—II. with *nouns as accompanied by adjuncts.* Here the use of the art. depends on the definiteness of the noun, either in itself, or as affected by the adjunct; the adjunct may stand either *before* the noun (i. e. between it and the article, if it have one), or *after* the noun; and then, if the noun have an art. this may be repeated or not before the adjunct, according to circumstances. 1) with a *substantive* as adjunct, either in the gen. or in apposition: *in gen.* (and here each noun, both the leading and the governed, takes or omits the art. according to the general rules above,) e. gr. between the art. and noun, 1 Pet. iii. 20, ἡ τοῦ Θεοῦ μακροθυμία. 2 Pet. iii. 2; more freq. the gen. is put last, Matt. iii. 2, ἡ βασιλεία τῶν οὐρανῶν. iii. 1. vi. 22. *In apposition;* and here the leading noun takes or omits the article as above in I.; while with the adjunct the article is either inserted or omitted, according as the latter is, or is not, intended to distinguish the leading noun from all others of the like kind or name. Rom. viii. 23, υἱοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν. John xvi. 13, ὅταν ἔλθῃ ἐκεῖνος, τὸ Πνεῦμα κ.τ.λ. Matt. ii. 1, 3, Ἡρώδης ὁ βασιλεὺς. iii. 1. iv. 21. 2) with an *adjective* as adjunct; prop. as expressing an *essential* or *intrinsic quality of the subst.* and forming with it one idea; here if the subst. have no art. the adjunct. takes none, and is put either before or after the noun, Matt. xiv. 14, εἶδε πολλὸν ὄχλον. vii. 11, δόματα ἀγαθὰ. But if the noun have the art. the adj. may stand either between the noun and its art., or after the noun, in which case the art. is repeated before the adj. Matt. vii. 13, διὰ τῆς στενῆς πύλης. xii. 35. Where the adj. is the *predicate* of a clause or sentence, it naturally stands without the article, as being indefinite; its place is then usually before the subject, Matt. vii. 13, πλατεία ἡ πύλη, καὶ εὐρύχωρος ἡ ὁδός. Heb. v. 11, περὶ οὗ πολλὸς ἡμῖν ὁ λόγος: but also after the subject, Matt. ix. 37. Ja. ii. 26. Where an adj. connected with a noun having the article expresses not an *intrinsic quality* belonging to the noun, but a *circumstance* or *condition* predicated of it,

the adj. then stands without the art. either after the noun, or before the noun and its art. and constitutes a species of indirect predicate, John v. 36, ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μετ' ἐμοῦ Ἰωάννου. 3) with a *pron.* as adjunct; *personal* pronouns in the gen. used instead of possessives, follow the same general rule as the gen. of *nouns.* *Possessive* pronouns follow the rule of adjectives, Matt. xvii. 20. *Demonstrative* pronouns are put between the art. and noun, 2 Cor. xii. 3, τὸν τοιοῦτον ἄνθρωπον. Mk. ix. 37; or, more commonly, either before the art. and noun, or after the noun, as αὐτός, οὗτος, ἐκεῖνος, &c. which, being definite, usually require the art. along with the subst. which they qualify, Matt. iii. 4, αὐτὸς ὁ Ἰωάννης. John v. 36, αὐτὰ τὰ ἔργα. Acts xvi. 18, αὐτῇ τῇ ὥρᾳ. 4) with a *participle* as adjunct, where the construction is nearly the same as with adjectives; 5) with a *preposition and its case* as adjunct, i. e. as a periphrasis for an adj. or the like: here if the leading noun be indefinite, the adjunct in general is so likewise, and is put after the noun, 1 Tim. iv. 3, εἰς μετέληψιν μετὰ εὐχαριστίας. i. 5, ἀγάπη ἐκ καθαρᾶς καρδίας. Rom. xiv. 17; but if the leading noun have the art. or be in itself definite, then the adjunct sometimes stands *between* it and the art., but more commonly *after* it, with the art. repeated, or not, according to circumstances, Matt. xv. 1, οἱ ἀπὸ Ἰερου. γραμματεῖς. Lu. i. 70. Acts xxvii. 2. Rom. ix. 11. xi. 27; after the noun, with art. repeated, Matt. vi. 6, τῷ Πατρὶ σου τῷ ἐν τῷ κρυπτῷ. vii. 3. Mk. iv. 31. John xii. 21. Acts iv. 2. xxvii. 5. 6) with an *adverb* as adjunct, i. e. as placed between the art. and subst. and thus forming a periphrasis for an adj. Acts xiii. 42, τὸ μεταξὺ σάββατον. Rom. vii. 22, κατὰ τὸν ἔσω ἄνθρωπον. 2 Pet. i. 9.—II. with **ADJECTIVES:** 1) as *connected with nouns*, see above. 2) used *as nouns*, and then the article is employed, or not, precisely as with nouns. Neut. adjectives with the art. are often put as abstract nouns; sing. Rom. i. 19, τὸ γνωστὸν τοῦ Θεοῦ. ii. 4, τὸ χρηστὸν τ. Θ. viii. 3. 1 Cor. i. 25. 2 Cor. iv. 17; as collect. Heb. vii. 7.—III. with **PRONOUNS:** 1) *pron. possessive*, as connected with nouns, see above, I. ii. 3. As standing for nouns, these take or omit the art. like nouns. 2) with *demonstratives*, ὁ τοιοῦτος, either as a generic idea, *every* or *all such*, as a class, Matt. xix. 14.—IV. with **PARTICIPLES:** 1) as *connected with nouns*, see above, I. ii. 4. 2) *absol. in the place of nouns*, and then the use of the article corresponds to the usage with nouns.—V. before **PREPOSITIONS with their cases**, which then form a periphrasis for subst. or adj. 1) *gener.* of

persons, οἱ ἀπὸ τῆς Ἰταλίας, 'those from Italy,' the Italians, Heb. xiii. 24. Phil. iv. 22, οἱ ἐκ τῆς Καίσαρος οἰκίας. Rom. iv. 14, οἱ ἐκ νόμου, 'they of the law.' ii. 8, οἱ ἐξ ἐριθείας, 'the contentious.' Mk. iii. 21, οἱ παρ' αὐτοῦ. Lu. xxii. 49. 2) neut. τὸ, τὰ, Eph. i. 10, τὰ ἐν τοῖς οὐρανοῖς καὶ τὰ ἐπὶ τῆς γῆς, 'the things celestial and terrestrial.' Lu. xxiv. 35, τὰ ἐν τῇ ὁδῷ, 'the events in the way.'—VI. before ADVERBS, which then usually stand in place of a subst. or adjective; as *subst.* Phil. iii. 14, τὰ ὀπίσω ἐπιλανθανόμενος.

—VII. the NEUTER of the article is prefixed: 1) absol. to the *genitive* of a noun, and thus expresses the abstract idea of something having *relation* or *reference* to that noun, as *pertaining* to it or *derived* from it, as *done by* or *to* it, &c.; sing. τὸ, Matt. xxi. 21, τὸ τῆς συκῆς, 'the thing of the fig-tree,' i. e. done to it. 1 Cor. x. 24; more freq. in pl. τὰ, Matt. xxii. 21. 2) the sing. τὸ is prefixed both to *single words* and to *whole clauses*, when they are to be taken as independent, or as themselves constituting an object; with *single words*, Gal. iv. 25, τὸ Ἄγαρ, i. e. 'the name Agar,' as here used, signifies, &c. 2 Cor. i. 17. 3) the singular τὸ is prefixed to the *infus.* when taken as a noun, which is then employed in all the constructions that occur with substantives; *nomina.* with τὸ, Phil. i. 21, ἐμοὶ τὸ ζῆν Χριστός, καὶ τὸ ἀποθανεῖν κέρδος. 1 Cor. vii. 26. 2 Cor. viii. 11. Gal. iv. 18; *genit.* with τοῦ, Acts xx. 3, ἐγένετο γνώμη τοῦ ὑποστρέφειν. As referring to a whole sentence, and expressing *purpose*, where some supply *ἕνεκα* or the like: here it nearly resembles the Engl. *infinit.* with *to*, equiv. to *in order to*, *that*, and *so* τοῦ μὴ, *in order not to*, *that not*, *lest*, &c. Matt. ii. 13, μέλλει Ἡρ. ζητεῖν τὸ παιδίον, τοῦ ἀπολέσαι αὐτό. iii. 13. *Dative* with τῷ, as *implying cause*, 2 Cor. ii. 12; *purpose*, 1 Thess. iii. 3. *Accus.* with τὸ, as depending on a verb, Lu. vii. 21, τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν.

Ὁγδοήκοντα, (ὀκτώ,) *eighty*, Lu. ii. 37.

Ὁγδοος, η, ου, *ordin.* (ὀκτώ,) *eighth*, Lu. i. 59. 2 Pet. ii. 5, ὀγδοον Νῶε ἐφύλαξε, 'the eighth person,' i. e. 'one of eight.' Plato, p. 693. But the *Class.* more gener. add αὐτός, as Thuc. i. 46.

Ὁγκος, ου, ὁ, *prop. mass, weight, magnitude, a tumour, swelling*, and *fig. inflation, elation, pride*. In N. T. *weight, burden, impediment*, Heb. xii. 1, ὄγκον πάντα ἀποθήμενοι. Xen. Ven. viii. 8.

Ὁδε, ἡδε, τόδε, *demonstr.* *pron.* (fr. ὁ, ἡ, τό, as *pron.* and *enclitic δε*), *this, that*, *gener.* equal to οὗτος, but stronger: 1) as referring to the person or thing last

mentioned, Lu. x. 39, τῇδε ἦν ἀδελφή. xvi. 25, and *Class.* 2) as introducing what follows, the *following*, Acts xv. 23, γράψαντες τάδε, Οἱ ἀπ. κ.τ.λ. xxi. 11. Rev. ii. 1. 3) instead of an adv. for *here, there*, i. e. *δεικτικῶς*. Ja. iv. 13, πορευσάμεθα εἰς τήνδε τὴν πόλιν. Plut. Symp. i. 6, 1, τήνδε τὴν ἡμέραν.

Ὁδεῶ, fut. εὔσω, (ὁδός,) *to be on the way, to journey, travel*, intrans. Lu. x. 33. Sept. and *Class.*

Ὁδηγέω, f. ἦσω, (ὁδηγός,) *prop. to lead the way, to lead, guide* any one, & *gen.* Matt. xv. 14, τυφλὸς δὲ τυφλὸν ἐάν ὀδηγῇ. Rev. vii. 17, & *Class.*; *fig.* of teaching, John xvi. 13, ὀδηγήσει ὑμᾶς εἰς πᾶσαν τὴν ἀλήθειαν, 'all the truth, the whole truth.' Acts viii. 31. Sept. Ps. xxv. 5. Wisd. ix. 11.

Ὁδηγός, οὔ, ὁ, (ὁδός, ἡγέομαι,) *prop. a guide, leader*, Acts i. 16, and *Class.*; *fig.* of a teacher, Matt. xv. 14. xxiii. 16. Rom. ii. 19. Wisd. vii. 15.

Ὁδοιπορέω, f. ἦσω, (ὁδοιπόρος, fr. ὁδός, πόρος,) *to be on the way, to journey, travel*, intrans. Acts x. 9, and *Class.*

Ὁδοιπορία, ας, ἡ, (ὁδοιπορέω,) *a journeying, travel*, John iv. 6. 2 Cor. xi. 26.

Ὁδός, οὔ, ἡ, *a way*. I. in respect to *PLACE*, *a way, highway, road, street*, 1) *gener.* Matt. ii. 12, δι' ἄλλης ὁδοῦ ἀνεχώρησαν. vii. 13, 14, al. Sept. and *Class.*; of a street in a city, &c. xxii. 9, ἐπὶ τὰς διαξόδους τῶν ὁδῶν. ver. 10. Lu. xiv. 23, Sept. and *Class.*; also κατὰ τὴν ὁδόν, *along or on the way*, x. 4. Acts viii. 36, and *Class.* 2) *coll.* by *gen.* of place to which a way leads, Heb. ix. 8, ἡ τῶν ἀγίων ὁδός, 'the way, entrance into the sanctuary.' Gen. iii. 24, ἡ ὁδός τοῦ ξύλου τῆς ζωῆς. Meton. for the whole region to or through which a way leads, Matt. x. 5, εἰς ὁδὸν ἐθνῶν, 'into the way,' i. e. country, 'of the Gentiles.' iv. 15, ὁδὸν θαλάσσης, 'way of the sea,' i. e. the region around the sea of Galilee. 3) in the phrases *ἑτοιμάζειν*, or *κατασκευάζειν τὴν ὁδόν*, 'to prepare the way,' for a king; *prop.* Rev. xvi. 12; *fig.* Matt. iii. 3. xi. 10. So εὐθύνειν τὴν ὁδόν, John i. 23. 4) *meton.* of Jesus as the *Way*, i. e. the *author* and *medium* of access to God and eternal life, John xiv. 6.—II. in respect to *ACTION*, *way*, 'a being on the way,' *a going, journey, course*, 1) *gener.* εἰς τὴν ὁδόν, 'for the way, journey,' Lu. ix. 3. ἐξ ὁδοῦ, xi. 6. ἐν τῇ ὁδῷ, 'in or by the way, on the journey,' Acts ix. 17. κατὰ τὴν ὁδόν, 'by or on the way,' xxv. 3. Also 1 Thess. iii. 11, κατευθύνει τὴν ὁδὸν ἡμῶν. Acts viii. 39, πορεύεσθαι τὴν ὁδόν, 'to go on one's way,' continue one's journey. Sept.

and Class. So Mk. ii. 23, ἤρξαντο οἱ μαθηταὶ αὐτοῦ ὁδὸν ποιεῖν τίλλοντας τοὺς στάχυνας, 'his disciples began to go along, plucking the ears of grain,' where ὁδὸν ποιεῖν is a Hebraism, and corresponds to the Latin *iter facere*. 2) foll. by gen. of time, Lu. ii. 44, ἡμέρας ὁδὸν, 'a day's journey.' Acts i. 12, σαββάτου ἔχον ὁδὸν, 'a sabbath-day's journey,' i. e. according to the Rabbinic limitation, 1000 larger paces, equal to about  $7\frac{1}{2}$  furlongs.

—III. FIG. *way, manner, means*: 1) *way* or *method* of proceeding, in order to do or effect any thing, 1 Cor. iv. 17, τὰς ὁδοὺς μου τὰς ἐν Χρ. xii. 31. αἱ ὁδοὶ τοῦ Θεοῦ, 'the ways of God,' his mode of proceeding, administration, *counsels*, Acts xiii. 10. Sept. and Class. 2) *way* or *means* of arriving at or obtaining any thing, Lu. i. 79, ὁδὸς εἰρήνης, i. e. 'the way to salvation.' Acts ii. 28, ὁδοὺς ζωῆς. xvi. 17. 2 Pet. ii. 21, τὴν ὁδὸν τῆς δικαιοσύνης. Matt. xxi. 32, ἦλθεν Ἰωάννης ἐν ὁδῷ δικαιοσύνης. However, the Christian religion is called 'the way of righteousness,' 'peace,' &c. not only because it *leads* to righteousness, &c. but because it is a discipline of righteousness, and leads to justification, and consequently peace with God and salvation. Nay, at Rom. iii. 17, ὁδὸν εἰρήνης οὐκ ἔγνωσαν, the sense of 'peace with God' may be added to that of 'peace with man,' the other is predominant. See my note. 3) foll. by gen. of pers. *the way* or *ways* of any one, i. e. his *mode of life, conduct, actions*, Acts xiv. 16. Rom. iii. 16. 2 Pet. ii. 15. Jude 11. But *the way of God*, or of the Lord, is also *the way, walk, life*, which God approves and requires, Matt. xxii. 16. Acts xviii. 25. Heb. iii. 10. Hence absol. for *the Christian way, the Christian religion*, Acts ix. 2. xix. 9, al. So 2 Pet. ii. 2, ἡ ὁδὸς τῆς ἀληθείας, 'the true religion.'

Ὁδοὺς, ὄντος, ὁ, a *tooth*, Matt. v. 38.

Ὁδυνάω, f. ἦσω, (ὀδύνη,) *to pain*, whether in body (as Galen ap. Steph. Thes.) or mind, trans. *to grieve*, Soph. El. 804, and elsewhere in Class. In N. T. only pass. or mid. *to be pained, distressed, to sorrow*, Lu. ii. 48. xvi. 24, ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ. ver. 25, σὺ δὲ ὀδυνᾷσαι. Acts xx. 38, ὀδυνῶμενοι. Sept. and Class. oft.

Ὁδύνη, ης, ἡ, (perhaps from ὀδοὺς, 'a tooth,') lit. *a gnawing pain, pain, distress, sorrow*, of body or mind, Rom. ix. 2. 1 Tim. vi. 10. Sept. and Class. So Æschyl. Suppl. 550, ὀδύναις τε κεντροδηλήτοις.

Ὁδυρμός, οὔ, ὁ, (ὀδύρομαι, *to bewail*), *wailing, lamentation, mourning*, Matt. ii. 18, κλαυθμός καὶ ὀδυρμός πολλός. 2 Cor. vii. 7, 'heartfelt sorrow.'

Ὄζω, f. ἦσω, or ἴσω, *to smell, yield*

*odour*, gener. a fragrant one, as Hom. Od. v. 60. Theocr. i. 149, ὡς καλὸν ὀσέει, but sometimes the reverse. So in N. T. of a corpse, *to stink*, absol. John xi. 39. Sept. Arr. Epict. iv. 11. xv. 18.

Ὅθεν, relat. adv. *whence*, 1) of *place*, Acts xiv. 26, ὅθεν ἦσαν παραδεδομένοι τῇ χάριτι τοῦ Θεοῦ, where see my note, xxviii. 13, et al. Sept. and Class. For ἐκεῖθεν ὅπου, *thence where*, Matt. xxv. 24, συνάγων ὅθεν οὐ διεσκόρπισας. Thuc. i. 89, διεκομίζοντο ὅθεν ὑπεξέθεντο παῖδας, &c. 2) of a *source*, means *whereby*, 1 John ii. 18, ὅθεν γινώσκουμεν, & Class. 3) *illative*, as referring to a cause, ground, motive, *wherefore, whereupon*, Matt. xiv. 7, ὅθεν μεθ' ὅρκου ὁμολόγησεν. Heb. ii. 17. iii. 1, et al. Judith viii. 20. Xen. Mem. i. 1, 2.

Ὁθόνιον, ης, ἡ, prop. *fine white linen*, Hom. Od. vii. 107. In N. T. gener. *linen cloth*, e. gr. a *sheet*, Acts x. 11, σκεῦος ὡς ὀθόνην μεγάλην. xi. 5. Hom. Il. xviii. 595, τῶνδ' αἱ μὲν λεπτὰς ὀθόνας ἔχον, οἱ δὲ χιτῶνας. Hdian. x. 6, 21, ἐσθθτῆς τε καὶ ὀθόνας. Jos. Ant. v. 8, 6, ὀθόνας καὶ στολὰς, and oft. in Lucian.

Ὁθόνιον, ου, τὸ, (dimin. from ὀθόνη,) a *smaller linen cloth, bandage*; in N. T. only of bandages in which dead bodies were *swathed* for burial, Lu. xxiv. 12. John xix. 40. xx. 5, 6, 7; not in this sense in Sept. or Class.

Οἶδα, see in Εἶδω, no. II.

Οἰκίαιος, α, ου, adj. (οἶκος,) in Class. *belonging to a house*, or 'connected with a family,' by relationship, also by the ties of intimacy, so *familiaris* in Latin. In N. T. only plur. οἱ οἰκαιοὶ τίνος, *those of one's house, one's family*, 1 Tim. v. 8. Sept. and Class. Fig. for *associates, kindred*, e. gr. τοῦ Θεοῦ, = τέκνα τοῦ Θεοῦ, Eph. ii. 19, 'those who are of the family of God,' (comp. Eph. iii. 15, and see our Collect for Good Friday,) often called οἶκος τοῦ Θεοῦ and συμπολιταὶ τῶν ἀγίων. οἱ οἰκ. τῆς πίστεως, Gal. vi. 10, 'those connected in the faith,' brother Christians, ὁμόπιστοι, as Theod. explains. So Strabo, p. 7, οἱ οἰκ. φιλοσοφίας, for 'philosophers,' and p. 13, οἰκ. γεωγραφίας, for 'geographers.'

Οἰκίτης, ου, ὁ, (οἶκος,) prop. 'any one belonging to a house,' or living in the same house, Ecclus. vi. 11. Hdor. viii. 106. but espec. and in N. T. a *domestic, a servant, slave*, Lu. xvi. 13, οὐδεὶς οἰκ. δυνάται δυσὶ κυρίοι δουλεύειν. Acts x. 7. Rom. xiv. 4. 1 Pet. ii. 18. Sept. and Class. oft.

Οἰκέω, f. ἦσω, (οἶκος,) *to dwell*. 1) intrans. with ἐν, *to dwell in*, fig. of the Holy Spirit abiding in Christians, Rom.

viii. 9, Πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. ver. 11. 1 Cor. iii. 16. Of sin, or a sinful propensity, abiding in men, Rom. vii. 17, ἡ οἰκοῦσα ἐν ἡμῖν ἀμαρτία. ver. 18, 20. Sept. and Class. Foll. by μετὰ with gen. to dwell with any one, and when spoken of man and wife, to live with, cohabit as man and wife, 1 Cor. vii. 12, 13. So Sept. Prov. xxi. 19. The Class. use συν-οικίω. 2) trans. to inhabit, 1 Tim. vi. 16, φῶς οἰκίων ἀπόσιτον. (comp. Jer. xxv. 20.) Sept. and Class., e. gr. Eur. Phœn. 125, Λεργαία δ' οἰκεῖ νόμαθ', and sometimes in Plato. For ἡ οἰκουμένη, 'the habitable world,' see in its order.

Οἰκημα, ατος, τό, (οικίω,) prop. a dwelling, a house, but in Attic usage, and also in N. T., a prison, (lit. prison-house,) Acts xii. 7, φῶς ἔλαμψεν ἐν τῷ οἰκήματι. Thuc. iv. 48, and oft. in Attic writers.

Οἰκητήριον, ου, τό, (οικητήρ, fr. οἰκίω,) prop. 1) a dwelling, habitation, abode, Jude 6, ἀπολιπόντας τὸ ἴδιον οἰκητήριον, 'their proper habitation,'—heaven, and, by impl. their proper situation, aspiring to a higher. 2) fig. of the future spiritual body as the abode of the soul, 2 Cor. v. 2. Jer. xxv. 30, ἀπὸ τοῦ οἰκητηρίου τοῦ ἀγίου αὐτοῦ (sc. Κύριος), δάσει φωνὴν αὐτοῦ.

Οἰκία, ας, ἡ, (οἶκος,) a house, dwelling-place, habitation, 1) prop. and gener. Matt. ii. 11, ἐλθόντας εἰς τὴν οἰκίαν. vii. 24, sq. John xii. 3, al. Sept. and Class. Matt. v. 15, οἱ ἐν τῇ οἰκίᾳ, 'those in the house,' i. e. the household. Of heaven, as the dwelling of God, John xiv. 2, ἐν τῇ οἰκίᾳ τοῦ Πατρὸς. Comp. Ps. xi. 4. Is. lxiii. 15. Am. ix. 6. Artemid. ii. 68, ὁ οὐρανὸς θεῶν ἐστὶν οἶκος. Fig. of the body as the habitation of the soul, 2 Cor. v. 1. 2) meton. a household, family, those who live together in a house, Matt. x. 13. xii. 25, οἰκία μερισθεῖσα καθ' ἑαυτῆς. John iv. 53. 1 Cor. xvi. 15. Sept. Gen. 1. & Dem. 1358, 13. Xen. Mem. ii. 7, 6. Spec. domestics, servants, attendants, Phil. iv. 22, οἱ ἐκ τῆς Καίσαρος οἰκίας. Sept. Gen. xxiv. 2. Comp. Jos. Ant. xvii. 5, 8. 3) meton. goods, property, i. e. 'one's house and what is in it,' Matt. xxiii. 14, κατεσθίετε τὰς οἰκίας τῶν χρηρῶν. So Heracl. de Incred. c. 8, καταφθαγεῖν οἰκίαν. Hom. Od. ii. 237, κατέδουσι βιαιῶς οἶκον Ὀδυσσῆος. iii. 318, ἐσθίεται μοι οἶκος, and so 'domus' in Lat.

Οἰκιακός, ἡ, ὄν, adj. (οἰκία,) belonging to the house, domestic, = οἰκίαιος, in N. T. only plur. οἱ οικιακοὶ τῖνος, 'those of one's house,' i. e. household, family, Matt. x. 25, 36. Plut. Cic. 20.

Οἰκοδεσποτέω, f. ἦσω, (οἰκοδεσπότης,) prop. to be master of a house, and gener. to be head of a family, rule a house-

hold, absol. 1 Tim. v. 14. Lucian, Astrol. 20. Plut. Placit. Philos. v. 18.

Οἰκοδεσπότης, ου, ὁ, (οἶκος, δεσπότης,) a head of a family, master of a house, (pater-familias,) sometimes simply master, Matt. x. 25, & oft. Pleonast. Lu. xxii. 11, οἰκοδεσπ. τῆς οἰκίας. Jos. c. Apion. ii. 11. Plut. Qu. Rom. 20.

Οἰκοδομέω, f. ἦσω, (οἰκοδόμος,) prop. to build a house, and gener. to build, construct, erect, trans. I. PROP. e. gr. οἰκίαν, Lu. vi. 48. πύργον, Matt. xxi. 33. ναόν, Mk. xiv. 58; with dat. commodi, Lu. vii. 5, τὴν συναγωγὴν αὐτοῦ οἰκοδόμησεν ἡμῖν. Acts vii. 47, 49. Foll. by ἐπὶ with gen. to build upon, Lu. iv. 29; with acc. Matt. vii. 24, 26. Sept. and Class.; absol. Lu. xiv. 30. John ii. 20. Part. οἱ οἰκοδομοῦντες, 'the builders,' Matt. xxi. 42. Mk. xii. 10. Lu. xx. 17. Acts iv. 11. 1 Pet. ii. 7; in these latter passages the term is applied to the Priests, Scribes, and Pharisees, who ought to have built up the Jewish Church in the true faith of a glorious but suffering Redeemer. Fig. of a system of instruction, doctrine, &c. Rom. xv. 20, ἐκ' ἀλλότριον θεμέλιον οἰκοδομῶ. Gal. ii. 18, εἰ δὲ κατέλυσα, ταῦτα πάλιν οἰκοδομῶ, i. e. direct, or countenance, its observance.—II. by IMPL. to rebuild, renew, i. e. a building decayed or destroyed, Matt. xxiii. 29, τοὺς τάφους τῶν προφητῶν. xxvi. 61, al. So Sept. Josh. vi. 26. Job xii. 14. Am. ix. 14.—

III. ΜΕΤΑΦΗ. to build up, in a spiritual sense, establish, confirm, 1) in a good sense, as said of the Christian Church and its members; who are thus compared to a building, a temple of God, erected upon the one only foundation, Jesus Christ, 1 Cor. iii. 9, 10, and ever built up progressively and unceasingly more and more from the foundation; whether externally, Matt. xvi. 18, ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν. Acts ix. 31, οἰκοδομοῦμεναι καὶ πορευόμεναι. 1 Pet. ii. 5, ὡς λίθοι ζ. οἰκοδομεῖσθε: or internally, in a good sense, to build up in the faith, to edify, to cause to advance in the Divine life, 1 Cor. viii. 1, ἡ ἀγάπη οἰκοδομεῖ, (where see my note,) x. 23, οὐ πάντα οἰκοδομεῖ. xiv. 4, ἑαυτὸν οἰκοδομεῖ. So Test. xii. Patr. p. 737, καθαρὸς νοῦς, ἐν τοῖς μιάσμασι τῆς γῆς συνεχόμενος, μάλλον οἰκοδομεῖ αὐτὸς ἀπὸ τῶν, καὶ οὐ μαινέται. 1 Th. v. 11, οἰκ. εἰς τὸν ἕνα, i. e. 'build up and help each other forward' in your Christian course. 2) in a bad sense, οἰκοδομεῖσθαι, to be built up, confirmed, or emboldened to think or to do any thing, 1 Cor. viii. 10, οἰκοδομήσεται εἰς τὸ τὰ εἰδωλόθυτα ἐσθίειν, 'emboldened to the eating of idol-meats.' So Mal. iii. 15, ἀνοικοδομούνται ποιοῦντες ἄνομα.

Jos. Ant. xvi. 6, *εἰς νοουθεσίαν τὴν ἐκείνου αὐτὸν οἰκ.* A Classical writer would have said *ἐπαρθήσεται*; for *ἐπαίρεσθαι* often means, to be, as we say, *boosted up* to do any thing, *excited, induced*, as in Hdor. i. 87, *Θεός, ἐπάρας ἐμὲ στρατεύσθαι*. Plato, p. 416, C, *ἐπ. κακουργεῖν*, et al. Æschin. C. Tim. πολλοὺς ἀμαρτάνειν *ἐπαρεῖ*. And so *erigi* in Latin, as Hor. Sat. ii. 8, 57, 'erigimur.' Sallust Jug. 25, 'suos ad virtutem erexit.'

**Οικοδομή, ἥς, ἡ (οἶκος, δομή),** a later word for *οικοδόμησις* and *οικοδόμημα*. I. *a building up*, the act of building walls and houses, also an edifice so built, a building. In N. T. only metaph. *a building up* in the faith, *edification*, advancement in the Divine life, said of the Christian Church and its members, see in *Οικοδομέω* III. Rom. xiv. 19, *διώκωμεν—τὰ τῆς οἰκοδομῆς*. xv. 2, *πρὸς οἰκοδομήν*. Eph. iv. 12, *εἰς οἶκ. τοῦ σώματος*, &c. 'for the building up, completing the building of the edifice of the Church of Christ,' et al. sæpe. II. *a building, an edifice*, = *οικοδόμημα*, Matt. xxiv. 1, *τὰς οἰκοδομάς τοῦ ἱεροῦ*. Mk. xiii. 1, 2. Fig. 1) of the Christian Church as the Temple of God, and sacred to Him, Eph. ii. 21, *ἐν ᾧ πᾶσα ἡ οἰκοδομή—αὔξει εἰς ναὸν ἁγίον ἐν Κυρίῳ*, where there is a metaphor taken from *vegetable*, to denote *edificial*, increase, in a spiritual sense. 2) of man, as the object of God's purposes in the Gospel, to build him up, and give him an inheritance among the saints, (see Acts xx. 32,) 1 Cor. iii. 9, *Θεοῦ γεώργιον, Θεοῦ οἰκοδομή ἐστέ*, q. d. 'Ye are that which has been cultivated (and made fruitful) by God;' that which has been built up to the faith by Him. 3) said of the future spiritual body as the abode of the soul, 2 Cor. v. 1, *οἰκοδομήν ἐκ Θεοῦ ἔχομεν*.

**Οικοδομία, ας, ἡ (οικοδομέω),** prop. *a building up*, the act of building; in N. T. fig. *edification*, spiritual improvement, 1 Tim. i. 4, in text. rec. Others *οικοδομή* or *οικονομία*.

**Οικονομέω, f. ἦσω (οικονόμος),** prop. *to be οικονόμος*, or *manager of a household*, and gener. *to be manager, steward*, &c. absol. Lu. xvi. 2. Diod. Sic. xii. 15, *τὰ χρήματα*. Xen. Mem. iv. 5, 10, *τὸν ἑαυτοῦ οἶκον*.

**Οικονομία, ας, ἡ (οικονομέω),** in Class. *management of a household*, or of household affairs; in N. T. 1) prop. i. e. *stewardship, administration*, the office of a manager or steward, Lu. xvi. 2, *ἀπόδος λόγον τῆς οἰκονομίας σου*. ver. 3, 4. Sept. Is. xxii. 19. Jos. c. Apion. ii. 18. Xen. (Ec. i. 1. Fig. of the apostolic office, 1 Cor. ix. 17, *οικονομίαν πεπίστευμαι*.

Col. i. 25, *κατὰ τὴν οἰκονομίαν τοῦ Θεοῦ*, where the sense is, if not verbally, yet really, the same as at Eph. iii. 2, *τὴν οἶκ. χάριτος*, for *τῆς δοθείσης*, though grammatically belonging to *χάριτος*, yet does, in effect, stand for *οικονομίαν*, by a license not uncommon in the Class., espec. Thucyd. 2) from the original sense of *domestic management* (which implies *orderly arrangement*, disposition, and distribution of every thing to its proper place) at length arose that of *plan, method*, 'consilium institutum,' as found in Pol. i. 13, 9. ii. 47, 10. iv. 65, 11; also *system*, v. 40, 3, *αὕτη φύσις οἰκονομία*. And such is nearly the sense at the obscure passage of Eph. i. 10, *εἰς οἰκονομίαν τοῦ πληρ. τῶν καιρῶν*, where render, 'with a view to the plan of (respecting) the fullness of time,' meaning, the time of salvation. Though the term *dispensation* may be retained, if it be taken to mean a system of distribution of good and evil, natural and moral, in the Divine government, a system of principles and rites enjoined on man, such as the Mosaic dispensation, and the Gospel dispensation—the plan of salvation by Christ. The same sense is observable in 1 Tim. i. 4, *οικονομίαν Θεοῦ*, (as found in the early Edd., and almost all the MSS., for the vulg. *οικοδομίαν*), where the full meaning intended is, 'which occasion questions or controversies, rather than produce [a knowledge of] the dispensation of God [in the Gospel].'

**Οικονόμος, ου, ὁ (οἶκος, νόμος),** *a house-manager, overseer, steward*: 1) prop. one who had authority over the servants or slaves of a family, to assign their tasks and portions; so Diod. Sic. x. 156, where an *olk.* is mentioned over a household of 200; with which was also united the general management of domestic affairs and accounts. Such persons were usually slaves, Lu. xii. 42; so Eliezer, Gen. xv. 2. xxiv. 2; and so Joseph, who is called the *οικονόμος* of Potiphar, Gen. xxxix. 4. Plut. de Educ. 7. and Lucian, Tim. 14, *ὡς κατάρατος οἰκίτης, ἡ οἰκόννομος, ἡ παρδότης*. But free persons were sometimes employed, Lu. xvi. 1, 3, 8, comp. ver. 3, 4. These *οικονόμοι* had also some charge over the *sons* of a family; probably in respect to pecuniary matters, (and sometimes others, see Gen. xxiv. 3,) thus differing from the *ἐπίτροποι*, or tutors, Gal. iv. 2, *ὁ κληρονόμος—ὑπὸ ἐπιτρόπου ἐστὶ καὶ οικονόμος*. 2) in a wider sense, 'one who administers a public charge or office, a *steward, minister, agent*, for others, gener. 1 Cor. iv. 2. So of the fiscal officer of a city or state, *treasurer, quaestor*, Rom. xvi. 23, *ὁ οικονόμος τῆς*

πόλεως. Diod. Sic. i. 62. Xen. Mem. iii. 4, 7, 11. 1 Esdr. iv. 49. Jos. Ant. xi. 6, 12. Fig. of the apostles, as *stewards, ministers* of the gospel, 1 Cor. iv. 1. Tit. i. 7; also others, private believers, who had received any miraculous gift of the Spirit, (1 Pet. iv. 10, *ὡς καλοὶ οἰκονόμοι χάριτος Θεοῦ*), and consequently were bound to use the gift, and *impart* it, as the term suggests, to others.

Οἶκος, ου, ὁ, *a house, dwelling*, 1) gener. Matt. ix. 6, *ὑπάγε εἰς τὸν οἶκόν σου*. Mk. iii. 20. Lu. i. 40, al. Sept. *sæpiss.* and Class. So in phrases, *ἐν οἴκῳ*, 'at home,' 1 Cor. xi. 34. *κατ' οἶκον*, *κατ' οἴκους*, 'from house to house,' Acts ii. 46, al. Said of various kinds of houses, edifices, as ὁ οἶκος τοῦ βασιλέως, or τοῦ ἀρχιερέως, i. e. a palace, Matt. xi. 8. Lu. xxii. 54. Sept. and Class. οἶκος ἐμπορίου, 'house of traffic, bazaar,' John ii. 16. Spec. ὁ οἶκος τοῦ Θεοῦ, 'house of God,' where the presence of God was manifested, and where God was said to dwell, e. gr. *the Tabernacle*, Matt. xii. 4. Mk. ii. 26. Lu. vi. 4. So Sept. 1 Sam. i. 7, 24, al. *the Temple* at Jerusalem, Matt. xxi. 13. John ii. 16, 17, al. and Sept. Once for ὁ ναὸς alone, Lu. xi. 51; also οἶκος προσευχῆς, id. Matt. xxi. 13. Mk. xi. 17, al. Sept. By synecd. put for a room of a house, e. gr. *the cænaculum*, or large room for eating, Lu. xiv. 23; for the *ὑπερῶν*, or place of prayer, Acts ii. 2. x. 30. xi. 13. Jos. Ant. x. 11, 2. Xen. Conv. ii. 18. Fig. of persons, e. gr. Christians, as the spiritual house or temple of God, 1 Pet. ii. 5, comp. in Οἰκοδομέω III. Of those in whom evil spirits dwell, Matt. xii. 44. 2) in a wider sense, *dwelling-place, habitation, abode*, as a city or country, Matt. xxiii. 38, ὁ οἶκος ὑμῶν ἐρημος ἀφίσταται. Lu. xiii. 35. Xen. H. G. iii. 2, 10. 3) meton. *a household, family*, Lu. x. 5, εἰρήνη τῷ οἴκῳ τούτῳ. Acts x. 2. xi. 14, σὺ καὶ πᾶς ὁ οἶκός σου, al. Sept. and Class. Including also the idea of household affairs, &c. Acts vii. 10. 1 Tim. iii. 4, 5, 12. Fig. οἶκος τοῦ Θεοῦ, 'household of God,' i. e. the Christian Church, Christians, 1 Tim. iii. 15, ἐν οἴκῳ Θεοῦ—*ἥτις ἐστὶν ἐκκλησία Θεοῦ ζώντος*. Heb. iii. 6. x. 21. 1 Pet. iv. 17. So of the Jewish Church, Heb. iii. 2, 5. Sept. Num. xii. 7. 4) meton. *family, lineage, posterity*, descended from one head or ancestor, Lu. i. 27, *ἐξ οἴκου Δαυὶδ*. ii. 4. Sept. Ex. vi. 14, al. and Class. By Hebraism extended to a whole people, nation, as descended from one ancestor, e. gr. οἶκος Ἰσραὴλ, 'house or people of Israel,' Matt. x. 6. ὁ οἶκος Ἰακώβ, id. Lu. i. 33. ὁ οἶκος Ἰουδα, Heb. viii. 8. So Sept. oft.

Οἰκουμένη, ης, ἡ, (οἰκίω,) scil. γῆ,

*the inhabited earth, the world*: 1. prop. as inhabited by Greeks, and afterwards by Greeks and Romans; hence 1) *the Roman empire*, Acts xvii. 6. xxiv. 5, τοῖς Ἰουδαίοις τοῖς κατὰ τὴν οἰκουμένην. Jos. Ant. xii. 3, 1. Hdian. v. 2, 5. 2) of *Palestine* and the adjacent countries, Lu. ii. 1, ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. xxi. 26. Acts xi. 28. Joseph. Ant. viii. 13, 4.—II. gener. in later usage, *the habitable globe, the earth, the world*, i. e. as known to the ancients. 1) prop. Matt. xxiv. 14, κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον ἐν ὅλῃ τῇ οἰκουμένην. Rom. x. 18. Heb. i. 6. Rev. xvi. 14: hyperbol. Lu. iv. 5, πᾶσας τὰς βασιλείας τῆς οἰκουμένης, = τοῦ κόσμου, Matt. iv. 8. Sept. Is. xxiii. 17. Pa. xix. 4. Jos. Ant. iv. 8, 2. Pol. i. 1, 5. Diod. Sic. i. 1. 2) meton. *the world, for the inhabitants of the earth, mankind*, Acts xvii. 31, κρίνειν τὴν οἰκ. xix. 27. Rev. iii. 10. xii. 9. Sept. 3) fig. Heb. ii. 5, ἡ οἰκουμένη ἡ μέλλουσα, = ὁ αἰὼν ὁ μέλλων.

Οἰκουρὸς, οῦ, ὁ, ἡ, adj. (οἶκος, οὔρος, watchman,) prop. and in Class. 'taking care of and guarding the house,' Artemid. ii. 11. Aristoph. Vesp. 964, κύων οἰκουρὸς: also one who keeps at home, lives a retired life, Æsch. Ag. 1608. In N. T. *keeping the house*, i. e. keeping at home, domestic; and by impl. caretakers, οἰκονομικαί, said of females, Tit. ii. 5. And so Eur. Herc. Fur. 45, τροφὸν τέκνων, οἰκουρὸν, (*housewife*), and Hec. 1277. Philo de Exsecr. p. 932, γυναικας—σώφρωνας, οἰκουροῦς, καὶ φιλάνδρους. Dio Cass. p. 391, γυνὴ σώφρων, οἰκουρὸς, οἰκονόμος, παιδοτροφος.

Οἰκτεῖρω, f. ἐρῶ, (οἶκτος, pity,) later fut. οἰκτερίσω, *to pity, have compassion on*, with acc. Rom. ix. 15, οἰκτερίσω ὃν ἂν οἰκτείρω.

Οἰκτιρμὸς, οῦ, ὁ, (οἰκτεῖρω,) *pity, compassion*, i. e. the feeling, less strong than ἔλεος, (which see,) Tittm. de Synon. N. T. p. 69, sq. Col. iii. 12, σπλάγγνα οἰκτιρμοῦ, but text. rec. σπλ. οἰκτιρμῶν. Elsewhere in N. T. only plur. suitably to the plur. Hebr. term to which this word corresponds, and intensively, Rom. xii. 1. 2 Cor. i. 3. Phil. ii. 1. Heb. x. 28. Though the sing. is occasionally found in Sept. and Apocr. It is remarkable, that in perhaps the only instance in which the word occurs in the Class. it is in the plural form, Pind. Pyth. 164, κρείσσων οἰκτιρμῶν φθόνος, 'it is better to be envied than pitied.' Theocr. Id. xv. 75, & lat. Class.

Οἰκτιρμῶν, ονος, ὁ, ἡ, adj. (οἰκτεῖρω,) *compassionate, merciful*, Lu. vi. 36. Ja. v. 11. Sept.



Οἶμαι, see Οἴομαι.

Οἰνοπότης, ου, ὁ, (οἶνος, πότης,) prop. *a wine-drinker*, one who drinks wine, 'vini potor,' as Pliny says, but gener. in a bad sense, *a wine-bibber*, as in N. T. Matt. xi. 19. Lu. vii. 34. Sept. Prov. xxiii. 20. Pol. xx. 8, and so, in the epitaph on Anacreon, preserved by Suidas, Σπαιδόν μοι παριών' εἰμὶ γὰρ οἰνοπότης.

Οἶνος, ου, ὁ, *wine*, I. prop. as οἶνος νέος, *new wine*, must, Matt. ix. 17. Mk. ii. 22, al. xv. 23, ἐσμυρνισμένον οἶνον. Lu. i. 15, οἶνον καὶ σίκερα, & vii. 33. Sept. and Class. oft. Meton. for the *wine and its fruit*, Rev. vi. 6. & Sept. Joel i. 10.—II. symbol. ὁ οἶνος τοῦ θυμοῦ τοῦ θεοῦ, *wine of God's wrath*, (see θυμός,) Rev. xiv. 10, al. Symbol. ὁ οἶνος τοῦ θυμοῦ τῆς πορνείας αὐ. 'wine of wrath of fornication,' i. e. a love-potion, philter, with which a harlot seduces to fornication (idolatry), and thus brings upon men the wrath of God, Rev. xiv. 8. xviii. 3. So ellipt. ὁ οἶνος τῆς πορνείας αὐτῆς, Rev. xvii. 2. Comp. Jer. li. 7.

Οἰνοφλυγία, as, ἡ, (οἰνόφλυξ, fr. οἶνος, φλύω, to overflow,) *wine-drinking, drunkenness*, 1 Pet. iv. 3, and Class. oft.

Οἴομαι, contr. οἶμαι, to suppose, think, be of opinion, prop. foll. by infin. with acc. aor. John xxi. 25, οὐδὲ αὐτὸς οἶμαι τὸν κόσμον χωρῆσαι τὰ γραφόμενα βιβλία, and Class.: with simpl. inf. when the subject of both verbs is the same, Phil. i. 16, and Class.: with ὅτι instead of inf. Ja. i. 7: with inf. and acc. Hdian. iv. 15, 15. Xen. Cyr. i. 4, 10: with inf. 2 Macc. vii. 24. Xen. Mem. ii. 1, 15.

Οἷος, α, ου, a correlative relat. pron. corresponding to ποῖος, τοῖος, &c. prop. of *what kind or sort, what, such as, qualis*. I. prop. in a *dependent clause*, with τοιοῦτος, &c. corresponding, 1 Cor. xv. 48, οἷος ὁ χοῖκος, τοιοῦτοι καὶ οἱ χοῖκοί. 2 Cor. x. 11; with ὁ αὐτός, Phil. i. 30; with τοιοῦτος, &c. impl. Matt. xxiv. 21, θλίψις μεγάλη, οἷα οὐ γέγονεν. Mk. ix. 3, et al.—II. in an *independent clause*, when it has the nature of an exclamation, implying something great or unusual, *what, what manner of, how great!* Lu. ix. 55, οὐκ οἶδατε οἶον πνεύματος ἔστε ὑμεῖς; 1 Th. i. 5. 2 Tim. iii. 11, ult. Jos. Ant. x. 3, 2. Hdian. vii. 4, 2.—III. neut. οὐχ οἶον, adv. *not so as, not so*, usually followed by an antith. as ἀλλὰ, *not so—but*, Pol. xviii. 18, 11. ib. i. 20, 12. Hence Rom. ix. 6, οὐχ οἶον δὲ, ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ θεοῦ, lit. 'it is not so that,' in full, 'but not so (i. e. would I reason) as that the promise of God is become void,' and then the antithesis follows indirectly

in the general sense, and directly in ἄλλ', ver. 7.

Οἶω, see Φέρω.

Ὀκνέω, f. ἥσω, (ὀκνος, slowness,) to be slow, tardy, to delay, in doing any thing; intrans. with inf. Acts ix. 38, μὴ ὀκνῆσαι εἰσελθεῖν ἕως αὐτῶν. Sept. and Class. as Hom. Il. v. 255. Hdot. vii. 20.

Ὀκνηρός, ἄ, ὄν, adj. (ὀκνέω,) slow, tardy, 1) of persons, *slowful*, Matt. xxv. 26, πονηρὲ δούλε καὶ ὀκνηρέ. Rom. xii. 11. Sept. and Class. as Prov. vi. 6, 9. Thuc. i. 142. 2) neut. of things, *tedious, tiresome*, Phil. iii. 1, τὰ αὐτὰ γράφειν—ἐμοὶ μὲν οὐκ ὀκνηρόν. Theocr. Id. xxiv. 35.

Ὀκταήμερος, ου, ὁ, ἡ, adj. (ὀκτῶ, ἡμέρα,) *lasting eight days*, lit. *an eighth-day person or thing*, Phil. iii. 5, περιτομῇ ὀκταήμερος, 'as to circumcision an eighth-day man,' i. e. circumcised on the eighth day. Comp. Gregor. Naz. Orat. xxv. p. 465. D, Χριστὸς ἀνίσταται τριήμερος, Δάξας τετράήμερος.

Ὀκτῶ, οἱ, αἱ, τὰ, indecl. card. num. *eight*, Lu. ii. 21, et al.

Ὀλεθρος, ου, ὁ, (δλλυμι,) *destruction, ruin, death*, 1 Cor. v. 5, εἰς ὀλεθρον τῆς σαρκός. Sept. & Class.; of divine punishment, 1 Thess. v. 3, al.

Ὀλιγόπιστος, ου, ὁ, ἡ, adj. (ὀλίγος, πίστις,) *of little faith, incredulous*, Matt. vi. 30. viii. 26. xiv. 31, al.

Ὀλίγος, η, ου, adj. *little*, prop. opp. to πολὺς. 1) of NUMBER, *small*, in N. T. only pl. ὀλίγοι, αἱ, α, *few*, Matt. vii. 14, ὀλίγοι οἱ εὐρίσκοντες αὐτήν. xxv. 21. Lu. xii. 48, δαρήσεται ὀλίγας, scil. πληγὰς. Heb. xii. 10, πρὸς ὀλίγας ἡμέρας; hence 1 Pet. v. 12, δι' ὀλίγων ἔγραψα, *briefly*. Thuc. iv. 95, δι' ὀλίγων. 2) of MAGNITUDE, amount, *little, small*, in N. T. only sing. Lu. vii. 47, ᾧ δὲ ὀλίγον ἀφίεται. Acts xii. 18, τάραχος οὐκ ὀλίγος. xv. 2 1 Tim. iv. 8, πρὸς ὀλίγον ὠφέλιμος, 'profitable for little.' Ja. iii. 5: hence Eph. iii. 3, ἐν ὀλίγῳ προέγραψα, 'in brief,' briefly. 3) of TIME, *little, short, brief*, Acts xiv. 28, χρόνον οὐκ ὀλίγον. Ja. iv. 14, πρὸς ὀλίγον, scil. χρόνον: so ἐν ὀλίγῳ, Acts xxvi. 28. 4) neut. ὀλίγον, as adv. spoken of space, amount, time, &c. Mk. i. 19, προβάς ὀλίγον. vi. 31. Lu. vii. 47, ἀγαπᾷ ὀλίγον. Rev. xvii. 10, ὀλίγον αὐτὸν δεῖ μῆναι. Sept. and Class.

Ὀλιγόψυχος, ου, ὁ, ἡ, adj. (ὀλίγος, ψυχῇ,) *faint-hearted*, 1 Thess. v. 14, παραμυθεῖσθε τοὺς ὀλιγοὺς, i. e. 'those in doubts and fears about their salvation.' The word is very rare in the Classical writers, and only found in Artemid. iii. 5. It occurs several times in Sept. but only in the sense 'low-spirited,' Is. liv. 6,

'humble-spirited,' 'contrite.' In Is. xxv. 4, as here, 'say to them that are of a feeble (rather faint) heart, (οἱ ὀλιγ. τῇ διανοίᾳ,) Be strong, fear not.'

'Ολιγωρεύω, f. ἤσω, (ὀλίγῳρος, ὀλίγος, ὥρα, care,) to care little for, make light of, contemn, with gen. Heb. xii. 5, μὴ ὀλιγώρει παιδείας Κυρίου. Thuc. ii. 62, and oft. in Class.

'Ολοθρευτής, οὔ, ὁ, (ὀλοθρεύω,) a destroyer, 1 Cor. x. 10, equiv. to ὁ ὀλοθρεύων, 'the destroying angel.' See my note.

'Ολοθρεύω, f. εὔσω, (ὀλεθρος,) to destroy, trans. only in particip. Heb. xi. 28, ὁ ὀλοθρεύων τὰ πρωτότοκα. Sept. Ex. xii. 23, and oft. elsewhere; always a strong term, denoting utter destruction.

'Ολοκαύτωμα, atos, τὸ, (ὀλοκαυντός, Jos. Ant. i. 13, 1. Xen. Cyr. viii. 3, 24, ὀλόκαυτος, from ὅλος and καίω,) a holocaust, whole burnt-offering, prop. in which the whole victim was burned; but gener. burnt-offering, Mk. xii. 33. Heb. x. 6, 8. Sept. Ex. xviii. 12, and oft.

'Ολοκληρία, as, ἡ, (ὀλόκληρος,) wholeness, soundness of body, Acts iii. 16, ἔδωκεν αὐτῷ τὴν ὅλ. ταύτην. So Is. i. 6, ἀπὸ ποδῶν ἕως κεφαλῆς οὐκ ἔστιν ἐν αὐτῷ ὀλοκληρία. So Diog. Laërt. Zenon. we have joined ὀλοκληρίαν, ὑγίειαν, εὐαισθησίαν, &c. And so Lucian, t. iii. p. 209, ἐν ὀλοκλήρῳ τῷ σώματι.

'Ολόκληρος, ου, ὁ, ἡ, adj. (ὅλος, κληρος, sors,) prop. 'cui tota sors inest, totum quod sorte obvenit;' but gener. 'whole, entire in every part.' So Hsian. vi. 2, 6, Πέρσαις ἀνανεώσασθαι πᾶσαν ὀλόκληρον ἀρχήν, 'in its full integrity.' Thus the word is synonymous with ὅλος, but a stronger term, signifying 'whole, in the full integrity of its parts,' as in Aristot. Eth. iv. 1, οὐ πᾶσιν ὀλόκληρος παραγίνεται. So 1 Thess. v. 23, ὀλόκληρον ὑμῶν τὸ πνεῦμα, καὶ ἡ ψυχὴ καὶ τὸ σῶμα, 'your whole spirit, soul, and body,' i. e. your whole man. And as ὀλόκληρος was used of sanity of body, as Lucian iii. 209. Arr. Epict. iii. 26, so it was transferred fig. to mental qualities, as in James i. 4, ἵνα ἦτε τέλειοι καὶ ὅλ. where, however, there may be an allusion to that bodily soundness required by the Mosaic law, in both the victims and the sacrificing priests, who were to be τέλειοι, ὀλόκληροί, ἄμωμοι. See Deut. xxvii. 6. Jos. Ant. iii. 12, 2.

'Ολολύζω, f. ξω, (a word formed from the sound,) prop. to cry aloud to the gods, either in supplication or thanksgiving; especially said of hymns of joy uttered by females on festival days, accompanied by shouts and cries, Hom. Il. vi. 301.

Od. iii. 450. ib. xxii. 408, 411. In later usage, gener. to cry aloud, Lat. *ululare* e. gr. in joy, to shout, Theocr. xvii. 64. Eur. Bacch. 678. In N. T. in complaint, to shriek, to howl, absol. Ja. v. 1, κλαύσατε ὀλολύζοντες. So Sept. Is. xiii. 6. xv. 3. xvi. 7. Diod. Sic. iii. 59. Dem. 313, 20, 21.

'Όλος, η, ου, adj. whole, the whole, all, including every part; 1) of space, extent, amount, &c. Matt. iv. 23, ὅλην τὴν Γαλιλαίαν. v. 29, ὅλον τὸ σῶμα. xvi. 26, τὸν κόσμον ὅλον κερδήσῃ. xxi. 4, τοῦτο δὲ ὅλον γέγονεν, al. Neut. ὅλον, the whole, i. e. mass, Matt. xiii. 33. Lu. xiii. 21. δι' ὅλον, throughout, in every part, John xix. 23. Sept. and Class. 2) of time, Matt. xx. 6, ὅλην τὴν ἡμέραν. Lu. v. 5, δι' ὅλης τῆς νυκτός. Acts xi. 26, ἐνιαυτὸν ὅλον, al. Sept. and Class. 3) of an affection, emotion, condition, Matt. xxii. 37, ἐν ὅλῃ τῇ καρδίᾳ σου. Lu. x. 27. Jos. Bell. i. 2, 4, ὅλος τοῦ πάθους ἦν. Xen. Mem. ii. 6, 28. John ix. 34, ἐν ἀμαρτίαις σὺ ἐγεννήθης ὅλος, where there is a blending of two phrases, ὅλος ἀμαρτωλὸς εἶς, and ἐγεννήθης ἐν ἀμαρτίαις. Ps. li. 5. John xiii. 10, καθαρὸς ὅλος. Xen. Hist. v. 3, 7, ὅλον ἀμάρτημα. Æsch. Socr. iii. 11, ὅλον ἔλκος. Demosth. p. 1110, πλάσμα ὅλον ἡ διαθήκη.

'Όλοτελής, ἵος οὖς, ὁ, ἡ, adj. (ὅλος, τέλος,) quite complete, perfect, whole. 1 Th. v. 23, ἀγιάσαι ὑμᾶς ὀλοτελεῖς, i. e. wholly, in every part; see my note.

'Όλυνθος, ου, ὁ, an untimely, or winter fig, such as grows under the leaves and does not ripen at the proper season, but hangs upon the trees during winter, Rev. vi. 13. Sept. and Class.

'Όλως, adv. (ὅλος,) wholly, altogether, in every respect or sense, 1 Cor. vi. 7, ὅλως ἡτήγημα ὑμῖν ἐστίν. I would compare Xen. Hist. v. 3, 7, ἀντιπάλαις τὸ μετ' ὀργῆς προσφέρεισθαι ὅλον ἀμάρτημά ἐστι. Also every where, gener. 1 Cor. v. 1, ὅλως ἀκούεται ἐν ὑμῖν κ.τ.λ. Negat. οὐ or μὴ ὅλως, not at all, 1 Cor. xv. 29. Matt. v. 34, and Class.

'Όμβρος, ου, ὁ, a heavy shower, violent rain, with thunder and tempest, Lat. *imber*, Lu. xii. 54. Sept. & Class.

'Ομείρομαι, to long for, have strong affection for, with gen. equiv. to ἱμείρομαι, for which it is substituted, 1 Th. ii. 8, in later edit.; but see my note.

'Ομιλέω, f. ἤσω, (ὄμιλος,) prop. to be in company with any one, have intercourse with, Pind. Pyth. vi. 53. Luc. Tim. 45. Xen. Conv. ii. 10. In N. T. to converse, to talk with, absol. Lu. xxiv. 15. Acts xx. 11; foll. by dat. Acts xxiv. 26. Jos. Ant. x. 11, 7. Xen. Mem. i. 2, 15; by πρός

ἀλλήλους. Lu. xxiv. 14; with πρὸς, Xen. Mem. iv. 3, 2.

Ὀμιλία, ας, ἡ, (ὁμιλίω,) prop. & lit. *a being together, companionship*, Xen. Mem. iii. 7, 5. In N. T. *intercourse*, 1 Cor. xv. 33, φθαίρουσιν ἥθη χρηστὰ ὁμιλίας κακαί, and so Class. as Diod. Sic. xvi. 54, ταῖς πονηραῖς ὁμιλίαις διέφθειρε τὰ ἥθη τῶν ἀνθρώπων.

Ὀμίλος, ου, ὁ, (ὁμός ὁμοῦ, Ὀλη, crowd,) prop. *a crowding together*, hence *a crowd, multitude*, Rev. xviii. 17, in text. rec. and Class. oft.

Ὀμίχλη, ης, ἡ, *a cloud, mist, vapour*, 2 Pet. ii. 17, ὀμίχλαι ὑπὸ λαίλαπος ἐλανθόμεναι, lat. Edd. for text. νεφέλαι. Sept. and lat. Class.

Ὀμμα, ατος, τὸ, (ὄψομαι, ὠμμαι,) prop. *sight*, any thing seen, Soph. Electr. 903. Usually *eye*, plur. τὰ ὅμματα, *the eyes*, Mk. viii. 23. Sept. and Class.

Ὀμνῦμι and Ὀμνύω, f. ὁμνῶμαι, aor. 1. ὠμοσα, *to swear*, i. e. I. gener. and absol. *to take or make oath*, Matt. xxvi. 74, ἤρξατο ὁμνῦειν. v. 34, μὴ ὁμόσαι ὅλως. The person or thing by which one swears is variously construed; accus. τὸν οὐρανόν, Ja. v. 12. κατὰ with gen. Heb. vi. 13. ὠμοσε καθ' ἐαυτοῦ, ver. 16, and Class.; once with eis Ἱεροσόλυμα, Matt. v. 35; by Hebr. with ἐν, v. 34, ἐν τῷ οὐρανῷ, ἐν τῇ γῇ, oft. and Sept.—II. spec. = *to declare with an oath*, foll. by the words of the oath, Heb. iii. 11, ὡς ὠμοσα ἐν τῇ ὀργῇ μου, εἰ εἰσελεύσονται, vii. 21; by inf. iii. 18, and Class. Hence *to promise with an oath*, foll. by dat. and ὅτι, Mk. vi. 23; with ὅρκω, foll. by dat. and infin. Acts ii. 30; by acc. and dat. vii. 17, τῆς ἐπαγγελίας ἧς ὠμοσεν ὁ Θεὸς τῷ Ἀβραάμ: so with πρὸς τινα, Lu. i. 73, ὅρκον δὲ ὠμοσε πρὸς Ἀβραάμ. Hom. Od. xiv. 331.

Ὀμοθυμαδόν, adv. (ὁμόθυμος, fr. ὁμός, θυμός,) *with the same mind, with one accord, all together*, Acts i. 14, & oft.

Ὀμοιάζω, f. ὁμοιάσω, (ὅμοιος,) *to be like*, intrans. Mk. xiv. 70, ἡ λαλιά σου ὁμοιάζει, not elsewhere found except in comp.

Ὀμοιοπαθής, εὐς οὗς, ὁ, ἡ, adj. (ὅμοιος & πάθος,) *like-affected*, i. e. 'of like nature, affections, condition'; hence gener. with dat. Acts xiv. 15, ἡμεῖς ὁμοιοπαθεῖς ἐσμεν ὑμῖν ἄνθρωποι. Ja. v. 17, ὁμοιοπαθὴς ἡμῖν. It is, however, too complex a term to be represented by any single expression. From the passages adduced by Wetstein, it plainly denotes gener. the being subject to all those accidents which attach to human nature, namely, to the passions and affections, the wants and weaknesses, the liability to disease and death, which 'flesh is heir to,'—forming the

opposite to the notion of Deity. Wisd. vii. 3. Jos. de Macc. § 12. Theophr. H. Pl. v. 8.

Ὅμοιος, α, ον, adj. (ὁμός,) *like, resembling*, foll. by dat. 1) gener. in external form and appearance, John ix. 9, Rev. i. 13, ὅμοιον ᾧ ἄνθρωπον, ver. 15, and oft. and Class.; in kind or nature, Acts xvii. 29. Gal. v. 21, and Class.; in conduct, character, Matt. xi. 16; in condition, circumstances, xiii. 31, oft. and Class. 2) *just like, equal, the same with*; in kind or nature, Jude 7, τὸν ὅμοιον τούτοις τρόπον, Palæph. xxix. 3. Eccclus. xiii. 16; in conduct, character, once with gen. John viii. 55, ἐσσομαι, ὅμοιος ὑμῶν, ψευδότης: in authority, dignity, power, Matt. xxii. 39, δευτέρα δὲ ὁμοία αὐτῇ. Rev. xiii. 1. Jos. viii. 14, 1. Eccclus. xlv. 19.

Ὅμοιότης, ητος, ἡ, (ὅμοιος,) *likeness, similitude*, Heb. iv. 15; parity of nature, vii. 15, in Christ's human character.

Ὅμοιόω, f. ὠσω, (ὅμοιος,) *to make like*, with acc. and dat. pass. aor. 1, ὠμοιώθη, *to be or become like*, with dat. 1) gener. only pass.; in external form, Acts xiv. 11, οἱ θεοὶ ὁμοιωθέντες ἀνθρώποις. Sept. and Class.; in conduct, character, Matt. vi. 8. Eccclus. xiii. 1. Thuc. iii. 82; in condition, circumstances, Heb. ii. 17, τοῖς ἀδελφοῖς ὁμοιωθῆναι. Thuc. iv. 92 v. 103; once foll. by ὡς, Rom. ix. 29, ὡς Γενομένης ἀνὸς ὠμοιώθημεν. 2) in comparisons, *to liken, compare*, pass. *to be likened, be like*, Matt. vii. 24, ὁμοιώσω αὐτὸν ἀνὰ φρονίμω, oft. So Sept. and Philostr. V. Soph. ii. 27, 3, τῷ Πολ. ὁμοιώσω αὐτόν.

Ὅμοιωμα, ατος, τὸ, (ὁμοιόω,) prop. *'something made like,' a likeness*. 1) form, shape, figure, Phil. ii. 7, ἐν ὁμοιώματι ἀνθρώπου γενόμενος, parall. with μορφή, Rev. ix. 7. Sept. and Aristot. Ethic. viii. 10. 2) abstr. *likeness, resemblance*, only in the sense of an adj. Rom. i. 23, ἐν ὁμοιώματι εἰκόνης φθαρτοῦ ἀνθρώπου, equiv. to ἐν εἰκόνι ὁμοία κ.τ.λ. 'an image like unto mortal man'; v. 14, ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως Ἀδάμ, i. e. a transgression like that of Adam, vi. 5. viii. 3.

Ὅμοιως, adv. (ὅμοιος,) *in like manner, likewise*, Matt. xxii. 26, ὁμοίως καὶ ὁ δεύτερος. 1 Cor. vii. 3. ὁμοίως ποιεῖν, Lu. iii. 11, al. Sept. and Class.

Ὅμοίωσις, εως, ἡ, (ὁμοιόω,) prop. *a likening, comparison*; in N. T. *likeness, resemblance*, Ja. iii. 9. Sept. and Class.

Ὅμολογέω, f. ἥσω, (ὁμολόγος, fr. ὁμός, ὁμοῦ, & λέγω,) prop. *to speak or say the same with another*, e. gr. *to speak the same language*, with dat. Hdot. i. 142. ii. 18, *to say the same things*, i. e. *to assent, consent, agree with*, foll. by dat. Jos. Ant. viii. 6, 2. Hdot. i. 23, 171. Thuc. iv. 69.

Xen. Cyr. iii. 3, 19. Hence in N. T. I. *to concede, admit, confess*, with acc. e. gr. a charge, Acts xxiv. 14, *ὁμολογῶ δὲ τοῦτό σοι*. So of sins, τὰς ἀμαρτίας, 1 John i. 9. Eccus. iv. 26. Hddian. i. 6, 8. Xen. An. i. 6, 7. Hence *to confess publicly, acknowledge openly, profess*, e. gr. with acc. of cogn. noun, 1 Tim. vi. 12, *ὁμολογήσας τὴν κ. ὁμολογίαν*. With accus. gener. Acts xxiii. 8, *Φαρισαῖοι δὲ ὁμολογοῦσι τὰ ἀμφότερα*: with inf. Tit. i. 16, *Θεὸν ὁμολογοῦσιν εἰδέναι*. Xen. Mem. ii. 3, 9. With particip. for infin. 1 John iv. 2, *πάν πνεῦμα ὃ ὁμολογεῖ Ἰησοῦν Χρ. ἐν σαρκὶ ἐληλυθότα*. ver. 3. 2 John 7; absol. but with particip. impl. John xii. 42. Rom. x. 10. *Ἄλ. V. H. ii. 44*. Foll. by ὅτι instead of infin. Heb. xi. 13, *ὁμολογήσαντες ὅτι ξένοι καὶ π. εἰσίν*. 1 John iv. 15. *Ἄλ. V. H. xii. 2*. Note the construction *ὁμολογεῖν ἐν τινι*, *to confess in any one's case*, i. e. *to profess or acknowledge him*, (see in 'Εν no. III. 3.) Matt. x. 32. Lu. xii. 8, where the sense is, 'I will acknowledge him as my disciple.' By Hebr. with dat. of pers. *to acknowledge in honour of any one, to give thanks, praise*, Heb. xiii. 15, *χειλέων ὁμολογούντων τῷ ὀνόματι αὐτοῦ*. Sept. oft.—II. *to accord with or to any one, to promise*, with dat. and infin. Matt. xiv. 7, *μεθ' ὅρκου ὁμολογήσεν αὐτῇ δοῦναι*. Jos. Ant. viii. 4, 3. Xen. An. vii. 4, 22, and oft. in Class.

*Ὁμολογία*, ας, ἡ, (ὁμολογέω,) prop. *assent, agreement*, as oft. in Thuc.; in N. T. *confession, profession*. 1 Tim. vi. 12, 13, *τὴν καλὴν ὁμολογίαν*, comp. in 'Ὁμολογέω. In the sense of an adj. 2 Cor. ix. 13, *ἐπὶ τῇ ὑποταγῇ τῆς ὁμολογίας ὡμῶν*, 'your professed subjection,' or *obedient profession* of the Gospel. Heb. x. 23, *κατέχωμεν τὴν ὁμολ. τῆς ἐλπίδος*, i. e. 'the hope we have professed,' i. e. the Christian religion, and iii. 1, *κατανοήσατε ἀρχιερεῖα τῆς ὁμολογίας ἡμ.* 'the High-Priest whom we profess or own as a Master,' i. e. the Messiah. Hence meton. *profession* for 'the thing professed,' i. e. the Christian religion, Heb. iv. 14, *κρατῶμεν τῆς ὁμολογίας*. So Philo de Somn. i. p. 654, 16, *ὁ μὲν δὲ μέγας ἀρχιερεὺς τῆς ὁμολογίας*.

*Ὁμολογουμένως*, adv. (part. pres. pass. of ὁμολογέω,) *by consent of all, confessedly*, without controversy, 1 Tim. iii. 16, and Class.

*Ὁμότεχνος*, ου, ὁ, ἡ, adj. (ὁμός, τέχνη,) *of the same trade*, Acts xviii. 3, and Class.

*Ὁμοῦ*, adv. (prop. genit. neut. of ὁμός,) *at the same place or time, together*, e. gr. of place, John xxi. 2, and Class.; of time, John iv. 36. xx. 4. Sept. and Class.

*Ὁμόφρων*, ονος, ὁ, ἡ, adj. (ὁμός &

φρὴν,) *of the same mind, like-minded*, 1 Pet. iii. 8, and Class. from Homer downwards.

*Ὁμως*, advers. part. (ὁμός,) 'at the same time,' i. e. *nevertheless, notwithstanding, yet*, oft. in Class. as strengthened by μέντοι, John xii. 42, *ὁμως μέντοι καί*, as in Engl. *yet nevertheless, but yet*. Aristoph. Ran. 61. Vesp. 1345. Hddian. ii. 3. Cebet. Tab. 33. On the connexion between the various senses of ὁμως, see Mr. Tate on Soph. Œd. Tyr. 1326. In the usage of Paul, ὁμως is put before a comparison with something inferior, out of which there then follows a conclusion à minori ad majus, equiv. to *yet even*, 1 Cor. xiv. 7, *ὁμως τὰ ἄψυχα φωνὴν δίδοντα κ.τ.λ.* i. e. 'yet even as to inanimate musical instruments, you require them to give forth distinct sounds; [how much more then,] &c.] Gal. iii. 15, 'yet even a man's covenant, duly confirmed, no one annulleth,' &c.

*Ὁναρ*, τὸ, indecl. *a dream*; in N. T. only κατ' ὄναρ, 'in a dream,' Matt. i. 20. ii. 12, 13, 19, 22. xxvii. 19, and oft. in lat. Class.

*Ὁνάριον*, ου, τὸ, (dim. of ὄνος,) *a young ass*, John xii. 14, coll. v. 15. Athen. xiii. p. 582.

*Ὁνειδίζω*, f. ἴσω, (ὀνειδος,) prop. *to defame, disparage, reproach*, 1) gener. = *to rail at, revile*, to assail with opprobrious words, in later usage with acc. of pers. Matt. v. 11, *μακάριοι ἐστε, ὅταν ὀνειδίσωσιν ὑμᾶς*. xxvii. 44. Rom. xv. 3, and oft. Sept. absol. Hom. Il. i. 211. vii. 95. 2) spec. *to reproach with* any thing, = *to upbraid, chide*, e. gr. with acc. pers. and ὅτι, Matt. xi. 20, *τότε ἤρξατο ὀνειδίζειν τὰς πόλεις κ.τ.λ.* and Class.; with acc. of thing for which, Mk. xvi. 14, *τὴν ἀπιστίαν αὐτῶν*, and Class. Absol. *to upbraid*, scil. with benefits conferred, Ja. i. 5, *διδόντος ἀπλῶς, καὶ μὴ ὀνειδίζοντος*, 'does not upbraid them with benefits conferred.' So Menander, *καλῶς ποιήσας, οὐ καλῶς ὀνειδίσας*. It not unfreq. occ. in Class.

*Ὁνειδισμός*, οὔ, ὁ, (ὀνειδίζω,) *reproach, reviling, contumely*, Rom. xv. 3. οἱ ὀνειδισμοὶ τῶν ὀνειδίζοντων σέ. 1 Tim. iii. 7. Heb. x. 33. xi. 26, *τὸν ὀνειδ. τοῦ Χρ.* 'reproach like that of Christ.' xiii. 13. Sept. and Apocr.; only found in late Gr. writers.

*Ὁνειδος*, εος ους, τὸ, prop. *fame, name, report*, good or bad, e. gr. *good fame, renown*, Eurip. Phœn. 828, *κάλιστον ὀνειδος*, and Bacch. 640. Usually and in N. T. *ill fame*, i. e. *reproach, disgrace*, Lu. i. 25, *ἀφελεῖν τὸ ὀνειδος μου*, i. e. for sterility, in allusion to Gen. xxx. 23.

Ὁνικότε, ἡ, ὄν, adj. (ὄνος,) *pertaining to an ass*, Matt. xviii. 6; see μέλος.

Ὁνίστημι, f. ὀνήσω, *to be of use, to profit*; in N. T. only mid. ὀνίσταμαι, aor. 2. opt. ὀναίμην, *to have profit or joy*, with gen. of or from any one, Philem. 20, ναι, ἐγώ σου ὀναίμην.

Ὄνομα, ατος, τό, α name, i. e. the proper name of a person, &c. I. prop. and gener. Matt. x. 2, τῶν διὰ δόξ. ἀποστόλων τὰ ὀνόματα ἐστί ταῦτα, Lu. i. 63. Rev. xiii. 1, ὄνομα βλασφημίας, 'a blasphemous name.' The verb καλέω sometimes takes ὄνομα with the name in apposition, Matt. i. 21, καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν, ver. 23, 25. Mk. iii. 16; also καλεῖν τινα τῷ ὀνόματι τούτῳ, 'by this name,' Lu. i. 61. Further, οὐ τὸ ὄνομα, scil. ἐστί, Mk. xiv. 32. τὸ ὄνομα αὐτοῦ οὐ αὐτῆς, scil. ἐγένετο, Lu. i. 5. Adv. κατ' ὄνομα, 'by name,' severally, John x. 3. Meton. name is put for the person or persons bearing that name, Lu. vi. 22, ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς ποτηρὸν. Acts i. 15, ἢν ὄχλος ὀνομάτῃ. — II. implying authority, e. gr. 'to come or to do any thing in or by the name of any one,' i. e. using his name, as his envoy, representative, by his authority, ἐν ὀνόματι τινος, Matt. xxi. 9, ὁ ἐρχόμενος ἐν ὄν. Κυρίου, John x. 25. Acts iii. 6. iv. 7. — III. as implying character, dignity, Matt. x. 41, ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου, 'in the character of a prophet,' as a prophet. xviii. 5. Hence mere name, as opp. to reality, Rev. iii. 1, ὄνομα ἔχεις ὅτι ζῆς, καὶ νεκρὸς εἶ. — IV. emphat. τὸ ὄνομα τοῦ Θεοῦ, τοῦ Κυρίου, τοῦ Χριστοῦ, &c. the name of God, of Christ, as a periphrasis for God himself, Christ himself, in all their being, attributes, relations, manifestations; gener. Matt. xxviii. 19, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ Ἁγίου Πνεύματος. Spec. 1) of God, where his name is said to be hallowed, revealed, invoked, honoured, and the like, Matt. vi. 9, ἁγιασθήτω τὸ ὄνομά σου. Lu. i. 49, ἁγιον τὸ ὄνομα αὐτοῦ. John xii. 28. xvii. 11. Rom. ix. 17; after ἐπικαλέω, Acts ii. 21. xv. 14. Rom. x. 13; of praise, homage, xv. 9, τῷ ὀνόματι σου ψαλῶ. Heb. vi. 10. 2) of Christ, as the Messiah, where his name is said to be honoured, revered, believed on, invoked, and the like, Acts xix. 17, ἐμεγαλύνετο τὸ ὄνομα τοῦ Κυρίου Ἰησοῦ. Rom. i. 5. Phil. ii. 10. 2 Thess. i. 12. Where benefits are said to be received in or through the name of Christ, John xx. 31, ἵνα πιστεύοντες ζωὴν ἔχητε ἐν τῷ ὀνόματι αὐτοῦ. Acts iv. 10, 30; where any thing is done in his name, i. e. 'in and through him,' through faith in him, Eph.

Especially the name of Christ

stands for Christ as the head of the Gospel-dispensation, Christ and his cause, Acts viii. 12, εὐαγγελιζόμενοι τὰ—τοῦ ὄν. Ἰησοῦ Χρ. ix. 15. Matt. xviii. 20, συντηγμῆς εἰς τὸ ἐμὸν ὄνομα: so where evils and sufferings are endured, διὰ τὸ ὄνομα τοῦ Χρ. Matt. x. 22, μισούμενοι διὰ τὸ ὄνομα μου, i. e. 'on account of me and my cause,' as believing on me, John xv. 21. 1 Pet. iv. 14; ἕνεκεν τοῦ ὄν. μου, Matt. xix. 29; ὑπὲρ τοῦ ὀνόμ. Χρ. Acts v. 41; or where one opposes and blasphemes τὸ ὄνομα τοῦ Χρ. xxvi. 9. 3) of the Holy Spirit, Matt. xxviii. 19.

Ὄνομαζω, fut. ἄσω, (ὄνομα,) *to name, call by name*, trans. 1) gener. and foll. by ὄνομα, *to name the name of any one, to call or pronounce his name*; with ἐν τινα, Acts xix. 13; also *to call upon, invoke, profess the name of any one*, 2 Tim. ii. 19, πᾶς ὁ ὀνομάζων τὸ ὄνομα Κυρίου. Pass. *to be named*, i. e. mentioned, heard of, κέων, Rom. xv. 20, ὅπου ἠνομάσθη Χριστὸς, i. e. 'where Christ is already known and professed'; Eph. v. 3, καὶ ὀνομαζίσθω ἐν ὑμῖν, 'let it not be so much as named among you.' 1 Cor. v. 4. 2) in the sense of *to call*, i. e. to give a name or appellation, with double acc. Lu. vi. 13, 14, ὃν καὶ ἠνόμασε Πέτρον. Pass. 1 Cor. v. 11; foll. by ἐκ τινος, *to be named from or after any one*, Eph. iii. 15.

Ὄνος, ον, ὁ, ἡ, an ass, male or female. Matt. xxi. 2, 5, 7. Sept. and Class.

Ὄντως, adv. (ὦν,) *really, truly*, in very deed, Mk. xi. 32, ὅτι ὄντως προφήτης ἦν. Gal. iii. 21; with the art. ὁ ὄντως, as adj. *real, true*, 1 Tim. v. 3, 5. 16. Sept. and Class.

Ὄξος, εος ους, τό, (ὀξύς,) *prop. sharp wine, vinegar*, also gener. *vinegar, sour wine, posca*, a cheap thin wine, which, mixed with water, constituted a common drink, espec. for the poorer classes and soldiers (Sept. & lat. Class.); mingled with myrrh or bitter herbs, it was given to persons about to be executed, in order to stupefy them: so in N. T. gener. Matt. xxvii. 30, 48, λαβὼν σπόγγον πλήσας τε ὀξος, Lu. xxiii. 36; where see my note.

Ὄξυς, εἶα, ὁ, adj. *sharp, keen*, 1) *prop. 'having a sharp edge, pointed, pointed'*. Rev. i. 16. xiv. 14. Sept. and Class. 2) *quick, swift*, since the idea of sharpness or keenness, implies also eagerness, vehemence, and speed. Rom. iii. 15, ὀξείς οἱ πόδες αὐτῶν. Sept. and Class.

Ὄπη, ἡς, ἡ, an opening, hole, e. gr. a fissure in the earth, Heb. xi. 38; (see my note,) a fountain, Jam. iii. 11. Sept. & Class.

Ὄπισθεν, adv. (ὀπίς,) *prop. from behind*; in N. T. only of place, *behind, after*, at the back of any person or thing. 1)

absol. Mk. v. 27, ἐλθούσα ἐν τῷ ὀχλῳ ὀπίσθεν, i. e. from behind; Rev. iv. 6. v. 1, βιβλίον γεγραμμένον ἔσωθεν καὶ ὀπίσθεν, 'a scroll written within and on the back,' and Class. 2) with gen. as prep. *behind, after*, Matt. xv. 23, κράζει ὀπίσθεν ἡμῶν. Lu. xxiii. 26. Sept. and Class.

'Οπίσω, adv. (ὀπισ, *behind, back, backwards*, both of place and time. I. as adv. in N. T. of place only, Lu. vii. 38, στᾶσα ὀπίσω. Matt. xxiv. 18, μὴ ἐπιστρεψάτω ὀπίσω, i. e. to his house. Sept. and Class. With the art. τὰ ὀπίσω, prop. *things behind*, and εἰς τὰ ὀπίσω, *backward, back*; so ἀπέρχ. εἰς τὰ ὀπίσω, *to go back, full back*, prop. John xviii. 6. fig. from a teacher, i. 66; βλέπω εἰς τὰ ὀπίσω, i. e. about, John xx. 14. μὴ ἐπιστρεψάτω εἰς τὰ ὀπίσω, *to return, 'turn back'*, i. e. to one's house, Mk. xiii. 16, al.; fig. Phil. iii. 14, τὰ ὀπίσω ἐπιλανθάνομενος, i. e. former pursuits and acquirements. Sept. and Class.—II. as prep. foll. by gen. spoken both of place and time. 1) of PLACE, *behind, after*; place where, Rev. i. 10, ἤκουσα ὀπίσω μου φωνὴν, *behind me*; with verbs implying motion *after* any one, i. e. following as a disciple, partisan, or otherwise, ἀκολουθεῖ ὀπίσω μου, Matt. x. 38. δεῦτε ὀπίσω μου, iv. 19. ἐλθεῖν, xvi. 24. ἀπαλθεῖν, Mk. i. 20; so Lu. xix. 14. Acts v. 37; fig. 1 Tim. v. 15. 2 Pet. ii. 10; also implying motion *behind* any one, to his rear, in expressions of aversion, as ὑπαγε ὀπίσω μου, 'Get thee behind me,' i. e. Away, avaunt thee, Mk. viii. 33. 2) of TIME, *after*; ὁ ὀπίσω μου ἐρχόμενος, Matt. iii. 11. John i. 15.

'Οπλίζω, fut. ἴσω, (ὅπλον,) *to furnish out, prepare, equip, arm*, and mid. *to prepare one's self for a work, to arm one's self, take arms*; in N. T. only mid. *to arm one's self*, fig. in a moral sense, with acc. 1 Pet. iv. 1, ὑμῖς τὴν αὐτὴν ἔννοιαν ὀπλίσασθε. Soph. Electr. 991, Σράσος ὀπλίεσθαι. Jos. Ant. vi. 9, 4.

"Οπλον, ου, τό, (fr. ἔπω, *operator*, to work, whence Lat. *opus*, ὅπ-ελον, contr. to ὅπλον, as in the cases of πέπλον, ἄντλον, &c.) *an instrument, implement, tool*; in N. T. only pl. τὰ ὅπλα, *instruments, implements*, 1) of war, *weapons, arms, armour*, John xviii. 3; fig. 2 Cor. x. 4, τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά. Rom. xiii. 12, τὰ ὅπλα τοῦ φωτός. Comp. Eph. vi. 11. Hdot. vii. 25. ix. 121. 2) metaph. *instruments*, with which any thing is effected or done, Rom. vi. 18, ὅπλα ἀδικίας and ὅπλα δικαιοσύνης, *where see my note*.

'Οποῖος, α, ου, relat. pron., correlat. to ποῖος, τοῖος, *what, i. e. of what kind or sort, qualis*, and with ποιῶντα, equiv. to

as, Acts xxvi. 29, τοιοῦτους ὁποῖος καὶ γὰρ εἰμι; simpl. 1 Cor. iii. 13, τὸ ἔργον ὁποῖόν ἐστι. Gal. ii. 6, and Class.

'Οπότε, comp. relat. partic. of time. (ὅτε,) *when, at what time*, (so our poetic. *what time*,) with indic. of what actually took place at a certain time, Lu. vi. 3. & Class.

"Οπου, compound relat. adv. of place (πού,) *where, in which or what place*. 1) prop. and after express mention of a place; foll. by indic. Matt. vi. 19, 20, ἐν οὐρανῷ, ὅπου οὐτε σῆς κ.τ.λ. Mk. ix. 44. John i. 28, al.; with ἐκεῖ added pleonast. Rev. xii. 6, ὅπου ἔχει ἐκεῖ τόπον. ver. 14. Sept. and Class.; by subjunct. of that which is indef. Mk. xiv. 14. With ἐκεῖ emphatic in the corresponding clause, Matt. vi. 21, ὅπου ἐστὶν ὁ θ. ὡς, ἐκεῖ ἔσται καὶ ἡ καρδιά ὑμ. al. Simply, and including the idea of a demonstrative, *there where*, Matt. xxv. 24, Σπρίζων ὅπου οὐκ ἔσπειρας. Mk. v. 40. With ἂν, as ὅπου ἂν, *wheresoever*, with subjunct. Mk. ix. 18, ὅπου ἂν αὐτὸν καταλάβῃ; ὅπου ἔδν, id. Matt. xxiv. 28. 2) fig. in a wider sense, including also time, manner, circumstances, &c. Col. iii. 11, ὅπου οὐκ ἐν Ἑλλην, 2 Pet. ii. 11. Simply, *there where*, Heb. ix. 16. x. 18; so in reasoning, *whereas*, equiv. to *since*, 1 Cor. iii. 3, ὅπου γὰρ ἐν ὑμῖν ζῆλος, οὐχὶ σαρκικοί ἐστε; 3) by attract. after verbs of motion, instead of *whither*; foll. by indic. John viii. 21, 22, ὅπου ἐγὼ ὑπάγω. xiv. 4; so ὅπου ἂν with subjunct. Lu. ix. 57.

'Οπτάνω, & 'Οπτομαι, see 'Οράω.

'Οπτασία, ας, ἡ, (ὀπτάζω,) *a sight, appearance, espec. a vision, apparition*, Lu. i. 22. xxiv. 23, ὀπτασίαν ἀγγέλων ἰωρακίνας. 2 Cor. xii. 1. Sept. & lat. Class.

'Οπτός, ἡ, ον, adj. (ἔπω,) *roasted, broiled, cooked by fire*, Lu. xxiv. 42, ἰχθύος ὀπτοῦ μέρος. Sept. and Class.

'Οπώρα, ας, ἡ, prop. *late summer*; or, generally, the season in which fruits ripen, *autumn*; hence in N. T. meton. and collect. *fruits*, Rev. xviii. 14, ἡ ὀπώρα τῆς ἐπιθυμίας τῆς ψυχῆς σου, i. e. 'the fruits in which thou hast delighted.' Sept. Jer. xl. 10, 12, and oft. in Class.

"Οπως, prop. a relative adv. of manner, *in what manner, how*; it passes over also into a conjunct. *in the manner that, so that, &c.* I. as a RELAT. ADV. in *what manner, how*; once in N. T. foll. by indic. aor. in the narration of an actual event, Lu. xxiv. 19, 20, τὰ περὶ Ἰησοῦ—ὅπως τε παρέδωκαν αὐτὸν οἱ ἀρχιερεῖς.—II. as a CONJUNCTION, prop. *in such manner that*, and then gener. *so that, that*, in the various senses of *ἵνα*, both *final*, as marking end or purpose, to the end *that*, in order *that*, and *eventual*, as marking the event or

result of an action, so that it was or is so and so. In the N. T. *ὅπως* is found only with the subjunct. though in the Class. it is construed with other moods, like *ἵνα*. I. FINAL, to the end that, in order that, and *ὅπως μὴ*, in order that not, lest, with subjunct. 1) simply, i. e. without *ἄν*. Preceded by the *pres.* or an *aor.* of any mood except the indic.; and then the subjunct. marks what it is supposed will really take place; *pres.* Matt. vi. 2, *ὥσπερ οἱ ὑποκριταὶ ποιοῦσιν, ὅπως δοξασθῶσιν*. 1 Pet. ii. 9; *aor.* Mk. v. 23, *ἵνα ἐπιθῇς αὐτῇ τὰς χεῖρας, ὅπως σωθῇ*. John xi. 57. *ὅπως μὴ*, Acts xx. 16. By the *imperat.* *aor.* Matt. ii. 8, *ἐπαγγεिलाτέ μοι, ὅπως κἀγὼ ἐλθὼν κ.τ.λ.* vi. 4. *ὅπως μὴ*, vi. 18. By a *past* tense, Matt. xxvi. 59, *ἐζήτουν ψευδομαρτυρίαν, ὅπως αὐτὸν ζανατώσωσι*. Rom. ix. 17. 2) *ὅπως ἄν*; preceded by *pres.* Matt. vi. 5; by *imper.* Acts iii. 19, *ὅπως ἂν ἐλθῶσι καιροὶ κ.τ.λ.*; by fut. xv. 17.—II. EVENTUAL, so that, so as that, with subjunct. Preceded by *pres.* Matt. v. 45, *καλῶς ποιεῖτε—ὅπως γένησθε κ.τ.λ.*; with perf. as *pres.* Lu. xvi. 26. By *aor.* Matt. v. 16. By fut. Matt. xxiii. 35, *διώξετε—ὅπως ἐλθῇ*. By perf. Heb. ii. 9, *βλέπομεν Ἰησοῦν—ἵσταφωμένον, ὅπως χάριτι Θεοῦ ὑπὲρ πάντος γύσσηται θανάτου*.—III. after verbs of asking, entreating, exhorting, also of deciding, commanding, which in themselves imply purpose, *ὅπως* becomes equivalent to a demonstrative conjunction, like our *that*, simply pointing out or introducing that to which the preceding words refer, Matt. ix. 38, *δεήθητε—ὅπως ἐκβάλῃ ἐργάτας*. Acts viii. 24. *ἐρωτῶ, Lu. xi. 37. Acts xxiii. 20. εὐχομαι, Ja. v. 16. προσεύχομαι, Acts viii. 15, impl. Philem. 6. παρακαλέω, Matt. viii. 34.* (these verbs are also followed by *ἵνα* or an infin.); after verbs of deciding, Matt. xii. 14, *συμβούλιον ἔλαβον κατ' αὐτοῦ, ὅπως αὐτὸν ἀπολίσσωσιν*.

“Ορᾶμα, ατος, τό, (ὁράω,) prop. a thing seen, a sight, spectacle, gener. Acts vii. 31, ὁ Μωϋσῆς ἰδὼν ἐθαύμασε τὸ ὄραμα. Matt. xvii. 9. Sept. and Class.; spec. of a supernatural appearance, a vision, Acts ix. 10. oft.

“Ορᾶσις, εως, ἡ, (ὁράω,) prop. the sight, or sense of seeing; in N. T. appearance, i. e. 1) prop. aspect, external form, Rev. iv. 3, ὅμοιος ὁράσει λίθω λίσπιδι, i. e. in his appearance, Eccl. xi. 2. 2) equiv. to ὄραμα, or ὀπτασία, a sight, vision, presented to the mind, Acts ii. 17. Rev. ix. 17. Sept.

“Ορᾶτος, ἡ, ὄν, adj. (ὁράω,) seen, visible, Col. i. 16, τὰ ὁρατὰ καὶ τὰ δόρατα. Sept. and Class.

“Οράω, (less freq. ὀπτάνω,) f. ὀψο-

μαι, a. 1. ὠψάμην; a. 1. pass. ὠφθην; a. 2. εἶδον; perf. ἑώρακα; pluperf. ἑώρακειν; to see, perceive with the eyes, discern, trans. implying not merely the act of seeing, but also the actual perception of some object, and thus differing from βλέπω. I. PROP. with accus. of person or thing, Lu. xvi. 23, ὁρᾷ τὸν Ἀβραάμ. i. 22, ὀπτασίαν ἑώρακεν. ix. 36. John vi. 2. Acts vii. 44. Matt. xxviii. 7, ἵκεῖ αὐτὸν ὤψεσθε. ver. 10. Lu. iii. 6. xiii. 28. John xi. 40, ὤψει τὴν δόξαν. So with acc. and partic. Heb. ii. 8, οὐκ ὠρᾶμεν αὐτῷ τὰ πάντα ὑποτεταγμένα. Matt. xxiv. 30, ὄνουνται τὸν Υἱὸν τοῦ ἀνθρ. ἐρχόμενον. Also in various modified senses: 1) to look upon, behold, contemplate, John xix. 37, ὄψονται εἰς ὃν ἐξεκέντησαν. 2) to see face to face, to see and converse with, i. e. to have personal intercourse with, John vi. 36. viii. 57. xvi. 16. 1 John iii. 2; foll. by τὸ πρόσωπόν τινος, ‘to see one’s face,’ id. Col. ii. 1. Acts xx. 25. So to see God, fig. for to know him, i. e. to know his character, &c. John xiv. 7, 9, al. See my note on John i. 18. In a wider sense, to see God means to be admitted to his presence and special favour, Matt. v. 8, ὄψονται τὸν Θεόν, Heb. xii. 14. Rev. xxii. 4. In the sense of to visit, ὄψομαι ὑμᾶς, John xvi. 22. Heb. xiii. 23. 3) to see take place, to witness, τὴν ἡμέραν τινός, Lu. xvii. 22.—II. FIG. to see, i. e. to perceive with the mind, &c. 1) gener. to be aware of, observe, with acc. & part. Acts viii. 23, εἰς σύνδεσμον ἀδικίας ὁρᾷ σε ὄντα; foll. by ὅτι, Ja. ii. 24. 2) of things, to see and know, i. e. to come to know, to learn, John iii. 11, ὃ ἑώρακαμεν μαρτυροῦμεν. ver. 32. viii. 38; in the sense of to understand, Col. ii. 18, ὃ μὴ ἑώρακεν ἐμβατεύων. Rom. xv. 21, parall. with συνίμι.—III. by Hebr. to see, i. e. to experience, attain to, John iii. 36, οὐκ ὄψεται ζῶν.—IV. absol. to see to it, take care, only in imperat. phrases, Heb. viii. 5, ὅρα γάρ, φησί, ποιήσης πάντα, strictly for ὅρα ὅπως. Elsewhere only as followed by μὴ, or an equivalent phrase, ὅρα μὴ, ὁράτε μὴ, take heed lest, beware; with subjunct. Matt. viii. 4, ὅρα μηδενί εἰπῇς. 1 Thess. v. 15. Rev. xix. 10, ὅρα μὴ, sc. ποιῇς; with imperat. Matt. ix. 30. xxiv. 6; fut. σὺ ὤψει, ὑμεῖς ὤψεσθε, ‘look ye to it,’ a milder form for the imperat. Matt. xxvii. 4, 24.—V. pass. a. 1. ὠφθην, f. 1. ὀφθῆσομαι, pres. part. ὀφτανόμενος, with dat. to be seen by any one, to appear to any one. 1) prop. and used of things, foll. by ἐν of place, Rev. xi. 19, ὠφθῇ ἡ κιβωτός—ἐν τῷ ναῷ αὐτοῦ. xii. 1; with dat. of pers. Acts ii. 3, ὠφθῆσαν αὐτοῖς γλῶσσαι ὥσει πυρός. xvi. 9. Spoken of persons, with dat. of pers.; of God, ὁ Θεὸς ὠφθῇ τῷ πατρὶ ἡμ. Acts vii.

2; of Jesus after his resurrection, Lu. xxiv. 34. *ὄπτανόμενος*, Acts i. 3, oft.; or at his second coming, *ὀφθήσεται*, Heb. ix. 28; of angels, Lu. i. 11. Acts vii. 30; of persons dead, Matt. xvii. 3: with *ἐν* of manner, Lu. ix. 31, οἱ, *ὀφθέντες ἐν δόξῃ*. 2) as mid. to *show one's self*, to present one's self to or before any one, Acts vii. 26, *ὤφθη αὐτοῖς μαχομένοις*. 3) f. l. pass. *ὀφθήσομαι*, Acts xxvi. 16, *μάρτυρα ὧν τε εἶδες, ὧν (τούτων δὲ) τε ὀφθήσομαι σοι*, 'a witness of what thou hast seen and dost see, of those things [as to] which I shall hereafter or further reveal myself unto thee.' See my note there, and comp. Ia. lx. 3. Sept.

'*Οργή*, ἡς, ἡ, (*ὀργάω*, *ὀρέγω*.) prop. 'the native character, disposition, temper of mind,' *impulse*; lit. *bent*, fr. *ὀρέγω*, to stretch forward towards any thing, be prone to it, &c. Hence gener. and in N. T. *passion*, i. e. any violent commotion of mind, *indignation*, *wrath*, espec. including the desire of vengeance or punishment, and therein differing from *θυμός*. 1) prop. and gener. Mk. iii. 5, *περιβλεψάμενος αὐτοὺς μετ' ὀργῆς*, i. e. indignantly; see my note. Rom. xii. 19. Eph. iv. 31. Also for *irascibility*, *fretfulness*, 1 Tim. ii. 8, *χωρὶς ὀργῆς καὶ διαλογισμοῦ*. Ja. i. 19, 20. Said of God, as implying utter abhorrence of sin, and aversion to those who live in it, Rom. ix. 22. Heb. iii. 11; meton. *wrath*, as including the idea of *punishment*; as the penalty of law, Rom. iv. 15, *ὁ νόμος ὀργὴν κατεργάζεται*. xiii. 4, 5: also of the *punitive wrath* of God, the divine judgments to be inflicted upon the wicked, ἀπὸ τῆς μελλούσης ὀργῆς, Matt. xiii. 7. Rom. i. 18. ii. 5. 1 Th. i. 10. So Lu. xxi. 23. John iii. 36. Rom. ii. 8. ix. 22, *σκεὺ ὀργῆς*. Eph. ii. 3, *τέκνα φύσει ὀργῆς*. v. 6. Rev. xvi. 19, *τὸ ποτήριον τοῦ οἴνου τοῦ θυμοῦ τῆς ὀργῆς αὐτοῦ*.

'*Οργίζω*, f. ἴσω, (*ὀργή*.) to *make angry*, *provoke*. In N. T. only pass. or mid. *ὀργίζομαι*, a. l. *ὠργίσθην*, to be or become *angry*, *provoked*, &c. absol. Matt. xviii. 34. xxii. 7, et al. Eph. iv. 26, *ὀργίσεθε, καὶ μὴ ἁμαρτάνετε*, 'if angry, suppress your anger so as not to sin;' comp. Ps. iv. 5: foll. by dat. *πᾶς ὁ ὀργίζομενος τῷ ἀδελφῷ αὐτοῦ*, Matt. v. 22; with ἐπί τι, Rev. xii. 17. Sept. & Class.

'*Οργίλος*, η, ον, adj. (*ὀργή*.) *irascible*, Tit. i. 7. Sept. and Class.

'*Οργυιά*, ᾶς, ἡ, (*ὀρέγω*.) a *fathom*, prop. the space equal to both arms extended at full length. Acts xxvii. 28, bis.

'*Ορέγω*, f. ξω, to *reach* or *stretch forth*, as the hand or foot. In N. T. only mid. *ὀρέγομαι*, to *stretch oneself out*, to *reach after* any thing, and hence fig. to *long after*, to *desire*; with gen. Heb. xi. 16,

*πατρίδος κρείττονος ὀρέγονται*. 1 Tim. iii. 1. And so in Class. as Apoll. Rhod. ii. 878, *τοιοῦτο δὲ θυμός ὀρέξατο γηθοσύνην*. By impl. to be given over to, 1 Tim. vi. 10.

'*Ορεινός*, ἡ, ὄν, adj. (*ὄρος*.) found on or pertaining to mountains, wild, *mountainous*, as ἡ *ὀρεινή*, sc. *χώρα*, *mountainous country*, Lu. i. 39, 65. Sept. & Class.

'*Ορεξίς*, εως, ἡ, (*ὀρέγομαι*.) prop. a *reaching after*; fig. *longing*; and in a bad sense, *lust*, Rom. i. 27. Eccles. xxiii. 6. Hdian. iii. 13, 14. Wisd. xiv. 2, *ὄρ. πορισμῶν*.

'*Ορθοποδέω*, f. ἴσω, (*ὀρθός* & *ποῦς*.) prop. to *walk straight*; fig. to *walk* (live) *uprightly*, occ. only in Gal. ii. 14.

'*Ορθός*, ἡ, ὄν, adj. (*ὠρθαί*, fr. *ὄρω*, to raise,) *erect*; hence *straight*, *right*. In N. T. 1) prop. *upright*, *erect*, Acts xiv. 10, *ἀνάστηθι ὀρθός*. 1 Esdr. ix. 46. 2) horizontally, *straight and level*, not crooked or uneven, fig. Heb. xii. 13, *τροχιὰς ὀρθὰς ποιήσατε*.

'*Ορθοτομέω*, f. ἴσω, (*ὀρθοτόμος*, from *ὀρθός* & *τέμνω*.) to *cut straight*, to *divide right*, equiv. to *ὀρθῶς τέμνειν* in Athen. vii. p. 303, E. Hence *ὀρθοτομεῖν ὁδόν*, Lat. 'viam recte secare,' prop. to *cut a straight way*, i. e. to make oneself a right way, i. e. to go straight or right. In N. T. fig. to go the right way, proceed aright, 2 Tim. ii. 15, *ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας*, 'rightly proceeding as to the word of truth;' by impl. 'rightly (with all wisdom, truth, faithfulness, and diligence,) teaching the word of truth, the Gospel.' Such, at least, is the sense assigned to the words by many eminent recent Commentators. Yet in the ellipsis as to thus supposed, there is a certain degree of harshness; and perhaps the idea of *ὁδός* thus introduced has no place here. The metaphor is rather, I apprehend, from *stone-cutting*, in which operation to act aright, it is necessary for the workman to cut *straight*; whence, I suspect, the term in question was popularly transferred to any *ἔργον*, and those who handled it *aright* were said *ὀρθοτομεῖν τὸ ἔργον*. Sometimes, too, the art, &c. that called forth the labour was subjoined in its place. Thus those who handled (i. e. taught) the law of Moses were denominated οἱ *τέμνοντες τὸν νόμον*. And here, instead of the fig. designation of the Gospel by its chief property, we might have had simply its appellative τὸ *εὐαγγέλιον*.

'*Ορβρίζω*, f. ἴσω, (*ὄρθρος*.) prop. to *rise early*: hence to *do any thing early in the morning*, e. g. *πᾶς ὁ λαὸς ὠρβρίζε πρὸς αὐτὸν ἐν τῷ ἱερῷ*, 'came early in the morning to him, to hear him.' Sept. and Apocr. but not Class.



**Ὁρθρινός**, ἡ, ὄν, adj. (ὄρθρος,) *early in the morning*, Rev. xxii. 16. Sept. and later writers.

**Ὁρθρινός**, α, ον, adj. (ὄρθρος,) *matutinus, early in the morning*, as adv. Lu. xxiv. 22, *γενόμεναι ὀρθρῖαι ἐπὶ τὸ μνημεῖον*. Sept. and Class.

**Ὁρθρος**, ον, ὁ, (kindr. with ὄρνυμι, ὠρθαι, *the dawn, day-break*, prop. the time before and about day-break,) 1) prop. Lu. xxiv. 1, ὀρθρον βαθείας, comp. John xx. 1. 2) equiv. to ἔως or ἡώς, *morning, twilight, dawn*, John viii. 2, ὀρθρον δὲ πάλιν *παρεγένειο* εἰς τὸ ἱερόν. Acts v. 21.

**Ὁρθῶς**, adv. (ὀρθός,) *prop. straightly, i. e. erectly*, Xen. Eq. vii. 5. In N. T. of manner, *rightly, correctly*, prop. Mk. vii. 35, *ἐλάλει ὀρθῶς*. Fig. in a moral sense, Lu. vii. 43, ὀρθῶς *ἔκρινας*. x. 28. xx. 21. Sept. and Class.

**Ὁρίζω**, f. ἴσω, (ὄρος,) *to bound, set a boundary*, Sept. and Class. In N. T. and usually, *to mark out definitely, terminare, determinare*, i. e. *to determine, to appoint, to constitute*, foll. by acc. of thing, Heb. iv. 7, *πάλιν τινὰ ὀρίζει ἡμέραν*. Acts xvii. 26. Part. perf. pass. ὀρισμένος, *determined, decreed*, Lu. xxii. 22. Acts ii. 23. By acc. of pers. as appointed to an office or station, Acts xvii. 31, *ἐν ἀνδρὶ ᾧ (δν) ὤρισε*. Pass. with a noun of office, &c. in apposit. Acts x. 42. So Rom. i. 4, τοῦ ὀρισθέντος Ἰησοῦ Θεοῦ κ.τ.λ. comp. Phil. ii. 8, sq. Eph. i. 20, sq. Others here render *declared, publicly set forth*, against the usus loquendi. With inf. Acts xi. 29, ὤρισαν (resolved) *ἔκαστος—πέμψαι κ.τ.λ.*

**Ὁριον**, ου, τὸ, (dim. of ὄρος, in form only,) *a bound, border*. In N. T. only plur. τὰ ὅρια, *the borders*. 1) prop. *the borders of a land, the frontiers*, Matt. iv. 13. xix. 1, *εἰς τὰ ὅρια τῆς Ἰουδαίας*. Sept. and Class. 2) meton. and by Hebr. for a *space* within certain boundaries, *region, district*. Matt. ii. 16, *ἐν Βηθλεὲμ καὶ ἐν πάσι τοῖς ὄριοις αὐτῆς*. viii. 34. xv. 22. 39. Sept.

**Ὁρκίζω**, f. ἴσω, (ὄρκος,) *to put to an oath, to make swear*, with acc. Sept. and Class. In N. T. *to adjure*, with dupl. acc. of person *whom, and by whom*, Mk. v. 7, ὀρκίζω σε τὸν Θεόν. Acts xix. 13. 1 Th. v. 27. Sept.

**Ὁρκος**, ον, ὁ, *an oath*, Matt. xiv. 7, and oft. and Sept.; meton. what is promised with an oath, Matt. v. 33, *ἀποδώσεις τῷ Κυρίῳ τοὺς ὅρκους σου*.

**Ὁρκωμοσία**, ας, ἡ, (ὀρκωμοτίω, fr. ὄρκος, ὀμνυμι,) *prop. the swearing of an oath, by impl. an oath*, Heb. vii. 20. Sept. and Class.

**Ὁρμάω**, f. ἴσω, (ὀρμή,) *prop. to MAKE*

*to rush on, to impel, incite*, trans.; but gener. and in N. T. intrans. *to rush on, move forwards impetuously*, foll. by ἐπὶ τινα, Acts vii. 57, ὤρμησαν ἐπ' αὐτόν: with εἰς τι, xix. 29, εἰς τὸ θέατρον, and so oft. in Class.

**Ὁρμή**, ἡς, ἡ, (ὀρνυμι,) *prop. a movement, a rushing on, onset*, Acts xiv. 5. Sept. and Class. Fig. of the mind, *impulse, purpose, will*, Ja. iii. 4. Thuc. iv. 4.

**Ὁρμημα**, ατος, τὸ, (ὀρμάω,) *prop. an impetuous movement, a rushing on*; hence, by impl. *impetus, violence*, as dat. of manner, Rev. xviii. 21, ὀρμήματι βληθήσεται, 'with violence.'

**Ὁρνεον**, ου, τὸ, (ὀρνις,) *a bird, fowl*; carnivorous, Rev. xviii. 2. xix. 17.

**Ὁρνις**, ιθος, ὁ, ἡ, *a bird, fowl*, gener. in N. T. only of poultry, *the hen, gallina*, Matt. xxiii. 37.

**Ὁροθεσία**, ας, ἡ, (ὀροθετέω, fr. ὄρος, τίθημι,) *prop. a setting bounds, meton. a bound, limit*, Acts xvii. 26.

**Ὄρος**, εος ους, τὸ, pl. τὰ ὄρη, gen. τῶν ὀρέων, *a mountain, hill*, Matt. v. 1, ἀνέβη εἰς τὸ ὄρ., oft.; so τὸ ὄρος τὸ καλούμενον ἐλαιῶν. Proverb. *to remove mountains* is = 'to accomplish great and difficult things,' 1 Cor. xiii. 2. Sept. and Class.

**Ὄρύσσω**, f. ξω, (ὄρω, to raise,) *to dig out, dig*, with acc. Matt. xxi. 33, ὠρύξεν ἐν αὐτῷ ληνόν: absol. xxv. 18. Sept. & Class.

**Ὄρφανός**, ἡ, ὄν, adj. cogn. with ὄρφος, ὀρβός, *bereaved of any thing or person*; prop. of children bereaved of parents, either with gen. or absol.; whence it becomes a subst., Ja. i. 27, ὀρφανὸς καὶ χήρας: fig. of disciples without a master, John xiv. 18.

**Ὄρχέω**, fut. ἴσω, (kindr. with ὀρνυμι,) *to lift up, raise aloft*; earlier and more usual mid. ὀρχέομαι, f. ἴσομαι, *to lift up oneself upon one's feet, to dance*, intrans. Matt. xi. 17, *ἠυλόησαμεν ὑμῖν, καὶ οὐκ ὠρχήσασθε*. xiv. 6. Sept. and Class.

**Ὅς**, ἡ, ὁ, gen. οὔ, ἡς, οὔ, originally a demonstrative pron. *this, that*; but in Attic and later usage mostly the postpositive art., or relative pron. *who, which, what, that*. I. as a DEMONSTRATIVE PRONOUN, *this, that*, only in distinctions and distribution, with μέν—δέ; δς μέν—δς δέ, *that one—this one, the one—the other*, &c. less frequent in Attic than ὁ μέν—ὁ δέ, but equally common with it in later writers and N. T., 2 Cor. ii. 16, οἷς μέν—οἷς δέ, *to the one—to the other*; Matt. xxi. 35, ὃν μέν ἔδειραν, ὃν δὲ ἀπέκτειναν, *one—another*; xiii. 8, ὃ μέν—ὃ δέ. xxv. 15, oft.—II. as the POSTPOSITIVE ARTICLE, of relative pronoun, *who, which, what, that*.

The construction with the relative strictly implies two clauses; in the first of which there should stand with the verb a noun (the antecedent), and in the second the corresponding relative, each in the case which the verb of its own clause demands, the relative also agreeing with the antecedent in gender and number: but the form and power of the relative are much varied, both in construction and in signification, as well as by its connexion with other particles.—I. in CONSTRUCTION: 1) as to *gender*, the relative agrees regularly with its antecedent, Matt. ii. 9, ὁ ἀσθήρ ὃν εἶδον. Lu. v. 3. John vi. 51: so where it relates to a remoter antecedent, 1 Cor. i. 8, ὃς βεβαιώσει ὑμᾶς, i. e. ὁ Θεός, ver. 4, comp. ver. 9. But from this rule there are two departures in form: Where the relat. with the verb to *be*, &c. conforms in gender to the foll. noun, Gal. iii. 16, τῷ πνεύματι σου, ὃς ἐστὶ Χριστός. Eph. i. 14. vi. 17, τὴν μάχαιραν τοῦ Πνεύματος ὃ ἐστὶ ῥῆμα Θεοῦ. Where, by the *constructio ad sensum*, the relat. takes the gender implied in the antecedent, and not that of its external form, Rom. ix. 23, sq. σκευὴ ἐλείους, ἀ προητοίμασαν—οὓς καὶ ἐκάλεσεν. Gal. iv. 19. Phil. ii. 15. 2 Pet. iii. 16, ἐν πάσαις ταῖς ἐπιστολαῖς (=γράμμασι), ἐν οἷς κ.τ.λ. 2) as to *number*, the relat. agrees regularly with its antecedent; and the departures from this rule are rare, e. gr. relat. pl. after an antec. sing. collect. Phil. ii. 15, ἐν μέσῳ γενεᾶς σκολιᾶς, ἐν οἷς φαίνεσθε, here the construction is *ad sensum* both in number and gender: so where the antec. includes in any way the idea of plurality, Acts xv. 36, κατὰ πάσαν πόλιν, ἐν αἷς κ.τ.λ. 3) as to *case*; here the general rule is, that the relat. stands in that case which the verb of its own clause demands; as subject, John i. 9, τὸ φῶς τὸ ἀλ. ὃ φωτίζει πάντα ἄνθρ. ver. 30, ἀνὴρ ὃς ἐμπροσθέν μου γίγνεται. Matt. x. 26; as object, acc. ii. 9, ὁ ἀσθήρ ὃν εἶδον: dat. Acts viii. 10, ἀνὴρ ᾧ προσεῖχον πάντες. But the departures from this rule are frequent, viz. (1) by *attraction*, i. e. where the relative in respect to its own verb would stand in the accus., but the antecedent stands in the *gen.* or *dat.*, and then the relat. is *attracted* by the antecedent into the same case with itself; *genit.* John iv. 14, τοῦ ὕδατος οὗ ἐγὼ δώσω. vii. 31, oft.; *dat.* Lu. ii. 20, ἐπὶ πᾶσιν οἷς ἤκουσαν. (2) by *inverted attraction*, i. e. where the antecedent is *attracted* by the relat. into the same case with itself, viz. Where the antecedent remains connected with its own clause, and before the relative, Matt. xxi. 42, λίθον ὃν ἀπεδοκίμασαν—, οὗτος κ.τ.λ. Lu. i. 73, ὅρκον [for ὅρκον] ὃν ᾤμωσε. 1 Cor. x. 16, τὸν ἄρτον ὃν κλῶμεν, οὐχὶ

κοινωνία—; Where the antecedent itself is attracted over into the clause of the relat., and stands after it in the proper case of the relative, Mk. vi. 16, ὃν ἐγὼ ἀπεκεφάλισα Ἰωάννην, οὗτός ἐστιν for οὗτός ἐστιν Ἰωάννης ὃν ἐγὼ ἀπεκεφ. Lu. i. 4. Acts xxi. 16. (3) often the case of the relat. depends on a prep. with which the verb is construed; *gener.* Matt. iii. 17, ὁ υἱός μου, ἐν ᾧ εὐδόκησα. x. 11. xi. 10. Rom. x. 14. 1 Cor. viii. 6, εἰς Θεός, ὁ Πατήρ, ἐξ οὗ τὰ πάντα. (4) sometimes the relat. is not dependent on the verb, but on some noun connected with the verb, and then the relat. is put in the *genit.* Matt. iii. 11, οὗ οὐκ εἰμι ἱκανός τὰ ὑποδήματα βαστάσαι. ver. 12, οὗ τὸ πτύον. 4) as to *position*; here the relat. with its clause regularly follows the antecedent, as in most of the preceding examples: but, for sake of emphasis, the relat. clause may be put first, especially where a demonstr., as αὐτός, οὗτος, &c. follows, Matt. xxvi. 48, ὃν ἂν φιλήσω, αὐτός ἐστι. John iii. 26, ὃς ἦν μετὰ σοῦ, οὗτος βαπτίζει. Heb. xiii. 11.—II. in SIGNIF. The relative, in strictness, serves simply to introduce a dependent clause, and mark its close relation to the leading proposition, as Matt. ii. 9, ὁ ἀσθήρ, ὃν εἶδον ἐν τῇ ἀνατολῇ, προῆγεν αὐτούς: but in common use it was employed in a wider extent, both as a general connective particle, and also sometimes as implying *purpose*, *result*, *cause*, or the like, which would properly be expressed by a conjunction: for the sense *what*, *that* *which*, *he* *who*, see I. 4. 1) as a general connective, John iv. 46. xi. 2, ἦν Μαρία ἡ ἀλείψασα τὸν Κύριον μύρον, ἥς ὁ ἀδελφός Α. ἡσθίνει. Where it is equiv. to a demonstrative, *and* *this*, *these*; *and* *he*, *they*, &c. Lu. xii. 24, οἷς οὐκ ἐστὶ ταμεῖον, 'and they have no storehouse.' Acts vi. 6, οὓς ἔστησαν, *and* *these*, &c. vii. 45. xi. 30. ἐφ' ᾧ, Phil. iii. 12. ἐν οἷς = ἐν τούτοις δέ, Lu. xii. 1. εἰς δ' = εἰς τοῦτο δέ, Col. i. 29: this is rare in early Greek writers, but more frequent in later ones. Also in the formula ὃν τρόπον. 2) as implying *purpose*, = ἵνα, Matt. xi. 10, ἐγὰρ ἀποστείλω τὸν ἄγγελόν μου, ὃς κατασκευάσει τὴν ὁδόν σου. 3) as marking *result*, event, &c. = ὥστε, Lu. v. 21, τίς ἐστὶν οὗτος, ὃς λαλεῖ βλασφημίας; vii. 49, ὃς καὶ ἀμαρτίας ἀφίησιν. 4) as implying *cause*, *ground*, a reason, &c. = ὅτι, *because*, Ln. viii. 13, οὗτοι ῥίζαν οὐκ ἔχουσιν, οἱ πρὸς καιρὸν πιστεύουσιν, Lat. *ut* *qui*, = *because*, *since*, &c. iv. 18.—III. as connecting with other particles. 1) ὃς ἂν, ὃς ἔαν, *whosoever*, Matt. v. 21, 19. 2) ὃς γε, see Γ. 3) ὃς ὅποτε, see Δ. ὅποτε. 4) ὃς περ, *who* *indeed*, *who* *namely*, = ὃς, but stronger and more definite, Mk. xv. 6, ἵνα δέσμιον

ὅνπερ ἠτοῦντο, i. e. 'the very one whom they demanded.'

Ὅσάκις, adv. (ὅσος,) prop. *how many times, how often*; in N. T. only with *ἂν* and *ἐάν*, which see.

Ὅσιος, α, ον, adj. *holy, pure, sanctus*, prop. *right*, as conformed to God and the Divine will; thus distinguished from *δίκαιος*, which refers more to *human laws and duties*, Pol. xxiii. 10, 8, τὰ πρὸς τοὺς ἀνθρώπους δίκαια, καὶ τὰ πρὸς τοὺς θεοὺς ὅσια. Thuc. i. 71, 5; in N. T. 1) of *PERSONS, holy*; spoken of God, as the personification of holiness and purity, Rev. xv. 4, ὅτι μόνος ὁσιος. xvi. 5; of men, *pious, godly*, careful of all duties towards God, Tit. i. 8, δεῖ τὸν ἐπίσκοπον εἶναι σώφρονα, δίκαιον, ὅσιον: elsewhere of Christ, Heb. vii. 26. Acts ii. 27, and xiii. 35, οὐ δώσεις τὸν Ὅσιόν σου ἰδεῖν διαφθοράν. Sept. and Class., as Xen. Ag. iii. 5. Arr. Epict. ii. 4. 6. 2) of *THINGS, holy*, 1 Tim. ii. 8, ἐπαίροντας ὁσίους χεῖρας, i. e. by impl. *pure, spotless*, Prov. xxii. 11, ὅσια καρδιά. Acts xiii. 34, δώσω ὑμῖν τὰ ὅσια Δαυὶδ τὰ πιστά, lit. 'the holy [promises] of David, the sure promises,' i. e. the things inviolably promised by God to David. Comp. Is. liii. 5.

Ὅσιότης, ητος, ἡ, (ὅσιος,) *holiness, i. e. godliness, piety*, careful observance of all duties towards God; distinguished from *δικαιοσύνη*, as ὅσιος from δίκαιος (see Ὅσιος), Lu. i. 75, ἐν ὁσιότητι καὶ δικαιοσύνῃ ἐνώπιον αὐτοῦ. Eph. iv. 24. Sept. and Class.

Ὅσιως, adv. (ὅσιος,) *holyly, piously, godly*, 1 Th. ii. 10. Jos. and Class.

Ὅσμη, ης, ἡ, (ὄζω,) *a smell, odour*, whether bad or good; in N. T. only of fragrant odour, John xii. 3, ἡ οἰκία ἐπληρώθη ἐκ τῆς ὁσμῆς τοῦ μύρου. By Hebr. ὁσμη εὐωδίας, 'odour of fragrance,' i. e. sweet odour, as accompanying an acceptable sacrifice, Eph. v. 2. Phil. iv. 18. Sept. Lev. i. 9, and oft. Fig. 2 Cor. ii. 14, τὴν ὁ. τῆς γνώσεως. ver. 16, ὁσμη θανάτου. In like manner the Rabbinical writers use the expressions *aroma vitæ* and *aroma mortis*, designating the Law as an *aroma vitæ* to Israel, but to the heathen an *aroma mortis*.

Ὅσος, η, ον, relat. pron. correl. to *τόσος*, in N. T. to *τοσούτος* or the like, either expr. or impl. (= Lat. *quantus*,) *how great, how much, how many, as great as, as much as, &c.* I. of *MAGNITUDE, how great, as great as*, Rev. xxi. 16, τὸ μήκος αὐτῆς τοσούτον ἐστὶν ὅσον καὶ τὸ πλάτος.—II. of *TIME, how long, as long as, ὅσον χρόνον*, Mk. ii. 19. ἐφ' ὅσον χρόνον, Rom. vii. 1. ἐφ' ὅσον, Matt. ix. 15. Repeated intens. Heb. x. 37, ἐτι

μικρὸν ὅσον ὅσον, 'yet a very very little while.'—III. of *QUANTITY, number, multitude, how much, how many, &c.* 1) sing. *as much as*, John vi. 11, ἐκ τῶν ὀψαριῶν [τοσούτων] ὅσον ἤθελον. 2) pl. ὅσοι, ὅσαι, *as many as, all who*, neut. ὅσα, *as many as, all that or which, all what, &c.* Matt. xiv. 36, ὅσοι ἤλυντο διεσώθησαν. Mk. iii. 10. Acts iv. 6, 34; neut. Lu. xii. 3, ὅσα ἐν τῇ σκοτίᾳ εἶπατε. John xv. 14. Acts ix. 39; preced. by πάντες, Matt. xiii. 46. xxii. 10; with οὗτος or αὐτός corresponding, Rom. viii. 14, ὅσοι—οὗτοί εἰσιν. John i. 12. Gal. vi. 12, 16; with *ἂν*, as ὅσος *ἂν*, ὅσος *ἂν*, *whosoever, whatsoever*, Matt. xviii. 18, ὅσα *ἂν* ἔδηξα ἐπὶ τῆς γῆς. Mk. vi. 11. John xi. 22. Rev. iii. 19. 3) neut. ὅσα by impl. expresses also admiration, *how many and great things*, Acts ix. 13, ὅσα κακὰ ἐποίησε τοῖς ἀγίοις σου. ver. 16. xv. 12, ὅσα ἐποίησεν ὁ Θεὸς σημεῖα: so gener. of great or unusual deeds, Mk. vi. 30. Lu. iv. 23. John xxi. 25; of benefits conferred, Mk. iii. 8. v. 19. Acts xiv. 27.—IV. of *MEASURE, degree, extent.* 1) before a comparat., καθ' ὅσον—κατὰ τοσούτον, *by how much—by so much*, Heb. vii. 20, 22. ὅσω—τοσούτω id. i. 4. 2) absol. neut. ὅσον, adv. *how much, by how much*, Mk. vii. 36, ὅσον αὐτὸς αὐτοῖς διεστέλλετο, μᾶλλον περισσότερον ἐκήρυσσαν: pl. ὅσα for τοσούτων, Rev. xviii. 7. ἐφ' ὅσον, *inasmuch as*, Matt. xxv. 40.

Ὅσπερ, ἥπερ, ὅπερ, see Ὅς.

Ὅστέον, contr. ὁστούν, οὔ, τὸ, pl. uncontr. ὁστέα, gen. ὁστέων, *a bone, pl. bones*, John xix. 36, ὁστούν οὐ συντρίβησεται. Lu. xxiv. 39, σάρκα καὶ ὁστέα. Matt. xxiii. 27, γέμουσιν ὁστέων.

Ὅστις, ἥτις, ὅτι, compound relative pron., i. e. *de strengthened by τις*; gen. οὐτινος, &c. does not occur in the N. T., but only gen. ὅτου in the phrase *ἕως ὅτου*; prop. *any one who, some one who, whoever, whatever*; differing from *ὅς* in referring to a subject only *generally*, as one of a class, and not definitely, thus serving to render a proposition general. I. in the *proper relative* sense. 1) prop. and gener. *who*, i. e. *one who, some one who, whoever, &c.* Matt. ii. 6, ἐκ σοῦ ἐξελεύσεται ἡγούμενος, ὅστις ποιμανεῖ τὸν λαόν μου, i. e. *one who*. vii. 24. Lu. ii. 10; pl. Matt. xvi. 28. xxv. 1. 1 Cor. vi. 20. 2) by impl. *every one who, all who, whosoever, whatsoever*, where the relative clause often stands first. Gener. with indic. Matt. v. 39, ὅστις σε ραπίσει—στρέψον αὐτῷ κ.τ.λ. ver. 41. xiii. 12. With *ἂν*, which strengthens the indefiniteness, *whosoever, whatsoever*, in N. T. only with the sing. with subjunct. Matt. x. 33, ὅστις *ἂν* ἀρνήσῃται με. Lu. x. 35. John

ii. 5. Col. iii. 23. 3) sometimes ὅστις refers to a definite subject, and is then apparently equiv. to δε, Lu. ii. 4, εἰς πόλιν Δαυὶδ ἥτις καλεῖται Βηθλ. Acts xi. 28. xvi. 12.—II. like ὅς, so also ὅστις is employed in a wider extent, both as connective, and as implying *result, cause, or the like*, where a conjunction might also stand. 1) as a general *connective*, Lu. i. 20, ἀνθ' ὧν οὐκ ἐπίστευσας τοῖς λόγοις μου, οἵτινες πληρωθήσονται. xxiii. 19. Rom. ix. 4. Gal. iv. 24. 2) as marking *result, event, &c.* = ὥστε; after τοιοῦτος, 1 Cor. v. 1. 3) implying *cause, ground, or reason, &c.* = ὅτι, *because*, Matt. vii. 15, προσίχετε ἀπὸ τῶν ψευδοπροφητῶν, οἵτινες ἔρχονται πρὸς ὑμᾶς. Lat. ut qui. xxv. 3. Acts x. 41; so ἥτις, Col. iii. 5, 14.

Ὁσπράκιος, η, ου, adj. (ὄσπρακον,) *earthen*, 2 Tim. ii. 20; fig. as an emblem of frailty, 2 Cor. iv. 7. Sept. and Class.

Ὁσφρησις, εως, ἡ, (ὄσφραινομαι,) *the smell, the sense of smell*, 1 Cor. xii. 17. Class.

Ὁσφύς, ὅς, ἡ, and pl. αἱ ὀσφύες, *the loins, the lower region of the back, lumbar region, the hips*; in N. T. 1) *external*, = *the hips*, where the girdle is worn, Matt. iii. 4, ζώνην δερματίνην περὶ τὴν ὀσφύν αὐτοῦ: the Orientals, in order to run or work with more ease, are accustomed to gird their long flowing garments close about them; hence *to have the loins girded* is = *to be in readiness, prepared* for any thing, Lu. xii. 35. Eph. vi. 14; fig. 1 Pet. i. 13. 2) *internal*, as the seat of procreative power in men, Heb. vii. 5, (see 'Ἐξέρχομαι, I. 2.) ver. 10. Acts ii. 30, καρπὸς τῆς ὀσφύος, i. e. children, offspring.

Ὅταν, adv. (ὄτε, ἀν,) *when*, with the accessory idea of uncertainty, possibility, *whenever, if ever, in case that, so often as, &c.*; construed regularly with the subj., referring to an often-repeated or possible action in the present or future time; in Gr. writers sometimes with the opt., and in a few very late instances with the indic. I. prop. with the subj. 1) in *general propositions*, with subj. pres. Matt. xv. 2, ὅταν ἄρτον ἐσθίωσιν, Lu. xi. 21. John xvi. 21. In a general comparison, with pres. Lu. xi. 36, ὡς ὅταν—φωτίζῃ σε. 2) in reference to a *future action or time*; with subj. pres. Matt. xxvi. 29, ἕως τῆς ἡμ. ἐκείνης ὅταν αὐτὸ πίνω μεθ' ὑμῶν. Mk. xiii. 4. John vii. 27.—II. with the *indic. imperf.* in narrating an actual event, once, Mk. iii. 11, τὰ πνεύματα τὰ ἀκάθαρτα, ὅταν αὐτὸν ἐθεώρει, i. e. *whenever, as often as*; here Class. writers would employ the opt.—III. by impl. ὅταν is put like Engl. *since, while*, in

assigning a cause, reason, = *because, in that*, foll. by subj. John ix. 5, ὅταν ἐν τῷ κόσμῳ ᾧ, φῶς εἰμί κ.τ.λ. Rom. ii. 14. 1 Cor. xv. 27.

Ὅτε, adv. of time, *when*, correl. with ποτέ, τότε; construed regularly with the indic., as relating to an *actual event*, something actually taking place; rarely with the subjunct. 1) with indic. pres. in general propositions, John ix. 4, νύξ, ὅτε οὐδεὶς δύναται ἐργάζεσθαι. Heb. ix. 17. 2) usually of time *past*; with indic. pres. in an historical sense, Mk. xi. 1, comp. Matt. xxi. 1; imperf. Mk. xiv. 12, ὅτε τὸ πάσχα ἔθουν. xv. 41, ὅτε ἦν ἐν τῇ Γαλ. John xvii. 12; with ποτέ corresp. Col. iii. 7. 1 Pet. iii. 20; aor. Matt. vii. 28. xii. 3. Mk. i. 32; with τότε corresp. Matt. xxi. 1; perf. 1 Cor. xiii. 11, ὅτε γέγονα ἀνὴρ. 3) of *future time*, foll. by indic. fut. Lu. xvii. 22, ἐλεύσονται ἡμέραι ὅτε ἐπιθυμῆσετε κ.τ.λ. John iv. 21. Rom. ii. 16.

Ὅτι, a conjunct. demonstr. and causal, like Engl. *that*, originally the same as neut. of ὅστις: as *demonstrative* it stands properly for τοῦτο ὃ τι, as pointing out or introducing that to which the preceding words refer, i. e. their object, contents, &c.; as *causal* it is properly the same as διὰ τοῦτο ὃ τι, and assigns the cause, reason, motive, ground of any thing, *that, because, &c.* It is construed in N. T. with the indic. I. as a conjunction *demonstrative*. I. prop. after a demonstr. pron., as τοῦτο or the like, expr. or impl. John iii. 19, αὕτη ἐστὶν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν. Rom. ii. 3. Rev. ii. 6; implied, Matt. xvi. 7.—II. after a pron. interrog., as τίς, τί, John xiv. 22, τί γέγονεν, ὅτι ἡμῖν μέλλεις κ.τ.λ.; so τί ὅτι for τί ἐστὶν ὅτι, prop. 'what cause is there that,' &c. Mk. ii. 16. Acts v. 4, 9; with a pron. or subst. Mk. iv. 41, τίς ἄρα οὗτός ἐστιν, ὅτι κ.τ.λ. Heb. ii. 6.—III. most freq. ὅτι with indic. is put in construction after certain classes of verbs, to express the *object* or *reference* of the verb; and is then equiv. to an accus. with infin., or to the corresponding participial construction, and often alternates with these in one and the same verb. 1) after verbs signifying *to say, speak*, and all verbs including this idea; e. gr. after λέγω, Matt. iii. 9. xii. 6. εἶπον, Matt. xxviii. 7, 13; ἀναγγέλλω, Acts xiv. 27. γράφω, Mk. xii. 19. διδάσκω, 1 Cor. xi. 14. διηγέομαι, Acts ix. 27. μαρτυροῦμαι, Matt. xxiii. 31. ὁμνῶμι, Rev. x. 6. ὁμολογέω, Heb. xi. 13. σφραγίζω, John iii. 33. Sometimes λέγω or the like is implied in the preceding verb or words, e. gr. Acts xiv. 22. John vii. 35. 2) after verbs signif. *to show, make known, &c.* with particip. or

infin.; after δεικνύω, Matt. xvi. 21. 2 Th. ii. 4. δηλώω, 1 Cor. i. 11. ἀποκαλύπτω, 1 Pet. i. 12. ἐμφανίζω, Heb. xi. 14. φανερώω, 2 Cor. iii. 3. 3) after verbs signif. *to hear, see, and fig. to perceive, know, &c.* 4) after verbs signif. *to remember, care for, &c.*; after μιμνήσκω, Matt. v. 23. Jude 5. μνημονεύω, John xvi. 4. 5) after verbs signif. *to hope, believe, think, consider, &c.* ἐλπίζω, πιστεύω, πέποιθα, &c.—IV. ὅτι serves also to introduce words quoted without change, chiefly after verbs implying *to say, &c.* and is then merely a *mark of quotation*, not to be translated in Engl.; Matt. ii. 23, τὸ ῥηθῆναι—ὅτι Ναζωραῖος κληθήσεται. v. 31. vii. 23.—II. as a conjunct. *causal*. 1) after a demonstr. pron. as τοῦτο, *that, because*; διὰ τοῦτο ὅτι, John viii. 47. x. 17. ἐν τούτῳ ὅτι, Lu. x. 20; also οὕτως ὅτι, Rev. iii. 16. 2) after a pron. interrog., as τίς, τί, e. gr. διατί, ὅτι, Rom. ix. 32. 2 Cor. xi. 11; so χάριν τίνος, ὅτι, 1 John iii. 12. 3) absol. put after certain classes of verbs, and also gener. to express the cause, reason, motive, occasion of the action of those verbs, or of any action or event mentioned, *that, = seeing that, because, for, &c.* 4) after verbs signif. *an emotion of the mind*, as wonder, joy, pity, sorrow; θαυμάζω, χαίρω, Lu. x. 20. 5) after verbs expressing *praise, thanks, &c.* ἐπαινέω, 1 Cor. xi. 17. εὐχαριστέω, Lu. xviii. 11, &c. 6) gener. Matt. ii. 18, οὐκ ἤθελε παρακληθῆναι, ὅτι οὐκ εἰσὶ. Mk. i. 27. v. 9.

“Ο του, see “Οστις, init.

Οὕ, adv. *where*, see “Ος, II. 7.

Οὐ, also οὐκ or οὐχ before a vowel, according as it is smooth or aspirated; usually without accent, but written οὐ when standing alone or at the end of a sentence; a negative particle, *not, no*, expressing direct and full negation independently and absolutely, and hence *objective*; thus differing from μή, which implies a conditional and hypothetical negation, and is therefore *subjective*; I. before the *subject* of a verb, where it renders the verb and proposition negative in respect to the subject. 1) gener. Matt. i. 25, οὐκ ἐγίνωσκεν αὐτήν. Mk. iii. 25. Lu. vi. 43. John i. 10, 11. Acts ii. 15. 2) with the 2d pers. *future* in prohibitions, where the neg. fut. then stands for a neg. imperat. precisely as Engl. ‘thou shalt not do it,’ &c. which is stronger than the direct imperat. *do it not*; Matt. vi. 5, οὐκ ἔσθω ὥσπερ οὐ ὑποκριταί. Lu. iv. 12. Acts xxiii. 5. 1 Cor. ix. 9; so from the decalogue, Matt. v. 21, οὐ φονεύσεις, ver. 27, 33. Rom. vii. 7, al. 3) where the subject is πᾶς or εἷς, and οὐ is joined not with πᾶς but with the verb; here by Hebr. πᾶς—οὐ or οὐ—πᾶς is = οὐδεὶς,

*not one, none*, Matt. xxiv. 22, οὐκ ἐν ἐσώθῃ πᾶσα σὰρξ, prop. *all flesh would not be saved*, i. e. no flesh, Rom. iii. 20. Eph. v. 5, πᾶς πόρνος οὐκ ἔχει. Lu. i. 37. 2 Pet. i. 20. 1 John ii. 21. Rev. xxii. 3. εἷς—οὐ, *not one, none*, Matt. x. 29, ἐν εἰς αὐτῶν οὐ πιασέται. Lu. xii. 6. 4) where οὐ with its verb is followed by ἀλλά, i. e. οὐ—ἀλλά, prop. Matt. ix. 12, οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες λατρεῖν, ἀλλ’ οἱ κακὰς ἔχοντες. xv. 11. John vi. 16; also οὐχ ὅτι—ἀλλ’ ὅτι, vi. 26. xii. 6. 5) sometimes οὐ stands in a conditional sentence after εἰ, where the usual negative is μή, as strengthened by other negative particles; also by compounds of οὐ, as οὐκ οὐδέ, *not even*; οὐκ ἤθελεν οὐδέ τοὺς ὀφθ. ἐκάραι, Lu. xviii. 13. iv. 2. xxiii. 53. Acts viii. 39. Rom. iii. 10.—II. before the *object* of a verb, where it renders the proposition negative in respect to the object; gener. Matt. ix. 13, Διὸν θεῶν, καὶ οὐ θεσίων. 1 Cor. iv. 15; more freq. as followed by ἀλλά, Mk. ix. 37, οὐκ ἐμὲ δέχεται, ἀλλὰ τὸν κ.τ.λ. Acts v. 4. Eph. vi. 12; so οὐχ ὅτι—ἀλλ’ ὅτι, 2 Cor. vii. 9.—III. before the *adjunct* of a verb, adverbial or the like, where it renders the proposition negative in respect to the adjunct; e. gr. before a *noun* implying manner, 2 Cor. iii. 3, οὐ μέλανι, ἀλλὰ πνεύματι. v. 7. John iii. 34. Gal. ii. 16; before an *adject.* as αὐτο, οὐχ ἰκανός, Rom. viii. 20; before an *adv.* 1 Cor. v. 10, ἔγραψα ὑμῖν οὐ πάντως, ‘not generally,’ John vii. 10, οὐ φανερώς, ἀλλά.—IV. before *participles*, where a direct and absolute negative is to be expressed, 2 Cor. iv. 8, θλιβόμενοι, ἀλλ’ οὐ στενοχ. κ.τ.λ. Gal. iv. 27. Eph. v. 4.—V. as affecting single words, οὐ not only renders them negative, but often gives them the directly contrary sense, sometimes as a sort of compound, like Engl. *no*, *am*. 1) with verbs, οὐκ ἀγαπάω, *to not love*, = *to be careless of*, Rev. xii. 11; οὐκ ἀγνοίω = *to know well*, 2 Cor. ii. 11; οὐκ ἐάω = *to restrain*, Acts xvi. 7; οὐκ ἀμελείω = *to be careful*, 2 Pet. i. 12; οὐ θεῶν, *no, to be unworthy*, Matt. xxiii. 37; οὐκ εἰς αἷμα ἁγίου or ἱκανός, *to be unworthy, &c.* Math. iii. 11. Acts xiii. 25. 2) with nouns; οὐ λαός, οὐκ ἔθνος, q. d. *a non-people*, 1 Pet. ii. 10, οὐ ποτὶ οὐ λαός, νῦν δὲ λαὸς Θεοῦ. Rom. x. 19. 3) with adjectives πᾶς, where in the form οὐ πᾶς, οὐ πάντες, it merely takes away the positive force, = *not every one, not all*, Matt. vi. 21, οὐ πᾶς ὁ λέγων. xix. 11; but πᾶς—οὐ means *no one*. With other adjectives it expresses the contrary; οὐκ ἄσκητος, *not mean*, = *renowned*, Acts xxi. 39. xvii. 4) with adverbs, οὐ ματρίως, Acts xi. 12) οὐκ εὐθιώς, Luke xxi. 9.—VI. in negative answers, *no, nay, not*, = *not at all*.

Matt. xiii. 29, ὁ δὲ ἔφη, Οὐ. 2 Cor. i. 17, οὐ οὐ, intensa. Matt. v. 37; with the art. τὸ οὐ, i. e. the word οὐ, 2 Cor. i. 17.—VII. in negative questions, *nonne*; *is not?* *are not?* where an affirm. answer is always presupposed, so that the neg. question stands instead of a direct affirmation; simply, Matt. vi. 26, οὐχ ὑμεῖς μᾶλλον διαφέρετε αὐτῶν; xii. 3, 5. Mk. iv. 13, 21; so xiv. 60, οὐκ ἀποκρίνη οὐδέν; with other particles, οὐκ ἄρα, Acts xxi. 38. ἀλλ' οὐ, Heb. iii. 16, 'ὡho ποιο were they that *did* provoke God?' ἀλλ' οὐ, *yea*, were they *not* all those? &c. compare Ἀλλὰ δέ.

Οὐά, interj. *ah! aha!* Lat. *uah!* uttered in derision, Mk. xv. 29.

Οὐαί, interj. *wo! alas!* Lat. *væ!* uttered in grief, indignation, &c. 1) prop. and in later usage, with dat. Matt. xi. 21, οὐαί σοι, Χοραζίν. xxiii. 13, sq.; with dat. impl. Rev. viii. 13. xviii. 10. 2) as subst. indec. 1 Cor. ix. 16, οὐαί μοι ἐστὶ, Engl. *woe is me!* Hence with art. fem. ἡ οὐαί ἢ μία, *the first woe*, Rev. ix. 12.

Οὐδαμῶς, adv. (οὐδαμὸς,) *by no means*, Matt. ii. 6.

Οὐδέ, conjunct. (οὐ δέ,) denying absolutely and objectively, and differing from μηδὲ as οὐ from μή: properly continuative, in the sense and *not*, also *not*, and hence I. = *nor*, *neither*, *not even*; 1) in continued negation, at the beginning of a subsequent clause. 2) and *not*, *nor*, *neither*, gener. preceded by οὐ, Matt. v. 15. vi. 20, ὅπου κλέπται οὐ διορύσσουσιν οὐδὲ κλέπτουσιν. ver. 26, 28. Acts viii. 21. οὐ—οὐδὲ οὐτε, 1 Th. ii. 3. οὐπω—οὐδὲ interrog. Mk. viii. 17; preceded by οὐδεῖς, Matt. ix. 17. Rev. v. 3; so in apposit. with οὐδεῖς, e. gr. οὐδὲ—οὐδὲ, *neither—nor*, Mk. xiii. 32; by ἵνα μή—οὐδὲ, Rev. ix. 4. 3) also *not*, *neither*, in a stronger transition or antithesis; preceded by οὐ, Matt. xxi. 27, οὐκ οἶδαμεν—οὐδὲ ἐγὼ λέγω ὑμῖν. Mk. xii. 21. Lu. xvi. 31. John xv. 4. Rom. iv. 15; by οὐδαίς—οὐδέ, John viii. 11. οὐδεῖς—οὐδέ οὐκέτι, Matt. xxii. 46. ἐὰν μή—οὐδὲ; vi. 15. With γάρ and ἀλλά, after a preceding neg. expr. or impl. in the context; as οὐδὲ γάρ, *for not also*, *for neither*, where οὐ denies, δέ connects, and γάρ assigns a reason, John vii. 5, οὐδὲ γάρ οἱ ἀδελφοὶ αὐτοῦ ἐπίστανται εἰς αὐτόν. Rom. viii. 7; strengthened by οὐδαίς, John v. 22, οὐδὲ γάρ ὁ Πατὴρ κρίνει οὐδένα. Gal. i. 12, οὐδὲ γάρ—οὐτε. Also ἀλλ' οὐδὲ, *yea*, *neither*, where ἀλλὰ merely strengthens the negation, Lu. xxiii. 15, οὐδὲν ἔβρου—ἀλλ' οὐδὲ Ἠρώδης. 1 Cor. iii. 2. Gal. ii. 3.—II. = *not even*, *not so much as*. 1) in the middle of a clause, Matt. vi. 29, λέγω ὑμῖν, ὅτι οὐδὲ Σολομών ἐν

πάσῃ τῇ δόξῃ. Mk. vi. 31. Lu. vii. 9. John xxi. 25; also ἀλλ' οὐδὲ, *yea*, *not even*, Acts xix. 2. 1 Cor. iv. 3. 2) in interrog. Mk. xii. 10, οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε; Lu. vi. 3. xxiii. 40.

Οὐδεῖς, οὐδεμία, οὐδέν, (οὐδὲ, εἰς,) decl. like εἷς, a neg. adj. denying absolutely and objectively, and differing from μηδὲς as οὐ from μή: gener. *no one*, *nothing*, i. e. none at all; prop. emphat. *not even one*, *not the least*, but in this sense it is commonly written separately, οὐδὲ εἷς, οὐδὲ ἓν, &c. I. as adj. with subst. *no one*, *no*, Lu. iv. 24, οὐδεῖς προφήτης. John xvi. 29, παροιμίαν οὐδεμίαν: neut. Lu. xxiii. 4, οὐδέν αἷτιον. Acts xvii. 21. Partitively, with gen. of a whole, Lu. iv. 26, πρὸς οὐδεμίαν αὐτῶν. ver. 27. John vii. 19. Acts xviii. 17.—II. absol. as subst. οὐδεῖς, *no one*, *no person*, Matt. vi. 24, οὐδεῖς δύναται δυσεῖς κυρίοις δουλεύειν. John v. 22. Acts ix. 8. With other negatives for strength, Matt. xxii. 16, οὐ μέλει σοι περὶ οὐδενός. Lu. xxiii. 53, οὐδέπω οὐδεῖς. Mk. xii. 34, οὐδαίς οὐκέτι.—III. neut. οὐδέν, absol. *nothing*, gener. Matt. x. 26. Acts xv. 9. Gal. ii. 6. With other negatives for intensity, Mk. xiv. 60, οὐκ ἀποκρίνη οὐδέν; Lu. iv. 2. 1 Cor. viii. 2. οὐδέν—οὐ μή, Lu. x. 19. Accus. οὐδέν, adv. i. e. *in no way*, *in no respect*, Acts xxv. 10, 'Ιουδαίους οὐδέν ἡδίκησα. Gal. iv. 12; with οὐ, John vi. 63, σὰρξ οὐκ ὠφελεῖ οὐδέν. Metaph. *nothing*, i. e. of no account, weight, value, authority, &c. Matt. xxiii. 16, ὅς ἀν ὁμολογῇ ἐν τῷ ναῷ, οὐδέν ἐστίν. 1 Cor. xiii. 2: so εἰς οὐδέν γενέσθαι, *to come to nought*, Acts v. 36. εἰς οὐδέν λογισθῆναι, *to be set at nought*, be contemned, xix. 27.

Οὐδέποτε, adv. (οὐδέ, ποτέ,) *not ever*, *never*, comp. οὐ, init.; foll. by pres. 1 Cor. xiii. 8, ἡ ἀγάπη οὐδ' ἐκπίπτει. Heb. x. 1; pret. Matt. vii. 23, οὐδ' ἐγνων ὑμᾶς. ix. 33. Lu. xv. 29. Acts xiv. 8; by fut. Matt. xxvi. 33. In interrog. xxi. 16, οὐδ' ἀνέγνωτε;

Οὐδέπω, adv. (οὐδέ, πῶ,) prop. *not ever yet*, *not yet*, *never*; foll. by pres. John vii. 39, οὐδ' ἐδοξάσθη. xx. 9. Strengthened by οὐδαίς, Lu. xxiii. 53, οὐδ' οὐδαίς. 1 Cor. viii. 2, οὐδ' οὐδέν.

Οὐθεῖς, lat. Gr. for οὐδαίς, 1 Cor. xiii. 2, in early Edd.

Οὐκέτι, or οὐκ ἔτι, adv. *no more*, *no further*, *no longer*, in the general sense of οὐ, which see, init.; gener. Matt. xix. 6, ὥστε οὐκέτι εἰσὶ δύο. Lu. xv. 19. Rom. vii. 17. With other negatives for strength, Matt. xxii. 46. Mk. vii. 12. Acts viii. 39, al.

Οὐκοῦν, adv. (οὐκ οὖν,) prop. interrog. *nonne ergo?* *not so then?* implying an affirm. answer, and hence used by the Attics as an affirmative illative particle;

THEREFORE, THEN; in N. T. once, John xviii. 37, οὐκοῦν βασιλεὺς εἰ σύ; i. e. *thou art a king then, art thou not?*

Οὖν, conj. *thereupon*, i. e. *now, then, therefore*; put after one or more words in a clause, and expressing either the merely external connexion of two sentences, that the one follows *upon* the other; or also the internal relation of cause and effect, that the one follows *from* the other.—I. as marking mere *external* connexion, and thus denoting *transition* or continuation from what precedes to what follows, *thereupon, now then*, &c. 1) gener. Lu. vi. 9, εἰπεν οὖν ὁ Ἰ. πρὸς αὐτοὺς. John xii. 1, 9. xix. 29, σκυῖος οὖν ἔκειτο ὄξους μεστόν. Rom. xi. 1, 11: so where, after introductory matter, the transition is made to the thing itself, Matt. xiii. 18. Lu. xx. 29, ἐπτά οὖν ἀδελφοὶ ἦσαν. John iv. 5. xix. 40. Also μὲν οὖν, comp. μὲν: with δὲ following, Mk. xvi. 19. Acts i. 6, sq. viii. 4, sq.; without δὲ, xxiii. 22. xxvi. 4. 2) joined with a *particle of time*, or words implying time; ὅταν οὖν, Matt. xxi. 40. Lu. xi. 34. ὅτε οὖν, John ii. 22. ὡς οὖν, iv. 1, 40. ἔξαυτῆς οὖν, Acts x. 33. νῦν οὖν, ibid. πάλιν οὖν, John viii. 12. οὖν πάλιν, ver. 21. τότε οὖν, xi. 14. So with a participle, which may be resolved by a particle of time, as ὅταν, ὅτε, ὡς, with a finite verb, John vi. 14, οἱ οὖν ἄνθρωποι ἰδόντες, *then those men when they had seen*, ver. 15. Acts xv. 2.—II. as expressing the *internal connexion of two sentences*, that the one follows *from* the other as effect from cause, *therefore, consequently*; I. GENER. where any thing is said to be done, &c. *in consequence of* what is previously narrated. 1) gener. Lu. xv. 28, ὠργίσθη δὲ, καὶ οὐκ ἠθέλην εἰσελθεῖν· ὁ οὖν πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν. Acts xvii. 20. Rom. ix. 19. Eph. iv. 1: so freq. in the phrases εἰπον οὖν, λέγει οὖν, &c. John viii. 13. xxi. 5. 2) in *exhortations* founded on what precedes, Matt. v. 48, ἔσεσθε οὖν ὑμεῖς τέλειοι. Mk. xiii. 35. Acts iii. 19. Rom. xi. 22. 3) where the consequence is connected with a conditional or causal clause; ἐὰν οὖν, *if therefore*, Matt. v. 23. Rom. ii. 26. εἰ οὖν, Matt. vi. 23. Lu. xvi. 11. εἰτε οὖν, 1 Cor. x. 31: so ἐπεὶ οὖν, Heb. ii. 14. iv. 6.—II. ILLATIVE, expressing an *inference* or conclusion from what precedes; 1) gener. Matt. iii. 10, ἡ ἀξίνη—κεῖται, πᾶν οὖν δένδρον. Mk. x. 9. Rom. vi. 4. Heb. ix. 23. 2) after an enumeration of particulars, expressing the general result or conclusion, Matt. i. 17, πᾶσαι οὖν αἱ γενεαὶ ἀπὸ Ἀβραάμ. John vii. 43. xx. 30. 3) where the conclusion is connected with a conditional or causal clause; εἰ οὖν in the sense of ἐπεὶ οὖν, Matt. vii. 11, εἰ οὖν ὑμεῖς οἰδατε κ.τ.λ.

John xiii. 14. Acts xi. 17.—III. where a sentence has been interrupted by a parenthesis, or by intervening clauses, and is again resumed, = 'I say,' 'as before said,' &c. Matt. vii. 24, πᾶς οὖν ὄστις, comp. ver. 21. x. 32, comp. ver. 22. 1 Cor. viii. 4, comp. ver. 1. Gal. iii. 5, comp. ver. 2. Heb. iv. 11, comp. ver. 6.—IV. in interrog. sentences, *referring back to a previous assertion*, supposition, circumstances, &c.; gener. Matt. xiii. 28, θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά; After interrog. particles, Matt. xvii. 10, τί οὖν οἱ γραμματεῖς λέγουσιν; Rom. iii. 1. iv. 1. πόθεν οὖν; Matt. xiii. 27. πῶς οὖν; xii. 26.

Οὕπω, adv. (οὐ, πω,) *not even yet, not yet*; foll. by pres. Matt. xxiv. 6, ἀλλ' οὕπω ἐστὶ τὸ τέλος. John ii. 4; by pret. iii. 24. Heb. xii. 4. οὕπω οὐδεὶς, Acts viii. 16. In interrogat. Matt. xv. 17, οὕπω νοεῖτε—;

Οὐρά, ἄς, ἡ, *the tail of an animal*, Rev. ix. 10, 19. xii. 4. Sept. and Class.

Οὐράνιος, α, ον, (οὐρανός,) and ιος, ιου, adj. *heavenly*, i. e. dwelling in heaven, ὁ Πατὴρ ὁ οὐράνιος. Matt. vi. 14, 26, 32. xv. 13. So Aristoph. Nub. 1530, θεοὶ οὐράνιοι. στρατιὰ οὐράνιος, *heavenly host*, angels, Lu. ii. 13: also as coming from heaven, οὐράνιος ὀπτασία, Acts xxvi. 19.

Οὐρανόθεν, adv. (οὐρανός,) *from heaven*, Acts xiv. 17. xxvi. 13. Class.

Οὐρανός, οὐ, ὁ, pl. οὐρανοί, ὧν, οἱ, *heaven, the heavens*; spoken prop. of the expanse of the sky, the apparent concave hemisphere above us, which was regarded by the Hebrews as solid, *the firmament*; but, in common usage, including also the regions above the sky, where God is said to dwell; and likewise the region underneath and next the firmament, where the clouds are gathered, the birds fly, &c.: in N. T. I. prop. and gener. as including the *visible heavens* and all their phenomena; so where heaven and earth are spoken of together, opp. 1 Cor. viii. 5, εἴτε ἐν οὐρανῷ, εἴτε ἐπὶ τῆς γῆς. 2 Pet. iii. 5: also ὁ οὐρ. καὶ ἡ γῆ, *heaven and earth*, = the universe, Matt. v. 18. Lu. x. 21. Rev. xiv. 7, τὸν οὐρ. καὶ τὴν γῆν καὶ τὴν θάλασσαν. Col. i. 16. So ἄκρον οὐρανῷ, ἄκρα οὐρανῶν, *the extremities of the heavens*, where they seem to touch the earth, Matt. xxiv. 31. Mk. xiii. 27. ὑπὸ τὸν οὐρ. *under heaven*, i. e. on earth, Acts iv. 12. οἱ ὑπὸ τὸν οὐρ. ii. 5; ἡ ὑπ' οὐρανόν, scil. χώρα, = the earth, or region of the earth, Lu. xvii. 24, ἐκ τῆς ὑπ' οὐρ. εἰς τὴν ὑπ' οὐρ. 'from one part of the earth to another.' Further, οἱ νῦν οὐρ. 2 Pet. iii. 7, and ὁ πρῶτος οὐρ. Rev. xxi. 1, *the present heavens*, which are to

be destroyed at the final consummation of all things, after which *new heavens* are to appear, *καινοὶ οὐρανοί*, 2 Pet. iii. 13. Fig. *ὑψωθῆναι ἕως τοῦ οὐρ.* Lat. *ad cælum effert*, 'to be exalted to heaven,' 'to be highly distinguished,' Matt. xi. 23. More specifically spoken,—II. of the *firmament itself*, the *starry heaven*, in which the sun, moon, and stars are fixed, Mk. xiii. 25, οἱ ἀστέρες τοῦ οὐρ. Heb. xi. 12. Hence ἡ στρατιά τοῦ οὐρ. Acts vii. 42, and αἱ δυνάμεις τῶν οὐρ. or ἐν τοῖς οὐρ. Matt. xxiv. 29. Mk. xiii. 25. Further, the stars are said *πίπτειν ἀπὸ τοῦ οὐρ.* to fall from heaven, as emblematical of great commotions and revolutions, Matt. xxiv. 29: the firmament itself, which is spread out over the earth as a curtain, is likewise said to be rolled together as a scroll, Rev. vi. 14. Fig. Lu. x. 18, *ῥηϊσθῶν τὸν Σατανᾶν ὡς ἀστραπὴν ἐκ τοῦ οὐρ.* πεισύντα, where the form of expression is in allusion to Isa. xiv. 12, the lightning being emblematic of swiftness,—for the sense, q. d. *the power of Satan is broken*, comp. John xii. 31.—III. of the *lower heavens*, or region below the firmament, = the air, *atmosphere*, where clouds and tempests are gathered, and lightning breaks forth, where the birds fly, &c.; of clouds, Matt. xvi. 2, *πυρράξει ὁ οὐρ.* xxiv. 30. Mk. xiv. 62. Lu. xii. 56, et al. sæpe. Fig. *κλείσαι τὸν οὐρ.* to shut up heaven, i. e. 'to withhold rain,' Rev. xi. 6.—IV. of the *upper or superior heaven*, beyond the visible firmament, the abode of God and his glory, of the Messiah, the angels, the spirits of the just after death, and gener. of every thing which is said to be with God. 1) gener. of GOD, Matt. v. 34, *μήτις ἐν τῷ οὐρ.* ὅτι ὁ λόγος ἐστὶ τοῦ Θεοῦ, xxiii. 22. Heb. viii. 1; hence God is called ὁ Θεὸς τοῦ οὐρ. Rev. xi. 13; κύριος τοῦ οὐρ. Matt. xi. 25; ὁ Κ. ἐν τοῖς οὐρ. Eph. vi. 9; ὁ Πατήρ ὁ ἐν τοῖς οὐρανοῖς, Matt. v. 16, sæpe; ὁ Πατήρ ὁ ἐξ οὐρανοῦ, Lu. xi. 13: of the MESSIAH, the Son of God, as coming from heaven, John iii. 13, 31; or as returning thither after his resurrection, Mk. xvi. 19. Acts i. 10, whence he will again come to judge the world, 1 Th. i. 10. iv. 16; of the HOLY SPIRIT, Matt. iii. 16. 1 Pet. i. 12; of angels, Matt. xviii. 10, al.; hence called τὰ στρατεύματα τὰ ἐν τῷ οὐρ. Rev. xix. 14; of the righteous after death, Matt. v. 12, ὁ μισθὸς ὑμῶν πολλὸς ἐν τοῖς οὐρ. vi. 20. Lu. x. 20. 1 Pet. i. 4, al.: in heaven also is the spiritual temple with its sacred utensils, Heb. ix. 23, 24. Rev. xi. 19; and there also the new Jerusalem is prepared and adorned, iii. 12. Hence to be or to be done, ἐν τῷ οὐρ. = among or by those who dwell in heaven, Lu. xv. 7, *χαρὰ ἐστὶ ἐν τῷ οὐρ.* Matt. vi. 10. xvi. 19. τὰ ἐν τοῖς οὐρ. = the higher

spiritual world, Eph. i. 10, and so iii. 15, *πᾶσα πατριὰ ἐν οὐρανοῖς*: so poetically, where the heavens are said to rejoice, Rev. xii. 12. In various phrases, &c. to look up to heaven, as the abode of God, ἀναβλέπειν εἰς τὸν οὐρ. Matt. xiv. 19. ἀτενίζειν, Acts i. 10. ἐμβλέπειν, ver. 11. ἐπᾶραι τοὺς ὀφθ. Lu. xviii. 13. To ascend or be taken up into heaven, Lu. ii. 15. Acts ii. 34. x. 16. 1 Pet. iii. 22. To come or be sent from heaven, John iii. 31. vi. 33. 1 Thess. iv. 16. Heb. xii. 25. 1 Pet. i. 12. Also heaven is said to be opened, so as to let pass in or out, to lay open the interior, &c. Matt. iii. 16. Mk. i. 10. John i. 52. Acts vii. 56. 2) ἕως τρίτου οὐρ. unto the third heaven, 2 Cor. xii. 2, probably in allusion to the three heavens as above specified, viz. the lower, the middle or firmament, and the superior, hence i. q. *the highest heaven*, the abode of God, angels, and glorified spirits, the spiritual paradise, ver. 4; comp. Eph. iv. 10. Heb. iv. 14. vii. 26. 3) meton. and from the later Hebr. οὐρανός, οὐρανοί, like Engl. *heaven*, as being the abode of God, is often put for God himself, εἶναι ἐξ οὐρανοῦ, = ἐκ τοῦ Θεοῦ, Matt. xxi. 25. δεδομένον ἐκ τοῦ οὐρ. John iii. 27. ἡμαρτον εἰς τὸν οὐρ. Lu. xv. 18; also in the formula so freq. in Matt. ἡ βασιλεία τῶν οὐρ. iii. 2, al.; elsewhere ἡ βασ. τοῦ Θεοῦ.

Οὖς, ὠτὸς, τὸ, *an ear*, pl. τὰ ὠτα, *the ears*, Mk. vii. 33. viii. 18. Lu. xxii. 50. In phrases: ὁ ἔχων ὠτα or εἰ τις ἔχει ὠτα ἀκούειν, ἀκούτω, or ὁ ἔχων οὖς ἀκουσάτω, i. e. 'whoever can hear and understand, let him hear and attend,' Matt. xi. 15. Mk. iv. 23. Rev. ii. 7. Θέσθαι εἰς τὰ ὠτα, to let sink into the ears, to fix deep in the mind, Lu. ix. 44: also to come εἰς τὰ ὠτά τινος, unto the ears of any one, Acts xi. 22. λαλεῖν πρὸς or ἀκούειν εἰς τὸ οὖς, to speak or hear in the ear, i. e. privately, Matt. x. 27. Lu. xii. 3 (Ps. xviii. 6. Is. v. 9): so to do any thing ἐν τοῖς ὠσίν τινος, i. e. in his hearing, presence, Lu. iv. 21. ὠτα εἰς δέησιν = ὠτα Θεοῦ ἐστὶν εἰς δ. i. e. God listens to prayer, 1 Pet. iii. 12. Poetically, οὖς, as the organ of hearing, is put for the person who hears, Matt. xiii. 16, μακάριοι — τὰ ὠτα ὑμῶν, ὅτι ἀκούει. 1 Cor. ii. 9.

Οὐσία, ας, ἡ, (οὔσα, fem. part. of εἶμι,) prop. *entity, essence, nature, being, life*; in N. T., and usually, *what is to any one, what he has*, i. e. *substance, property*, Lu. xv. 12, 13. Jos. and Class.

Οὕτως, conj. (οὐ, τε,) a continuative, referring usually to a part of a proposition or clause, and not, also not, i. e. *neither, nor, not even*. 1) as introducing a neg. clause, with or without a preceding neg.



*neither, nor*; οὐτε γὰρ, Lu. xx. 36. John iv. 11, οὐτε ἀντλημα ἔχεις, καὶ τὸ φρίαρ ἐστὶ βαθύ. More freq. repeated, οὐτε—οὐτε, *neither—nor*, before different parts of a clause, Matt. vi. 20. Acts xv. 10. Gal. v. 6, al. After another negative, οὐ—οὐτε, John i. 25. οὐδὲ—οὐτε, Gal. i. 12. 2) in the sense of *not even*, Mk. v. 3, οὐτε ἀλύσειςιν οὐδεὶς ἡδύνατο αὐτὸν δῆσαι. Lu. xii. 26. 1 Cor. iii. 2.

Οὗτος, αὕτη, τοῦτο, genit. τούτου, ταύτης, τούτου, pron. demonstr. *this that*, prop. for ὁ αὐτός, ἡ αὕτη, τὸ αὐτό, *this same*. I. prop. as *referring to a person or thing before mentioned*, i. e. to something preceding. 1) prop. to that next preceding, Lu. i. 32, Ἰησοῦν οὗτος ἔσται μέγας, ii. 25. John i. 2, Θεὸς ἦν ὁ λόγος· οὗτος ἦν. iii. 2. vi. 71. Rom. xiv. 18, ἐν τούτοις. 2 Pet. ii. 20, oft. Neut. pl. ταῦτα sometimes refers only to one thing, 3 John 4. Lu. xii. 4, and oft. in Class. 2) sometimes οὗτος refers not to the nearest, but to another person or thing, as being the *chief* topic of discourse, Matt. iii. 3, οὗτος ἔστιν, scil. Ἰωάννης, ver. 1. Lu. xiii. 2. John i. 42. xi. 37, καὶ οὗτος, *even this man*, Lazarus; Acts iv. 11, οὗτός ἐστιν ὁ λίθος, scil. Χριστός. vii. 19. Gal. iv. 26. 3) as referring generally to the preceding discourse, Matt. vii. 28. Mk. iv. 13. Lu. i. 29. xxiv. 21. John ii. 11. Rom. xi. 27.—II. as *referring to or introducing what follows, with emphasis*, as in Engl. *THIS*, i. q. 'the following'; as followed by the express words, Gal. iii. 17, τοῦτο λέγω, διαθήκην, 1 John iv. 2; or with subst. Matt. x. 2, τὰ ὀνόματά ἐστι ταῦτα. Lu. ii. 12. Acts viii. 32. 1 Cor. ix. 3; or by a noun simply, as the predicate, 2 Cor. xiii. 9, τοῦτο εὐχόμεθα, τὴν ὑμῶν κατάρτισιν. 1 John v. 4, al.—III. used *δεικτικῶς*, i. e. as pointing to a person or thing present either to the eyes or to the mind. 1) gener. Matt. iii. 17, οὗτός ἐστιν ὁ υἱός μου. xvii. 5, 20. Mk. xii. 43. John i. 15. Matt. viii. 9, ἡ σοφία αὕτη. xxvi. 34, ἐν ταύτῃ τῇ νυκτί. Lu. xii. 26, καιρὸν τούτον. 2) in admiration, Matt. viii. 27, ποταπὸς ἐστιν οὗτος, ὅτι κ.τ.λ. xii. 23. John vi. 14. 3) more usually in contempt or aversion, as in Engl. 'this fellow,' &c. Matt. ix. 3, οὗτος βλασφημεῖ, xii. 24. xiii. 54. Acts vii. 40.—IV. *inserted for emphasis*, 1) after the subject or object of a verb, i. e. between this and the verb; after a noun, Matt. xiii. 38, τὸ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοί. xxi. 42. Lu. viii. 21. Rom. vii. 10. 1 Pet. ii. 7; after a relative pron. Matt. v. 19. Mk. iii. 35. Lu. ix. 24. John i. 33; after a partic. Matt. xiii. 20, ὁ σκαρπεῖς, οὗτός ἐστιν. Mk. xii. 40. Lu. ix. 48. 2) in

apodosis after εἰ, Rom. viii. 8. 3) after a parenthesis, or intervening sentence, when the writer again returns to the leading subject, Acts vii. 35, τοῦτον τὸν Μωϋσῆν—τοῦτον ὁ Θεὸς κ.τ.λ. comp. ver. 31; so ver. 37, 38.—V. where οὗτος is followed by a relative sentence, οὗτος—ὅς, equiv. to *this who, he who, that which*, Lu. ix. 9, τίς ἐστιν οὗτος, περὶ οὗ—; 1 Pet. v. 12. 1 John v. 9.—VI. as strengthened by αὐτός, i. e. αὐτοὶ οὗτοι, 'these men themselves,' δεικτικῶς, for 'they themselves,' Acts xxiv. 15, 20; oftener neut. αὐτό τοῦτο, τοῦτο αὐτό, 'this very thing,' &c. as referring to what precedes, 2 Cor. ii. 3, ἔγραψα ὑμῖν τοῦτο αὐτό. Eph. vi. 18. with relat. δ—αὐτό τοῦτο, Gal. ii. 10.—VII. after καί, as καὶ οὗτος, often gener. in the foregoing senses, e. gr. *and this man, and he*, Lu. xvi. 1; *he also*, xx. 30; δεικτικῶς, xxii. 56, 59. But spec. καὶ οὗτος, καὶ τοῦτο, καὶ ταῦτα, *and he too, and this too, and that indeed*, i. e. where a particular stress is to be laid upon the connexion of two circumstances, οὗτος is thus joined to καί, and then always refers back to the former, 1 Cor. ii. 2, εἰ μὴ Ἰησοῦν Χριστὸν, καὶ τοῦτον ἐσταυρωμένον: oftener neut. Rom. xiii. 11. 1 Cor. vi. 6, 8. Heb. xi. 12.—VIII. *is distribution*, τοῦτο μὲν—τοῦτο δέ, prop. *as to this—as to that*, equiv. to *partly—partly*, Heb. x. 33.—IX. neut. ταῦτα, acc. as adv. *so, thus*, equiv. to οὕτως; after καθὼς, John viii. 28; ταῦτα εἶναι, *to be thus, such*, 1 Cor. vi. 11.—X. in gender, &c. the use of οὗτος exhibits some anomalies of syntax; 1) where οὗτος refers in sense to a preceding noun, it yet sometimes takes the gender and number of a noun following, Matt. xiii. 38, τὸ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοί. Lu. viii. 14, 15. 2) by Hebr. the fem. αὕτη stands for neut. τοῦτο in Matt. xxi. 42, and Mk. xii. 11.

Οὕτως, also Οὕτω before a consonant, (οὗτος,) demonstr. adv. *in this manner, so, thus*, to which corresponds relat. ὥς, &c. I. prop. as *referring to what PRECEDES*, and in complete sentences preceded by a relative adv. or adverbial word: 1) with a preced. relat. adv. *as—so*; καθάπερ—οὕτως, Rom. xii. 5. 1 Cor. xii. 12, καθάπερ τὸ σῶμα ἓν ἐστιν, οὕτως καὶ ὁ Χριστός. 2 Cor. viii. 11. καθὼς—οὕτως, Lu. xi. 30. 1 Th. ii. 4. ὥς—οὕτως, Acts viii. 32. Rom. v. 15. 2 Cor. vii. 14. ὥσπερ—οὕτως, Matt. xii. 40. Rom. vi. 4; further, καθ' ὅσον—οὕτως, Heb. ix. 27, 28, ὃν τρόπον—οὕτως, 2 Tim. iii. 8. 2) *alone*, and as referring gener. to the preceding discourse, Matt. iii. 15, οὕτως πρόπον ἐστὶν ἡμῖν πληρῶσαι πάσαν δικ. i. e. 'by being baptized,' v. 12. vi. 30. Lu.

i 25. John xi. 48. 1 Cor. ii. 11. interr. John xviii. 22. Acts vii. 1. xvii. 11. 3) *in emphatic affirmation* or prohibition, οὕτως ἔσται, *so shall it be*, Matt. xii. 45. xiii. 49. xx. 26.—II. *as referring to* and introducing what FOLLOWS; in complete sentences followed by a relat. adv. or adverbial word. 1) with a following relat. adv. *so—as*; οὕτω καθὼς, Lu. xxiv. 24. Rom. xi. 26. οὕτως—ὥς, John vii. 46. 1 Cor. iv. 1. οὕτως—ὥστε, with inf. Acts xiv. 1. οὕτως—δυνάτῳ, i. 11. καθ' ἑν τρ. xxvii. 25. 2) *alone*; as followed by direct narration or quotation, Matt. i. 18, τοῦ 'Ι. Χρ. ἡ γέννησις οὕτως ἦν μνηστευθεῖσης κ.τ.λ. ii. 5, οὕτω γέγραπται, Καὶ σὺ Βηθλεὲμ. Rev. ix. 17.—III. *used deictically*, Acts xxi. 11, τὸν ἄνδρα—οὕτω δήσουσιν ἐν 'Ιερουσ. Rom. ix. 20; with the idea of aversion, 1 Cor. v. 3, τὸν οὕτω τοῦτο καταργασάμενον.—IV. *inserted for emphasis*: 1) after participles, before the foll. verb, like οὕτοι. Acts xx. 11, ὁμιλήσας ἀχρις αὐγῆς, οὕτως ἐξηλθεν. xxvii. 17. 2) in apodosis, after ὅτι causal, Rev. iii. 16.—V. *spoken of degree*, extent, *so, so much*, to such a degree, in such a manner; with adjectives and adv. Heb. xii. 21, οὕτω φοβερόν ἦν τὸ φανταζόμενον. Rev. xvi. 18. οὕτω ταχύς, Gal. i. 6; interrog. Mk. vii. 18, οὕτω καὶ ὑμεῖς ἀσύνετοί ἐστε; iv. 40. Gal. iii. 3. With a verb, 1 John iv. 11, εἰ οὕτως ὁ Θεὸς ἡγάπησεν ἡμᾶς: foll. by ὥστε with indic. John iii. 16; interrog. Matt. xxvi. 40. 1 Cor. vi. 5.

Οὐχί, adv. *not*, a strengthened form of οὐ. I. gener. John xiii. 10, ἀλλ' οὐχὶ πάντες, 'by no means all,' ver. 11. 1 Cor. vi. 1. οὐχί—ἀλλὰ, i. 29.—II. in neg. answers, *no, nay, by no means*, only foll. by ἀλλὰ, Lu. i. 60. Rom. iii. 27.—III. often in neg. questions, *nonne? is not? are not?* &c. implying an affirm. answer, Matt. v. 46, οὐχὶ καὶ οἱ ταλῶναι το αὐτὸ ποιοῦσι; xx. 13. Lu. xvii. 6. ver. 8, ἀλλ' οὐχὶ ἐρεῖ αὐτῷ;

'Οφειλέτης, ου, ὁ, (ὀφείλω,) *a debtor*. 1) Matt. xviii. 24, εἰς ὀφ. μυρίων ταλάντων: fig. of one indebted for favours, Rom. xv. 27. 2) metaph. *debtor*, one morally bound to the performance of any duty; foll. by infin. Gal. v. 3, ὀφειλέτης ἐστίν ὁλον τὸν νόμον ποιῆσαι: by dat. and inf. Rom. viii. 12; so i. 14. Ἐλλήσι τε καὶ βαρβάροις ὀφειλέτης εἰμι, scil. εὐαγγελίζεσθαι. Soph. Aj. 590, θεοῖς ὡς οὐδὲν ἀρκεῖν εἰμ' ὀφειλέτης ἐτι. 3) from the Hebraic idiom, equiv. to *a delinquent*, one who fails in the performance of duty, Matt. vi. 12, τοῖς ὀφ. ἡμῶν, i. e. 'those who fail in their duties towards us' hence gener. *a transgressor, sinner*, equiv. to *ἀμαρτωλός*, Lu. xiii. 4; comp.

ver. 2. So Liber Henoch. 180, ὀφ. ἀμαρτίας μεγάλης.

'Οφείλη, ἥς, ἡ, (ὀφείλω,) *a debt*, Matt. xviii. 32, πᾶσαν τὴν ὀφ. ἀφῆκᾶς σοι: metaph. *a due, duty, obligation*, Rom. xiii. 7. 1 Cor. vii. 3, in lat. Edd.

'Οφείλημα, ατος, τό, (ὀφείλω,) prop. 'something owed,' *a debt*; in N. T. only metaph. 1) *a due, duty, obligation*, Rom. iv. 4, οὐ λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλ. So Thuc. ii. 40, οὐκ ἐς χάριν, ἀλλ' ἐς ὀφ. 2) from the Hebraic idiom, *delinquency*, i. e. *a fault, sin*, Matt. vi. 12, ἀφες ἡμῖν τὰ ὀφ. ἡμῶν, equiv. to τὰ παραπτώματα, ver. 14, and τὰς ἀμαρτίας, Lu. xi. 4. The Class. only say ἀφίεναι τιμὴ τὰ χρεῖα.

'Οφείλω, f. ἴσω, to owe, be indebted. I. PROP. in a pecuniary sense, with acc. and dat. expr. or impl. Matt. xviii. 28, δεῶφειλεν αὐτῷ ἑκατὸν δηνάρια. Lu. vii. 41, al. Sept. and Class.; pass. part. nout. τὸ ὀφειλόμενον, prop. 'what is owed,' *a debt, due*, Matt. xviii. 30. Sept. and Class.—II. METAPH. *to be bound to the performance of any duty*, equiv. to *I ought, I must*, foll. by infin.; or of what is required by law or duty in general, with infin. impl. Matt. xxiii. 16, δεῶν ὁμολογή—ὀφείλει, i. e. ἀποδοῦναι, ver. 18; elsewh. with infin. Lu. xvii. 10, δεῶφειλομεν ποιῆσαι, πεποιθήκαμεν. John xix. 7, ὀφείλει ἀποθανεῖν, 'he ought to die.' Rom. xv. 1, 27, & oft. and Class.; also of what the circumstances of time, place, person, &c. render proper, = *to be fit and proper, I ought*, Acts xvii. 29. 1 Cor. vii. 36, οὕτως ὀφείλει γίνεσθαι. xi. 7, al.; or of what is, from the nature of the case, necessary, v. 10, ἐπεὶ ὀφείλετε ἀρα ἐκ τοῦ κόσμου ἐξελεῖν. ix. 10.—III. by impl. and from the Hebraic idiom, *to fail in duty, to be in fault towards any one*, with dat. Lu. xi. 4; see 'Οφειλέτης 3.

'Οφελον, epic and later form for Att. ὀφείλον, aor. 2. of ὀφείλω, prop. *I ought*, but used only in the implied sense of *wishing*, UTINAM: in earlier Gr. writers it is still a verb, foll. by inf. and is often preceded by ὥς, εἰ, εἴθε: in later writers and N. T. ὀφελον is an indec. particle of wishing, or interject. *O that! would that! utinam*, with indic. 1 Cor. iv. 8, καὶ ὀφελόν γε ἐβασιλεύσατε. 2 Cor. xi. 1. Gal. v. 12. Rev. iii. 15. Sept. and lat. Class.

'Οφελος, εος ους, τό, (ὀφείλω,) *utility, profit, advantage*, 1 Cor. xv. 32, τί μοι τὸ ὀφελος; Ja. ii. 14, 16. Sept. & Class.

'Οφθαλμοδοουλία, ας, ἡ, (ὀφθαλμός, δουλεία,) *eye-service*, i. e. rendered only under the master's eye, Eph. vi. 6. Col. iii. 22: not found elsewhere.

'Οφθαλμός, ου, ὁ, (ὀφθαλμός, aor. part.

of *ὄφθαλμος*,) lit. 'that (organ) by which any thing is seen;' (see *ὄψα*,) the eye, I. PROP. and 1) gener. Matt. v. 29, ὁ ὀφθ. σου ὁ δεξιός. 1 Cor. xv. 52, ἐν ῥιπῇ ὀφθαλμοῦ, and oft. 2) in phrases, ὀφθ. ἀπλοῦς, *πονηρός*, i. e. *sound*, or *unsound*, *diseased*, Matt. vi. 22, 23, but ὀφθ. *πονηρός*, see also below in 3; for acc. τοὺς ὀφθαλμοὺς in phrases after the verbs ἀνοίγω, διανοίγω, ἐξορύσσω, ἐπαίρω, καμύω, &c. see under these verbs respectively; for 2 Pet. ii. 14, see *μοιχαλίσ*. 3) poetically, the eye, as the organ of seeing, is put for the person who sees, Matt. xiii. 16, μακάριοι οἱ ὀφθ. Lu. ii. 30, εἶδον οἱ ὀφθ. μου. x. 23. Rev. i. 7. Further, as affections of mind are visible through the eyes, hence that is attributed to the eyes which strictly belongs only to the person, e. gr. envy, Matt. xx. 15, ὁ ὀφθ. σου *πονηρός* ἐστίν, ὅτι ἐγὼ ἀγαθός εἰμι; Mk. vii. 22, ὀφθ. *πονηρός*, *evil eye*, i. e. *envy*. So Eccles. xiv. 10, ὀφθ. *πονηρός* φθονερός, and oft. in Apocr.—II. FIG. the eye of the mind, the power of perceiving and understanding, οἱ ὀφθ. τῆς διανοίας, Eph. i. 18, text. rec. other Edd. καρδίας. So Clem. Rom. ad 1 Cor. § 19, ὁμᾶσι τῆς ψυχῆς. Lucian i. 373, τυφλὸς εἰ τῆς ψυχῆς τὸν ὀφθ. Elsewh. absol. Lu. xix. 42, νῦν ἐκρύβη ἀπὸ ὀφθαλμῶν σου. Acts xxvi. 18. So John xii. 40, Rom. xi. 8, al. By Hebr. ἐν ὀφθαλμοῖς τινός, Matt. xxi. 42, (see ἐν 1,) and oft. in Class.

Ὁ φῖς, *εἰς*, ὁ, a serpent, Matt. vii. 10, μὴ ὀφιν ἐκιδώσει αὐτῷ; Mk. xvi. 18, & oft. comp. Ps. xci. 13; of the brazen serpent, John iii. 14. As the emblem of wisdom or cunning, in a good sense, Matt. x. 16; in a bad sense, xxiii. 33: hence symbol. for Satan, 2 Cor. xi. 3; so Rev. xii. 9, ὁ ὀφῖς ὁ ἀρχαῖος—ὁ Σατανᾶς.

Ὁ φρὺς, *ὄρος*, ἡ, *brow*, prop. *eye-brow*; in N. T. *brow* or a mountain-edge of a precipice, Lu. iv. 29, and Class.

Ὁ χλέω, fut. ἤσω, (*ὄχλος*,) prop. *to disturb with a crowd, a tumult*, foll. by acc.; in N. T. gener. *to harass, vex*, only in pass. Lu. vi. 18, ὄχλ. ὑπὸ πνευματῶν ἀκαθάρτων, where see my note. Acts v. 16. Tob. vi. 7. Act. Thom. § 12. ὑπὸ δαιμόνων ὀχλούμενοι. Class. ἐνοχλεῖσθαι, said of a disorder, Hdian. iii. 11. 1.

Ὁ χλοποιέω, f. ἤσω, (*ὄχλος*, *ποιέω*,) *to occasion a crowd, raise a mob or tumult*, intrans. Acts xvii. 5: not found elsewh.

Ὁ χλος, ου, ὁ, a crowd, multitude, Thucyd. vi. 31. 1. prop. sing. Matt. ix. 23, ἰδὼν τὸν ὄχλ. *θορυβούμενον*. ver. 25. xiv. 14. xxi. 8. Mk. viii. 1, and oft. οἱ μυριάδες τοῦ ὄχλ. Lu. xii. 1. Pl. οἱ ὄχλοι, *intense crowds, multitudes*, Matt. v. 1.

ἰδὼν τοὺς ὄχλ. iv. 25. vii. 28. xii. 23. Sept. and Class.: once pl. οἱ ὄχλοι, of *throngs* or *multitudes* out of different nations, and thus equiv. to *nations, tribes*, Rev. xvii. 15, λαοὶ καὶ ὄχλ. εἰσι, καὶ ἔθνη καὶ γλώσσαι.—II. spec. with article, for the common people, the plebs, Matt. xiv. 5, ἐφοβήθη τὸν ὄχλ. xxi. 26, & oft. and Class. as Thucyd. vii. 8; pl. οἱ ὄχλοι, ver. 46. Acts xvii. 13.—III. gener. a multitude, a great number, foll. by genit. of class, Lu. v. 29, ὄχλος τελωνῶν πολλός. vi. 17; by ἐκ, John xii. 9; ὁ. ἱκανός, Acts xi. 24, 26.—IV. by impl. tumult, uproar, Lu. xxii. 6, ἀταρ ὄχλου. Acts xxiv. 18, οὐ μετὰ ὄχλου. D. Hal. Ant. 1071.

Ὁ χύρωμα, ατος, τὸ, (*ὄχυρόω*, fr. *ἔχω*,) prop. a stronghold, fortress, oft. in Sept. and Class.; in N. T. fig. 2 Cor. x. 4, πρὸς καθαίρειν ὀχυρωμάτων, 'in order to the destruction of all [spiritual] strongholds,' those of sin and Satan, such as superstition, prejudice, perverse reasoning, habitual vice, &c. all opposed to the reception of the Gospel. Fig. in Prov. x. 29, ὄχ. ὁσίου φόβος Κυρίου. Comp. the *murus aeneus* of Horace.

Ὁ ψάριον, ου, τὸ, (*ὀψον*,) Lat. *oponium*, i. e. 'any thing cooked' and eaten with bread, as meat, &c. See Xen. Cyr. iv. 5, 4; in later writers, espec. fish, Sept. Num. xi. 22. Plut. Symp. 4. Thuc. i. 138; hence in N. T. ὀψάριον, a fish, John vi. 9, δύο ὀψ. (comp. Lu. ix. 13.) ver. 11, and lat. Class.

Ὁ ψέ, adv. (fr. obsol. ὀπισσε,) prop. *late*, i. e. after a long time, Hom. Od. vii. 135; *late* in the day or evening, *late evening*; hence in N. T. 1) absol. *late evening*, Mk. xi. 19, ὅτε ὀψέ ἡγέμετο; put for the evening-watch, xiii. 35. Gen. xxiv. 11. 2) with genit., in the sense of *at the end of*, *at the close of*, *after*, Matt. xxviii. 1, ὀψέ σαββάτων, τῇ ἐπιφωσκούσῃ εἰς μίαν κ.τ.λ. *at the end of the sabbath*, after the sabbath, the sabbath being now ended, towards the dawn, equiv. to *διαγενομένου τοῦ σαββ.* Mk. xvi. 1. So Philostr. Vit. Ap. iv. 18, ὀψέ μυστηρίων, and de Ludis Pythiis, ὀψέ τούτων, sc. τῶν Τρωϊκῶν, 'the time of the Trojan war.'

Ὁ ψιμος, ου, ὁ, ἡ, adj. (*ὀψέ*,) *late*, latter, Ja. v. 7, ἔως ἀν λάβῃ νετὸν πρώϊμον καὶ ὀψ., where see my note.

Ὁ ψιος, α, ου, adj. (*ὀψέ*,) *late*. 1) prop. Mk. xi. 11, ὀψίας ἥδη οὕσης τῆς ὥρας, i. e. 'it being now late evening,' al. esse; comp. ὀψέ. 2) fem. ἡ ὀψία, scil. ὥρα, as subst. *evening*, prop. *late evening*; the Hebrews reckoned two evenings, the first from the ninth hour, i. e. about 3 o'clock until sunset; the other from sunset onward; comp. Matt. xiv. 15, with ver.

23: in N. T. ἡ ὄψια appears to denote the former evening in Matt. viii. 16. xiv. 15. xxvii. 57. Mk. iv. 35. xv. 42; the latter in Matt. xiv. 23, comp. ver. 15. xvi. 2. xx. 8. xxvi. 20. Mk. i. 32. vi. 47. xiv. 17. John vi. 16. xx. 19. This latter the Greeks called ὄψια δειλη. Thuc. iv. 59.

\*Οψις, εως, ἡ, (ὀψομαι,) prop. 'something seen,' a sight, appearance, Hdot. iii. 30. Xen. An. vi. 1, 9; hence in N. T. aspect, looks, &c. 1) prop. as denoting the visage, face, countenance, πρόσωπον, John xi. 44, ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Rev. i. 16. Sept. and Class. oft. 2) external appearance, mere show, John vii. 24, μὴ κρίνετε κατ' ὄψιν, and Class. See my note.

\*Οψώνιον, ου, τὸ, (ὀψον, ὠνέομαι,) Lat. opsonium, prop. 'whatever is bought to be eaten with bread,' see ὀψάριον. Hired soldiers were at first paid partly in meat, grain, fruit, &c.; hence in N. T. ὀψώνιον, a stipend, wages, prop. of soldiers, Lu. iii. 14, ἀρκείσθε τοῖς ὀψ. ὑμῶν. 1 Cor. ix. 7; fig. and gener. wages, recompence, 2 Cor. xi. 8. Rom. vi. 23, τὰ ὀψ. τῆς ἀμαρτίας, opp. to χάρισμα τοῦ Θεοῦ, the former term having allusion to the soldiers' regular pay, the latter to the free donative occasionally bestowed on the troops by the Roman emperor.

## Π.

Παγιδεύω, f. εἶσω, (παγίς,) prop. to lay snares for, to snare, Eccclus. ix. 12; in N. T. fig. to ensnare, entangle, by difficult questions, &c., with acc. Matt. xxii. 15, ὅπως αὐτὸν παγιδεύσωσιν ἐν λόγῳ. So Sept. Prov. vi. 2, Symm. ἐπαγιδεύθης ἐν ῥήμασι τοῦ στόματός σου. See also Sept. 1 Sam. xxviii. 9.

Παγίς, ἰδος, ἡ, (πήγνυμι,) prop. 'whatever makes fast or holds fast,' hence a snare, trap, gin: 1) prop. Lu. xxi. 35, ὡς παγίς ἐπελεύσεται, 'as a snare shall it come upon them,' i. e. suddenly, unexpectedly, as beasts are suddenly caught in a trap, or pitfall. The word is used both in the Sept. and Class. 2) fig. 'what ensnares and entangles' one to destruction, as ἡ παγίς τοῦ Διαβ., 'the snare of the devil,' i. e. wile, stratagem, 1 Tim. iii. 7; absol. vi. 9, εἰς πειρασμὸν καὶ παγίδα. Josh. xxiii. 13; also, by impl., for cause of destruction, Rom. xi. 9, γεννηθῆτω ἡ τράπεζα αὐτῶν εἰς παγίδα. See my note.

Πάθημα, ατος, τὸ, (πάσχω, παθεῖν,) prop. 'something suffered,' some suffering, whether in body or mind, πάθος, or some passion, i. e. affection of the mind. In N. T. 1) prop. suffering affliction, distress; Heb. ii. 9, διὰ τὸ πάθ. τοῦ θαν.

i. e. 'suffering even unto death,' the genit. being explanatory: sing. in Xen. Hier. i. 36; also pl. τὰ παθήματα, sufferings, calamities, Rom. viii. 18. 2 Cor. i. 5, τὰ παθ. τοῦ Χρ. 'the sufferings which Christ endured,' Phil. iii. 10, et al. sæpe, and Class. 2) meton. passion, i. e. affection of mind, Gal. v. 24, τὴν σάρκα σὺν τοῖς παθ. καὶ ταῖς ἐπιθυμίαις. Rom. vii. 5, τὰ π. τῶν ἀμαρτιῶν. So oft. in Class.

Παθητός, οὔ, ὁ, ἡ, adj. (πάσχω, παθεῖν,) liable to or susceptible of suffering, (so Plut. ix. 501, παθητὰ σώματα,) or passibilis, that can suffer, Philo, p. 805; in N. T. destined to suffer, Acts xxvi. 23, λέγων—ὁ παθητός ὁ Χριστός, 'that Christ must needs suffer,' i. e. according to the prophets; comp. Lu. xxiv. 26.

Πάθος, εος ους, τὸ, (πάσχω, παθεῖν,) suffering, e. gr. affliction, calamity, as gener. in Class.; in N. T. passion, i. e. affection of mind, espec. lust, concupiscence, Rom. i. 26, πάθος ἀτιμίας, 'infamous lusts.' Xen. Cyr. v. 5, 10.

Παιδαγωγός, οὔ, ὁ, (παῖς, ἄγω, ἀγωγή,) a pedagogue. In Class. a person of mean condition, a freedman, or even a slave, to whose care children were committed, in order to train, instruct, and discipline them at home, as a sort of private tutor, and to conduct them to the public school; so answering to the ἐπίτροπος at Plut. de Educ. § 7. Xen. Laced. ii. 1, 2. iii. 1, who expressly distinguish between these and διδασκάλους, 'the masters' of the public schools.—In N. T. gener. an instructor, 1 Cor. iv. 15; fig. of the Mosaic law, Gal. iii. 24, 25, ὁ νόμος παιδ. ἡμῶν γέγ. εἰς Χρ. & with reference to the first-mentioned proper sense of the word; the leading idea being that of bringing to and preparing for, as the pedagogue did for the didasculus, and the Law for the Gospel.

Παιδάριον, ου, τὸ, (παῖς,) a boy, lad, John vi. 9. Sept. and Class.

Παιδεία, as, ἡ, (παιδεύω,) prop. the training of a child, and hence gener. education, as it consists either in instruction, or in moral discipline, informing the mind, or forming the morals: 1) gener. Eph. vi. 4, ἐκτρέφετε αὐτὰ ἐν παιδείᾳ Κυρίου, denoting 'such a course of moral discipline and religious instruction as shall prepare them for the Lord.' 2 Tim. iii. 16, παιδ. ἡ ἐν δικαιοσύνῃ. And so Class. 2) by synecd. of part for the whole, correction, chastisement, Heb. xii. 5, sq. Eccclus. xviii. 14.

Παιδευτής, οὔ, ὁ, (παιδεύω,) an instructor, preceptor, prop. of boys; in N. T. 1) gener. Rom. ii. 20, παιδευτὴν ἀφρόνων. 2) by synecd. a corrector, chastiser, Heb. xii. 9. Sept. Hos. v. 2.

**Παιδεύω**, f. εὔσω, (παῖς,) prop. *to train up a child*, and hence gener. *to educate, discipline, instruct*, trans. 1) gener. with dat. of thing, Acts vii. 22, ἐκπαίδευσθαι Μωϋσῆς πάσῃ σοφίᾳ Αἰγυπτίων: with κατὰ, xxii. 3. Jos. and Class. In the sense of *to teach, admonish*, by word or deed. 2 Tim. ii. 25, ἐν πραότητι παιδεύοντα. Tit. ii. 12: pass. with inf. 1 Tim. i. 20, ἵνα παιδευθῶσι μὴ βλασφημεῖν. Sept. and Class. 2) by synecd. of part for the whole, *to correct, chastise*, as children, Heb. xii. 7, 10, and oft. in Sept.; said of God's chastening, by afflictions, calamities, 1 Cor. xi. 32. 2 Cor. vi. 9. Rev. iii. 19, and Sept.; hence of malefactors, *to scourge*, Lu. xxiii. 16, παιδεύσας αὐτὸν ἀπολύσω, and Sept.

**Παιδιόθεν**, adv. (παιδίου,) *from a child, from childhood*, Mk. ix. 21.

**Παιδίον**, ου, τὸ, (παῖς,) *a little child*: 1) a child of a child recently born, *a babe, infant*, Lu. xviii. 16, 17, τὰ παιδία, comp. ver. 15, βρέφη: also of those more advanced, Matt. xiv. 21. xv. 38. xviii. 2—5. Sept. and Class. Spec. of a male child, *boy*, recently born, Matt. ii. 8, sq.; also more advanced, Mk. ix. 24, 36. Sept. and Class. Of a female child, *girl*, partly grown, Mk. v. 39. Used as a term of kindness or affability by elderly persons or superiors to those with whom they conversed, corresponding to *carissimi* in Latin, John xxi. 5. 1 John ii. 13, 18. As an endearing appellation for the followers of Christ, Heb. ii. 13, 14.

**Παιδίσκη**, ης, ἡ, (παῖς,) *a girl, young maiden, free-born*; in N. T. *a bondmaid, female slave, or servant*, Matt. xxvi. 69. Gal. iv. 22, ἵνα ἐκ τῆς παιδ. καὶ ἕνα ἐκ τῆς ἐλευθέρας, oft. in Sept. and Class.

**Παίζω**, fut. παίζομαι, (παῖς,) aor. 1. ἔπαισα, prop. *to play or sport as a child*, as oft. in Class. In N. T. used in a general sense (also found in Sept. 1 Chron. xv. 29, and Hdot. ix. 11) *to play*, as by leaping, dancing, singing, and all other kinds of festal sport, 1 Cor. x. 7, ἐκάθισεν ὁ λαὸς φαγεῖν καὶ πίνειν, καὶ ἀνέστησαν παίζειν.

**Παῖς**, παιδός, ὁ, ἡ, *a child, male or female; a boy; a girl*; pl. οἱ παῖδες, *children*, &c.: spoken of all ages from infancy up to full-grown youth: I. prop. and gener. Matt. ii. 16, ἀνέειλε πάντας τοὺς παῖδας τοὺς ἐν Β. xxi. 15; sing. ὁ παῖς, xvii. 18. John iv. 51, ὁ παῖς σου ζῇ. Acts xx. 12; also ἡ παῖς, Lu. viii. 51, comp. ver. 42. Sept. and Class.—II. (like Engl. *boy*, and Lat. *puer*.) put for *servant*: 1) prop. and gener. for δούλος, *a servant, slave*, Matt. viii. 6, comp. ver. 9. Lu. vii. 7. Sept. and Class. 2) *an attendant, minister*, as of a king, Matt. xiv.

2, εἶπε τοῖς παισὶν αὐτοῦ. Sept. and sometimes in Class. Diod. Sic. xvii. 36. 3) ὁ παῖς τοῦ Θεοῦ, *the servant of God*, spoken of a minister or ambassador of God; of David, Lu. i. 69; of Israel, ver. 54; also of Jesus the Messiah, Matt. xii. 18, ἰδοὺ ὁ παῖς μου. Sept. oft.

**Παίω**, f. παῖσω, *to strike, smite*, with the fist, a rod, sword, &c. Matt. xxvi. 68. Mk. xiv. 47, ἔπαισε τὸν δούλον, and oft. in Sept. and Class.; of a scorpion, *to strike, sting*, Rev. ix. 5.

**Πάλαι**, adv. of old, formerly. So Hom. Il. ix. 523, μέμνημαι τὸδε ἔργον ἐγὼ πάλαι, οὔτι νέον γε. 1) prop. and gener. Matt. xi. 21. Lu. x. 13. Heb. i. 1, πάλαι ὁ Θεὸς λαλήσας τοῖς πατράσιν. Jude 4, οἱ π. προεγγραμμένοι. Jos. Vit. 65. Hence 2) οἱ πάλαι, as adj. *former*, 2 Pet. i. 9, τῶν πάλαι αὐτοῦ ἀμαρτημάτων, 'the sins committed before he was converted to Christianity.' So Eurip. Orest. 129, ἔστι δ' ἡ πάλαι γυνή, 'the same woman who was formerly.'

**Παλαιός**, ὁ, ὄν, adj. (πάλαι,) *old*: 1) in age or time, *old, former, not recent*; οἶκος, Lu. v. 39. ζῦμη, 1 Cor. vi. 7. διαθήκη, 2 Cor. iii. 14. ἐντολή, 1 John ii. 7. ἄνθρωπος, Rom. vi. 6. Sept. and Class. 2) from use, *old, worn out*; ἱμάτιον, Matt. ix. 16. ἀσκοί, ver. 17; gener. xiii. 52. Sept. and Class.

**Παλαιότης**, ητος, ἡ, (παλαιός,) prop. *oldness*, as oft. in Plato, *ancientness*, (so *antiquitas* in Cic. pro Plancio, c. 18;) also by impl. *antiquatedness*, Rom. vii. 6, ἐν παλαιότητι γράμματος, equiv. to ἐν γράμματι παλαιῷ.

**Παλαιόω**, f. ὥσω, (παλαιός,) lit. *to let grow old*, pass. *to become old*, prop. in age; Sept. and Class.: in N. T. from use, pass. *to be worn out*, Lu. xii. 33, βαλάντια μὴ παλαιούμεενα, 'which do not decay.' Heb. i. 11. viii. 13, τὸ παλαιούμενον καὶ γηράσκον, 'what has become old and worn out.' Metaph. *to make antiquated, render or consider as obsolete*, = to abrogate, πεπαλαίωσε τὴν πρώτην, scil. διαθήκην, Heb. viii. 13. The Commentators here compare only the Lat. lawphrase *antiquare legem*; but the present mode of expression is not unprecedented in the Greek Class. Thus in Plato Conv. p. 208, we have, τῷ τὸ ἀπὸν καὶ παλαιούμενον ἕτερον νέον ἐγκαταλείπειν, where ἀπ. καὶ παλ. means 'quod abit et antiquatur,' and is exactly similar to τὸ παλ. καὶ γηράσκον in the passage of St. Paul; there being in each a hendiadys introduced to strengthen the sense: in the one case we may render, 'what is worn out and superannuated;' in the other, 'what is gone off and worn out,' as we say 'dead and gone.'

Πάλη, ης, ἡ, (πάλλω,) *a wrestling*; in N. T. fig. *a struggle, combat*, Eph. vi. 12, as applied to the spiritual combat with the world, flesh, and Devil.

Παλιγγενεσία, ας, ἡ, (παλιν, γένεσις,) prop. *regeneration, physical reproduction*; but in N. T. used 1) in a moral sense, *regeneration, new birth*, i. e. 'the change, by spiritual grace, from a carnal nature to a Christian life,' Tit. iii. 5. 2) in the sense of *renovation, restoration, restitution*, i. e. to a former state, equiv. to ἀποκατάστασις; in N. T. spoken of the complete external manifestation of the Messiah's kingdom, when all things are to be delivered from their present corruption, and restored to spiritual purity and splendour; see Matt. xix. 28, ἐν τῇ παλιγγενεσίᾳ, ὅταν καθίσῃ ὁ Υἱὸς τοῦ ἀνθρ. ἐπὶ θρόνου δόξης αὐτοῦ, comp. Acts iii. 21. Jos. Ant. xi. 3, 9. Cicero ad Att. vi. 6. This interpretation, however, though probably the true one, is far from being firmly established as such. Παλ. may here denote (what the ancient and most modern Expositors suppose it to mean) *the resurrection to judgment*; in which sense the term is used by Philo more than once. And certainly the following context, together with the similar passage, Matt. xxv. 31, seems to require this interpretation.

Πάλιν, adv. *back, back again, again*, prop. as implying *return back* to a former place, state, act, &c. like Lat. and Engl. re: I. prop. of PLACE, espec. after verbs of motion, Mk. ii. 1, πάλιν εἰσῆλθεν εἰς Καπ. v. 21. John vi. 15. xiv. 3. 2 Cor. xiii. 2. Phil. i. 26, διὰ τῆς ἐμῆς παρουσίας πάλιν πρὸς ὑμᾶς: so λαμβάνειν πάλιν, 'to take back again,' John x. 17. Acts x. 16. xi. 10. οἰκοδομεῖν πάλιν, *re-build*, Gal. ii. 18.—II. of TIME, *again, another time, once more*: 1) gener. Matt. iv. 8, πάλιν παραλαμβάνει αὐτὸν ὁ Διάβολος. xx. 5. xxvi. 42. Acts xxvii. 28. Rom. viii. 15. In the sense *at another time*, gener. John i. 35. Acts xvii. 32; including also perhaps the idea of place, equiv. to 'again in another place,' Matt. iv. 7. Rom. xv. 10, sq. 2) hence as a *continuative particle* connecting circumstances which refer to the same subject, *again, once more, further*, Matt. v. 33, πάλιν ἠκούσατε. xiii. 44, sq. Heb. i. 5, oft. and Class. So where there is an implied antithesis, *again, on the other hand, contra*, Matt. iv. 7. 2 Cor. x. 7. Gal. v. 3. 1 John ii. 8, and Class.

Παμπληθεῖ, adv. (παμπληθής, fr. πᾶς, πληθος,) *the whole multitude together, all at once*, Lu. xxiii. 18.

Πάμπολυς, πολλή, πολυ, adj. (πᾶς, πολύς,) *very much, very great, vast*, Mk.

viii. 1, παμπολλοῦ ὄχλου ὄντος, and Class.

Πανδοχεῖον, ου, τό, (πανδοχεύς,) prop. 'a place where all are received,' i. e. *an inn*, in the East *a khan, caravanserai*, Lu. x. 34, and lat. Class.

Πανδοχεύς, ἑως, ὁ, (πανδόχος, fr. πᾶς, δέχομαι,) prop. 'one who receives all,' i. e. *the keeper of an inn or caravanserai, a host*, Lu. x. 35, and Class.

Πανήγυρις, εως, ἡ, (πᾶς, ἄγυρις,) prop. 'an assembly of the whole people,' held to celebrate any public festival or solemnity, as games, public sacrifices, &c.; so oft. in Class.; hence gener. *a festive convocation or assembly*; in N. T. occ. only Heb. xii. 23, μυριάσιν, ἀγγέλων πανηγύρει, καὶ ἐκκλησίᾳ πρωτοτόκων κ.τ.λ. to countless throngs, [even] the joyful assembly of angels, i. e. as hymning the praises of God around his throne. Comp. Rev. v. 11.

Πανοικί, adv. (πᾶς, οἶκος,) *with all one's household*, Acts xvi. 34. Sept.

Πανοπλία, ας, ἡ, (πάνοπλος, fr. πᾶς, ὄπλον,) prop. *complete armour*, offensive and defensive, Lu. xi. 22; fig. of spiritual armour, Eph. vi. 11, 13, where see my note.

Πανουργία, ας, ἡ, (πανούργος,) *craftiness*, Lu. xx. 23, al. and Class.

Πανούργος, ου, ὁ, ἡ, adj. (πᾶς, ἔργον,) prop. *one who can turn his hand to any thing, capable of doing any thing*; hence, *dexterous, clever*, as oft. in Sept. But, like our words *cunning* and *knowing*, the term came to have a bad sense, as applied to one who scruples at nothing, 'audax omnia petiti, qui ruit per vitetium nefas.' Æsch. Choeph. 378, βροτῶν τλήμονι καὶ πανούργῳ χειρί. Also said of one who is *knowing*, but whose knowledge is craft, 2 Cor. xii. 16. Sept. Job v. 12. Prov. xii. 16. Jos. Bell. i. 11, 13. Xen. An. ii. 5, 12. 6, 13. Aristot. Eth. vi. 12.

Πανταχόθεν, adv. (πᾶς,) *from all sides, from every quarter*, Mk. i. 45.

Πανταχοῦ, adv. (πᾶς,) *in all places, every where*, Mk. xvi. 20.

Παντελής, ἑως οὖς, ὁ, ἡ, adj. (πᾶς, τέλος,) 'to be wholly ended,' *complete*, i. e. gener. *perfect, entire*; in N. T. only in the adverbial phrase, εἰς τὸ παντελές, *wholly, entirely*, i. e. as referring to time, *always*, Heb. vii. 25; μὴ εἰς τὸ π. = *not at all*, Lu. xiii. 11. Jos. Ant. vi. 2, 3. ÆL. V. H. xii. 20.

Πάντη, adv. (πᾶς,) *every where*; in N. T. of manner, *in every way, in all things*, Acts xxiv. 3, and Class.

Πάντοθεν, adv. (πᾶς,) *from every*

side or quarter, and hence, on every side, round about, Lu. xix. 43. Heb. ix. 4.

Παντοκράτωρ, opos, ὁ, (pās, κρατίω,) in Class. omnipotent, as applied to a ruler; but in N. T. with article, the Omnipotent, the Almighty, said of God, 2 Cor. vi. 18. Rev. i. 8, al. and oft. in Sept.

Πάντοτε, adv. (pās,) always, at all times, ever, Matt. xxvi. 11. Mk. xiv. 7.

Πάντως, adv. (pās,) wholly, altogether, entirely: 1) prop. 1 Cor. v. 10, και οὐ πάντως. ix. 10, and Class. 2) gener. by all means, assuredly, Lu. iv. 23, πάντως ἐρεῖται μοι. Acts xxi. 22. 1 Cor. ix. 22, ἵνα πάντως τιμῶς σώσω. Tob. xiv. 8. AEL. V. H. i. 32. So in a neg. reply it is emphatic, Rom. iii. 9, οὐ πάντως, not at all, not in the least. Xen. Cyr. viii. 4, 10.

Παρά, prep. governing the genit. dat. and accus., with the primary signif. *near*, *near by*; expressing thus the relation of immediate *vicinity* or *proximity*, which is differently modified according to the force of the different cases. I. with the GENIT.; where, as combined with the force of the genit. itself, it expresses the sense *from near*, *from with*; it is found, in prose writers and in N. T., only with a gen. of *person*, implying a going forth or proceeding from the near vicinity of any one, from the presence or side of any one, and thus takes the general sense *from*: 1. *prop.* after verbs of motion, as of coming, sending, &c. Mk. xiv. 43, παραγίνεται Ἰούδας, και ὄχλος πολλὸς παρὰ τῶν ἀρχιερέων. Lu. viii. 49. John xv. 26. xvii. 8; so after εἶναι, *to be from*, = *to come from*, vi. 46. vii. 29. Of things, Lu. vi. 19, δυνάμεις παρ' αὐτοῦ ἐξηλθεν, 'a virtue went out from him.'—II. *fig.* after verbs of asking, receiving, or those which imply these notions, Matt. ii. 4. ver. 7. xx. 20. Mk. viii. 11. Acts iii. 2; of hearing, learning, &c. *from* any one, John i. 41, ἀκουσάντων παρὰ Ἰ. Acts xxiv. 8. Gal. i. 12. 2 Tim. iii. 14. 2 John 4; of receiving, obtaining, buying, being promised, and the like, *from* any one, Matt. xviii. 19, γινήσεται αὐτοῖς παρὰ τοῦ Πατρὸς. Mk. xii. 2, ἵνα παρὰ τῶν γεωργῶν λάβῃ. Lu. vi. 34. Acts vii. 16. ix. 14. Rom. xi. 27. Eph. vi. 8. After εἶναι, expr. or impl. *to be from* any one, i. e. *to come*, *be given*, *bestowed*, *from* or *by* any one, John xvii. 7, πάντα ὅσα δέδωκάς μοι, παρὰ σοῦ ἔστιν. Acts xxvi. 22. 2 John 3; so of hospitality or gifts, Lu. x. 7. Phil. iv. 18, τὰ παρ' ὑμῶν: or gener. *to come*, *be derived* or *possessed*, *from* any one, Mk. v. 26, τὰ παρ' αὐτῆς πάντα, i. e. 'all she had from herself,' all her own property; so of persons, οἱ παρὰ τινος, *prop. those from near any one*, i. e.

his kindred, Mk. iii. 21.—III. *FIG.* with gen. of pers. as the source, author, *from* whom any thing proceeds, is derived, &c. 1) gener. Matt. xxi. 42, παρὰ Κυρίου ἐγένετο αὐτῇ. Lu. i. 45. ii. 1. John i. 6. 2) hence after pass. verbs instead of ἰνὸς, Acts xxii. 30, τὸ, τί κατηγορεῖται παρὰ τῶν Ἰουδαίων.—II. with the DAT. both of pers. and thing, expressing rest or position *near*, *hard by*, *with*, and with dat. pl. *among*: 1. *prop.* of place, after verbs implying rest or remaining in a place: 1) gener. and with dat. of thing, John xix. 25, εἰστήκεισαν παρὰ τῷ σταυρῷ τοῦ Ἰ. Foll. by dat. of pers. as indicating place, Matt. vi. 1, μισθὸν οὐκ ἔχ. παρὰ τῷ Πατρὶ ὑμῶν. xxii. 25. John i. 40. viii. 38. xvii. 5. Acts x. 6. 1 Cor. xvi. 2, παρ' ἐαυτῷ τιθέτω, *with himself*, i. e. at home. Col. iv. 16, παρ' ὑμῖν, *among you*, in your presence, 2 Tim. iv. 13. Rev. ii. 13, al. 2) rarely after verbs of motion, and only when subsequent rest is also implied; so in Engl. *by*, *with*; Lu. ix. 47, Ἰ. ἐπιλαβόμενος παιδίον, ἔστησεν αὐτό παρ' ἐαυτῷ. xix. 7.—II. foll. by dat. of person, the reference being to the person himself, without regard to place: 1) *prop.* and gener. *with*, *among*, Matt. xxi. 25, οἱ δὲ διαλογίζοντο παρ' ἐαυτοῖς. Lu. i. 30. ii. 52. 2 Cor. i. 17. 1 Pet. ii. 20. 2) *metaph.* *with* or *before* any one, i. e. 'in his sight, presence, or judgment,' Acts xxvi. 8. Rom. ii. 13, δίκαιοι παρὰ τῷ Θεῷ. xi. 25. 1 Cor. iii. 19. Ja. i. 27. 2 Pet. iii. 8; so ii. 11, παρὰ Κυρίου, *before the Lord*, as Judge; also of what is in the power of any one, Matt. xix. 26, παρὰ ἀνθρώπων τοῦτο ἀδύνατόν ἐστι, παρὰ δὲ Θεῷ πάντα δυνατά: so of moral qualities which are *with* any one, i. e. belonging to his character, Rom. ii. 11, οὐκ ἔστι προσωποληψία παρὰ τῷ Θεῷ. ix. 14. Ja. i. 17. 3) *fig.* 1 Cor. vii. 24, ἕκαστος ἐν ᾧ ἐκλήθη, ἐν τούτῳ μείντω παρὰ Θεοῦ, *with God*, i. e. in union by faith with him, = ἐν Κυρίῳ, ver. 22.—III. with the ACCUSAT., *prop.* expressing motion *near by*, *near* to a place, &c. 1. *prop.* implying motion *along* or *by the side* of any thing, i. e. *near*, *by*, *along*, after verbs of motion, with acc. of thing, Matt. iv. 18, περιπατῶν ὁ Ἰ. παρὰ τὴν θάλασσαν. xiii. 4. Mk. iv. 15.—II. as expressing motion *to* a place, i. e. place whither, *near to*, *to*, *at*, after verbs of motion, and so = εἰς or πρὸς with acc. Matt. xv. 29, μεταβὰς ἐκεῖθεν, ἦλθε παρὰ τὴν θάλασσαν, 'he came near to the sea.' ver. 30. Acts iv. 35. vii. 58.—III. sometimes also expressing the idea of rest, (after previous motion,) *near* a place, &c. *near*, *by*, *at*, = παρὰ with dat. 1) *prop.* after verbs of rest or remaining, Matt. xiii. 1, ἐκάθητο παρὰ τὴν θάλ. Mk. v. 21. Lu. v. 1. vii. 38,

παρὰ τοὺς πόδας αὐτοῦ. x. 39. 2) metaph. of the ground or reason *by or along with* which a conclusion follows, *by reason of, because of*, παρὰ τοῦτο = *thereby, therefore*, on this account, 1 Cor. xii. 15, 16, οὐ παρὰ τοῦτο οὐκ ἔστιν ἐκ τοῦ σώματος.—IV. as denoting motion *by or past* a place, i. e. a passing *by*, going *beyond*; in N. T. only fig. as implying a failure, in the general sense of *other than*, viz. 1) equiv. to Engl. *aside from*, not coincident with, not conformable to, i. e. *contrary to, against*, Acts xviii. 13, παρὰ τὸν νόμον, *aside from the law*, i. e. *contrary to our law*, Rom. i. 26, παρὰ φύσιν. xi. 24. iv. 18, παρ' ἐλπίδα. xvi. 17. Gal. i. 8, and oft. in Class. Yet, perhaps, in none of these passages is the sense, strictly speaking, *contrary to*, but only *præter, besides*. This is plainly the case in Rom. xi. 24, and xvi. 17, as compared with Gal. i. 8, 9. In Acts xviii. 13, the difference was only the *manner* of worshipping God; not as if the person in question had been an Atheist. As to Rom. i. 26, and all other passages where παρὰ φύσιν occurs, we must bear in mind the admitted distinction between things *præter naturam* and *contra naturam*; of which the passage in question affords a good illustration. In the freq. phrase παρ' ἐλπίδα the prep. cannot, from the nature of the term ἐλπίς, denote more than *præter*. And it were vain to allege the passage of Rom. iv. 18, because the *Ozymoron* there and the *antithesis* so modify the sense, as to make the passage of no use on any question as to the *proper* force of the phrase. 2) equiv. to *beside*, in the sense of *except*, prop. failing, falling short, 2 Cor. xi. 24, τεσσαράκοντα παρὰ μίαν, *forty stripes save one*, i. e. falling short by one. 3) equiv. to Engl. *past*, in the sense of *beyond, more than*, so gener. Heb. xi. 11, παρὰ καιρὸν ἡλικίας, *past the proper age*. More commonly = *more than, above, beyond*, so gener. Lu. xiii. 2, ἀμαρτωλοὶ παρὰ πάντας. Rom. i. 25. xii. 3, παρ' ὃ δεῖ φρονεῖν. xiv. 5, see Heb. i. 9; so after comparatives, Lu. iii. 13, μηδὲν πλείον παρὰ τὸ διατεταγμένον. Heb. i. 4. ii. 7, 9; after ἄλλος, 1 Cor. iii. 11.—NOTE. In comp. παρὰ implies 1) proximity, *near, by*, as παρακαθίζω, παρίστημι, παραθαλάσσιος, &c. 2) motion or direction *near to, to, by*, as παραβάλλω, παραδίδωμι, παρέχω, παρατίνω, &c. 3) motion *by or past* any place, a going *beyond*, as παράγω, παρίρχομαι, παραπλίοω: 4) fig. of whatever swerves from the true point, comes short of it, or goes beyond it, like Engl. *mis* (i. e. wrongly, falsely,) as παρακούω, παραθεωρῶ: or like Lat. *præter, trans*, implying violation, as παραβαίνω, παρανομέω: also *by stealth*, as παρεισάγω, &c.

Παραβαίνω, f. βήσομαι, aor. 2. παρήβην, prop. *to go by one's side, to accompany*; as one of the warriors in a chariot; *to pass by or over* in silence; usually and in N. T. only fig. *to go aside from, transgress*, with accus. Matt. xv. 2, 3, ὑμεῖς παραβ. τὴν ἐντολὴν τοῦ Θ. absol. 2 John 9; præg. Acts i. 25, ἐξ ἧς παρέβη Ἰούδας, 'from which Judas by transgression fell away,' i. e. which he deserted by transgression. Jos. Ant. xiv. 9, 2, οὐδὲν πρὸς Ὑ. εὐνοίας καὶ πόλεως παρέβη.

Παραβάλλω, fut. βαλῶ, prop. *to throw near, cast before*, to lay down by any one, hold out to view; in N. T. 1) *trans. to place side by side*, fig. *to compare*, τὶ ἐν τινι, Mk. iv. 30. Hdot. iv. 198. Xen. Mem. ii. 4, 3. 2) *intrans. or with εἰναι* impl. prop. *to throw one's self near*, i. e. *to betake one's self* any where, *to go to* a place, espec. by ship, foll. by *eis*, Acts xx. 15, παραβάλομεν *eis* Σάμον. Hdot. iv. 179, et al. in Class.

Παράβασις, εως, ἡ, (παραβαίνω,) prop. *a passing over*, Plut. vi. 466; but gener. in a moral sense, *transgression*; τοῦ νόμου, Rom. ii. 23; absol. iv. 15. v. 14, oft. Sept. and Class.

Παραβάτης, ου, ὁ, (παραβαίνω,) *a transgressor, νόμου*, Rom. ii. 25, 27. Ja. ii. 11; absol. Gal. ii. 18. Ja. ii. 9. Sept. and Class., as Æsch. Eum. 540. Macrob. v. 19.

Παραβιάζομαι, fut. ἄσομαι, depon. mid. *to force, do violence to* any thing, *contrary to nature or right*. So Plut. x. 118, μὴ παραβιάζεσθαι ταῖς ἡδοναῖς τὴν φύσιν. In N. T. *to compel, constrain* by overmuch entreaty, foll. by *acc.* Lu. xxiv. 29. Acts xvi. 15, where see my note. Sept. and Class.

Παραβολεύομαι, f. εὔσομαι, depon. mid. (παραβολος, fr. παραβάλλομαι,) *to expose one's self to danger*, Phil. ii. 30, in late edd. for text. rec. παραβουλ. (see my note,) παραβολενσάμενος τῇ ψυχῇ, 'exposing himself in respect to his life,' i. e. regardless of his life.

Παραβολή, ἡς, ἡ, (παραβάλλω,) prop. *a placing things side by side*; in N. T. fig. *comparison, similitude*: 1) gener. Mk. iv. 30, ἐν ποίᾳ παρ. παραβάλλωμεν αὐτήν; Heb. xi. 19, ἐν παραβόλῃ, i. e. figuratively, or 'with similitude,' see my note. In the sense of *image, figure, symbol*, = τύπος, Heb. ix. 9, ἥτις [ἡ] παραβολή, 'a symbol or type of spiritual things in Christ,' comp. ver. 11. 2) spec. *a parable*, i. e. a short discourse, usually a narrative, under which something else is figured, or in which the fictitious is employed to represent and illustrate the real, (see more in my note on Matt. xiii. 3,) so



Matt. xiii. 24, 31, 33, often; once of a series of comparisons, including also a parable, Lu. xiv. 7, comp. also ver. 7—11, 12—14, 16—24. 3) in a wider sense, a *figurative discourse, a dark saying*, i. e. obscure and full of hidden meaning, Matt. xiii. 35, ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου: hence also = a proverb, adage, Lu. iv. 23.

Παραβουλεύομαι, f. εὔσομαι, *to misconsume*, Phil. ii. 30, in text. rec., where lat. edd. read παραβουλεύομαι: see my note.

Παραγγελία, as, ἡ, (παραγγέλλω,) prop. an *announcement, declaration*, by authority; in N. T. *command, charge*; in Class. used of an order from a military officer; from magistrates, Acts v. 28, οὐ παραγγελία παρηγγύλαμεν ὑμῖν; xvi. 24; from teachers of religion, 1 Thess. iv. 2, παραγγελίας ἐδώκαμεν ὑμῖν διὰ τοῦ Κυρ. 1. 1 Tim. i. 5. See my note.

Παραγγέλλω, f. ἐλῶ, (παρά, ἀγγέλλω,) prop. *to bring or send word to* any one; hence in Class. and N. T. *to direct, command, charge*, and παραγγέλλω μη, *to forbid*, with dat. of pers. expr. or impl. the thing commanded being put in the acc. or infin. or with ἵνα, &c. 1) with dat. and acc. 2 Th. iii. 4, 10; with dat. impl. 1 Cor. xi. 17. 1 Tim. v. 7. 2) with dat. and infin. aor. Mk. viii. 6. Lu. v. 14. viii. 29; with present, ix. 21, παρηγγύλατε μηδενὶ λέγειν τοῦτο. Acts i. 4. iv. 18; with acc. and inf. pres. 1 Tim. vi. 13; with dat. impl. Acts xv. 5. 3) further, with dat. and ἵνα, Mk. vi. 8. 2 Th. iii. 12: foll. by dat. with καθώς, 1 Th. iv. 11.

Παραγίνομαι, fut. γενήσομαι, prop. in pres. *to become near or present*, i. e. *to come near, approach, arrive*, Matt. iii. 1, (see my note) 13. Mk. xiv. 43. John iii. 23: aor. 2. παργενόμεν, *to be near, be present*, i. e. *to have come or arrived*: 1) gener. and absol. John iii. 23, παργίνοντο καὶ ἐβαπτίζοντο. Acts xi. 23. xxv. 7. With an adjunct of place *whither*; foll. by εἰς of place, Matt. ii. 1; by ἐπὶ with acc. of place, iii. 13; with acc. of pers. *to come upon or against* any one, Lu. xxii. 52; by πρὸς with acc. of person, vii. 4. With an adjunct of place *whence*; as ἀπὸ, Matt. iii. 13. ἐξ οδοῦ, Lu. xi. 6. παρὰ τινος, Mk. xiv. 43. 2) = *to come or appear publicly*; of John the Baptist, Matt. iii. 1; of Jesus, Lu. xii. 51. 3) = *to come back, return*, Lu. xiv. 21.

Παράγω, f. ἄξω, (παρά, ἄγω,) *to lead along, near, by, or past*; hence, 1) in N. T. mid. *παράγωμαι, to pass along, pass away*, absol. 1 John ii. 8, ἡ σκοτία παράγεται: fig. = *to disappear, perish*, 1 John

ii. 17, ὁ κόσμος παράγεται, see my note. 2) intrans. *παράγω, to pass along, pass by*, Matt. xx. 30, ἀκούσαντες ὅτι Ἰησοῦς παράγει. Mk. ii. 14. xv. 21. John ix. 1. In the sense of *to pass on further, to pass away*, Matt. ix. 9, παράγων ὁ Ἰησ. ἐκείθεν. ver. 27. John viii. 59: fig. *to disappear, perish*, 1 Cor. vii. 31, τὸ σχῆμα τοῦ κόσμου τ. παράγει. See my note.

Παραδειγματίζω, f. ἴσω, (παράδειγμα, fr. παραδείκνυμι,) *to make an example of, expose to public shame*, with acc. Matt. i. 19, μὴ θέλων αὐτὴν παραδειγματίζειν. Heb. vi. 6.

Παράδεισος, ου, ὁ, *paradise*, a word which seems to have had its origin in the languages of E. Asia, comp. Sanscrit *paradēsha* & Persic *parādisha*, 'a land elevated and cultivated'; Armen. *pardes*, 'a garden round a house': in the Hebr. form עֵדֶן and Gr. παράδεισος, it is applied to the *pleasure-gardens*, and *parks* with wild animals, surrounding the country residences of Persian monarchs and princes, Neh. ii. 8, comp. Eccl. ii. 5. Xen. Cyr. i. 3, 14; the Sept. employ it of the garden of Eden; and hence in later Jewish usage and in N. T. *paradise* is put for the abode of the blessed after death, viz. 1) the *inferior paradise*, or the region of the blessed in *hades*, Lu. xxiii. 43. Jos. Ant. xviii. 1, 3. Bell. ii. 8, 11. iii. 8, 4. And this, Chrysost. says, was the idea entertained of paradise by all the orthodox believers of his time. 2) the *celestial paradise*, where the spirits of the just made perfect dwell with God, 2 Cor. xii. 4, = ὁ τρίτος οὐρανός, ver. 3. Rev. ii. 7, ὁ παράδ. τοῦ Θεοῦ.

Παραδέχομαι, f. ἵσμαι, depon. mid. (δέχομαι,) *to take near or to one's self*, i. e. *to receive to one's self*, prop. from the hands of any one; in N. T. fig. *to receive, admit, approve*, with acc.; of things, Mk. iv. 20, τὸν λόγον. Acts xvi. 21, ἔθῃ. xxii. 18. 1 Tim. v. 19. Sept. and Class.: of persons, by Hebr. *to delight in*, Heb. xii. 6, υἱὸν οὐκ ἀπαδέχεται.

Παραδιατριβή, ἡς, ἡ, (παρά, διατριβή,) *mis-employment*, = *idle occupation*, 1 Tim. vi. 5, text. rec. lat. Edd. διαπαρ. See my note.

Παραδίδωμι, f. -δώσω, lit. *to give near*, i. e. *to give to any one, to give over, deliver over or up*, into his possession or power, trans.; said 1) of *persons* delivered over, with evil intent, into the power or authority of others; to magistrates for trial, condemnation, with acc. & dat. Matt. v. 25. Mk. xv. 1, παρὲδ. αὐτὸν τῷ Πιλ. Lu. xx. 20; with dat. impl. Acts iii. 13; to lictors, or soldiers, for punishment or imprisonment, Matt. v. 25.

xviii. 34. xx. 19, τοῖς ἔθνεσιν, i. e. the Roman soldiers, Acts xii. 4; foll. by acc. with *els* final, Lu. xxiv. 20, παρ. αὐτὸν *els* κρίμα θανάτου, i. e. 'to be punished with death;' with *ἴνα*, Matt. xxvii. 26, and Class. So gener. to the power and pleasure of one's enemies, with acc. and dat. Matt. xxvi. 15. Mk. x. 33. Lu. xxiii. 25: acc. simply, Matt. x. 4. Lu. xxii. 21; pass. Matt. iv. 12. Apocr. and Class.: instead of dat. foll. by *els* συνέδρια, into, i. e. before councils, x. 17. Lu. xxi. 12: foll. by *els* χεῖράς τινος, into the hands, or power, of any one, Matt. xvii. 22. Acts xxi. 11: with *els* final, Matt. xxiv. 9. xxvi. 2. Mk. xiii. 12. Acts viii. 3. Rom. iv. 25. viii. 32. 1 Cor. v. 5. Gal. ii. 20. 2) of persons or things delivered over to do or suffer any thing, in the sense to give or yield up, over, with acc. Acts xv. 26, ἀνθρώποις παραδεδωκόσι τὰς ψυχὰς αὐτῶν, 'jeopardied their lives;' with acc. & *ἴνα*, 1 Cor. xiii. 3, and Class. So of persons given over to follow their passions, &c. with acc. and dat. of thing, ἐαυτοὺς παρὲδ. τῇ ἀσέλγείᾳ, Eph. iv. 19; acc. and infin. Acts vii. 42; acc. and *els* τι, into any thing, i. e. into the power or practice of it, Rom. i. 24, 26, 28. 3) of persons and things delivered over to the charge or care of any one, in the sense to give unto, commit, entrust, gener. with acc. and dat. Matt. xi. 27, πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρὸς μου. xxv. 14. Lu. iv. 6. Acts xxvii. 1, παρεδίδουν τὸν Παῦλον ἑκατοντάρχη. 1 Pet. ii. 23, and Class. So παρὰ. τινὰ τῇ χάριτι τοῦ Θεοῦ, 'to commit or commend to the favour of God,' Acts xiv. 26. xv. 40; παρὰ. τὸ πνεῦμα, scil. τῷ Θεῷ, to give up the ghost, John xix. 30. Also, to give back, deliver up, render up, 1 Cor. xv. 24, ὅταν παραδῶ τὴν βασιλ. τῷ Θ. Xen. Hist. ii. 3, 7. 4) of things delivered orally or by writing, to declare, impart, teach, trans. Mk. vii. 13. Lu. i. 2. Acts vi. 14, τὰ ἔθνη ἀπαρέδωκεν ἡμῖν M. xvi. 4, al.; pass. Rom. vi. 17, εἰς ὃν παρεδόθητε τύπον διδασχῆς, and Class. 5) intrans. or with ἐαυτὸν, by impl. to deliver up one's self, to yield one's self, Josh. xi. 19, Alex. e. gr. as the harvest presents itself for the sickle, Mk. iv. 29, ὅταν παραδῶ ὁ καρπὸς, where see my note.

Παράδοξος, ου, ὁ, ἡ, adj. (fr. the phrase παρὰ δόξαν, *præter expectationem*, beyond all expectation,) in N. T. by impl. strange, wonderful, Lu. v. 26, and Class.

Παράδοσις, εως, ἡ, (παραδίδωμι,) prop. delivery, i. e. 'the act of delivering over' any thing from one to another, Thuc. i. 9; in N. T. 'any thing orally delivered,' precept, ordinance, instruction: 1) of oral precepts delivered down from age to age, tradition, traditional law, Matt. xv. 2,

παραβαίνουσι τὴν παράδ. τῶν προεβ. ver. 3, 6, oft. Jos. Ant. xiii. 10, 6. Pol. xii. 6, 1. 2) gener. precept, doctrine, 1 Cor. xi. 2, καθὼς παρέδωκα ὑμῖν, τὰς παραδ. κατέχετε. 2 Th. ii. 15. iii. 6. lat. Class. and Jos.

Παραζηλώω, f. ὤσω, (ζηλώω,) prop. to make jealous, provoke to jealousy or emulation; fig. spoken of Israel, whom God would make jealous of their own high privileges, i. e. cause them to set a right value upon them, by bestowing like privileges on other nations, trans. Rom. x. 19, παραζ. ὑμᾶς ἐπ' οὐκ ἔθνεσι. xi. 11, 14: also to provoke God to jealousy or anger, i. e. by rendering to idols the homage due to him alone, 1 Cor. x. 22. Sept. 1 Kings xiv. 22. Ps. xxxvii. 1. Eccles. xxx. 3.

Παραθαλάσσιος, α, ον, adj. (παρά, θάλασσα,) situated near the sea, maritime, Matt. iv. 13, *els* Καπ. τὴν παραθαλασσίαν, scil. πόλιν. So Hdot. vii. 109, πόλεις τὰς παρ. viii. 23, κόμας παρ. Thuc. vi. 62, πόλις παραθαλασσίδιον.

Παραθεωρέω, f. ἴσω, to look at and examine a thing, while placing it by the side of another, i. e. to compare, Xen. Mem. iv. 8, 7; in N. T. to look by or aside from any thing, = to overlook, neglect, slight, pass. Acts vi. 1, ὅτι παρεθ. αἱ χήραι αὐτῶν. Diod. Sic. x. 135: the earlier and purer writers use παροράω.

Παραθήκη, ης, ἡ, (παρατίθημι,) a deposit, trust, 'something committed to one's charge,' 1 Tim. vi. 20. 2 Tim. i. 12. Sept. and lat. Class.

Παραινέω, f. ἴσω, (παρά, αἰνέω,) prop. to speak to, as in Aesch. Ag. 98, 1461; or to speak at, i. e. to any one; hence to urge any thing on any one, to exhort, admonish, foll. by infin. with acc. of pers. Acts xxvii. 22, παραινώ ὑμᾶς εὐθυμεῖν: absol. ver. 9.

Παραιτέομαι, f. ἴσομαι, depon. mid. (παρά, αἰτέω,) in Class. to ask from any one, i. e. at his hands, also to obtain by asking, as in Pind. and Hdot.; in N. T. to ask aside or away, to deprecate; lit. to beg off from: 1) prop. and gener. to entreat that something may not take place, foll. by inf. Acts xxv. 11, οὐ παραιτ. τὸ ἀποθανεῖν, I do not deprecate death, 'do not refuse to die:' so Jos. Vit. § 29, θανεῖν οὐ παραιτούμαι: so, foll. by μή with inf. Heb. xii. 19. 2) to excuse one's self from an invitation, absol. Lu. xiv. 18, ἤρξαντο παραιτεῖσθαι. Plut. J. Cæs. 68, παραιτούμενος, 'excusing himself:' perf. part. as pass. Lu. xiv. 18, ἔχε με παρητημένον. 3) by impl. not to receive, i. e. to refuse, reject, with acc. Heb. xii. 25, μὴ παρ. τὸν λαλοῦντα. 1 Tim. iv. 7. v. 11,

and oft. in lat. Class. and Jos. Also to avoid, *shun*, 2 Tim. ii. 23. Tit. iii. 10.

Παρακαθίζω, f. *ίσω*, to sit down near, to seat one's self near, foll. by *παρά* with acc. Lu. x. 39. Sept. and Class.

Παρακαλέω, f. *έσω*, to call, or to call for, trans. 1) to invite to come, Acts xxviii. 20, διὰ τ. τὴν αἰτίαν παρακ. ὑμᾶς, and Class. 2) to call for or upon any one, as for aid, to invoke, and oft. in lat. Class.; hence in later usage and N. T. gener. to beseech, entreat, with acc. Matt. xviii. 32. Acts xvi. 39. With the acc., expr. or impl., are also put other adjuncts, as part. λέγων or the like, Matt. viii. 5, 31. Acts xxv. 2. Also with inf. aor. Mk. v. 17. Acts viii. 31. ix. 38, al. Mk. v. 18. ὅπως, Matt. viii. 34. 3) to call upon any one to do any thing, i. e. to exhort, admonish, with acc. of pers. Acts xv. 32. 2 Cor. x. 1. Heb. iii. 13. Also with acc. and further adjuncts, e. gr. the express words, Acts xi. 23. 1 Cor. iv. 16. 1 Pet. ii. 11. v. 1. Absol. with acc. of pers. impl. Luke iii. 18. Rom. xii. 8, ὁ παρακαλῶν. Heb. x. 25: so ταῦτα λαλεῖ καὶ παρακάλει, Tit. ii. 15. 1 Tim. vi. 2. 4) by impl. to exhort, in the way of consolation, encouragement, &c. = to console, comfort, with acc. of pers. Matt. ii. 18. v. 4. 2 Cor. i. 4, ὁ παρ. ἡμᾶς ἐπὶ πάσῃ τῇ θλίψει. ver. 6. Eph. vi. 22. Col. ii. 2. In the sense of to make glad, pass. to be glad, rejoice, Lu. xvi. 25. Acts xx. 12.

Παρακαλύπτω, f. *ψω*, to cover over, hide, prop. by putting any thing beside or before an object; in N. T. fig. Lu. ix. 45, τὸ ῥῆμα ἦν παρακαλυμμένον ἀπ' αὐτῶν, and Class.

Παρακαταθήκη, ης, ἡ, (παρακατατίθημι,) a deposit, trust, something committed to one's charge, 1 Tim. vi. 20, and 2 Tim. i. 14, where recent edd. have the later form παραθήκη.

Παράκειμαι, f. *σομαι*, to lie near, be adjacent to; in N. T. fig. to be at hand, be present, prompt, Rom. vii. 18, τὸ θέλειν παράκειται μοι, ver. 21, 'is prompt and ready.' Comp. 2 Cor. viii. 12, ἡ προθυμία πρόκειται.

Παράκλησις, εως, ἡ, (παρακαλέω,) prop. a calling near to one, invitation, Thuc. iv. 61, espec. for aid; in N. T. 1) entreaty, petition, 2 Cor. viii. 4, μετὰ πολλῆς παρακλ. δεόμενοι ἡμῶν. ver. 17. 2) exhortation, admonition, Rom. xii. 8, εἴτε ὁ παρακαλῶν, ἐν τῇ παρ. 1 Cor. xiv. 3; in the sense of instruction, teaching, meaning hortatory, Acts xiii. 15. xv. 31. 3) consolation, comfort, Rom. xv. 4, ἵνα διὰ τῆς παρ. τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν, 'the consolation afforded by the Scriptures.' 2 Cor. i. 4—7. ὁ θεός

τῆς παρ. Rom. xv. 5, 'spiritual aid,' 'aid and consolation.' And so Acts iv. 36, υἱὸς παρακλήσεως, where see my note. Acts ix. 31, ἡ π. τοῦ δόλου Πν.: meton. for 'the Author of spiritual aid and consolation,' the Messiah, Lu. ii. 25. So λύτρωσις for λυτρώτης, Lu. ii. 38. See more in my note. By impl. in the sense of joy, gladness, Lu. vi. 24.

Παράκλητος, ου, ὁ, ἡ, prop. verbal adj. (παρακαλέω,) called upon, i. e. for help; hence as subst. 1) Lat. *advocatus*, an advocate, intercessor, who pleads the cause of any one before a judge, &c. Said of CHRIST, who standing at the right hand of God, intercedes for man with God, as the eternal High-Priest, Heb. vii. 25. ix. 34. 1 John ii. 1, εἰάν τις ἀμάρτη, παρακλητὸν ἔχοντα πρὸς τὸν Πατέρα. And so in Philo we have this term and παρακαλεῖν used of the Jewish High-Priest. Josephus, too, Antiq. iv. 8, 3, applies it to Moses: ἦττον τοῦ Θεοῦ προνοησομένου, διὰ τὸ Μωϋσῆν εἶναι τὸν παρακαλοῦντα, where the full sense is, 'as if God would [then] take less care of them, inasmuch as Moses had been their advocate, or intercessor, [with God].' In Class. Gr. also the word is often used in the sense *advocate*. The allusion, however, in the above passage of the N. T. is not to such hired advocates, or barristers, but to friends, called *παράκλητοι*, whose office it was to intercede for the accused with the judge. See Bp. Pearson on the Creed, Art. viii. note 5. 2) as said of the Holy Spirit, John xiv. 16, ἄλλον παρ. δώσει ὑμῖν. xv. 26, ὅταν δὲ ἐλθῇ ὁ Π. xvi. 7, ὁ Π. οὐκ ἐλεύσεται. In the first of which passages however the term is, strictly speaking, applied to both Christ and the Holy Spirit; and, consequently, used with an especial reference to some quality common to both. That, I apprehend, is *intercession*, which pertains to Christ as well as the Holy Spirit; though the office somewhat differs in each: how far, and in what respect, I have shown in my note on Rom. viii. 26. In the other three passages it may best be rendered the *Paraclete*; for no single term will express the full extent of signif. in a term so pregnant with meaning; inasmuch as it includes the senses *Intercessor* and *Helper*, *Comforter* and *Monitor*, guide or instructor.

Παρακοή, ης, ἡ, (παρακούω,) prop. 'a hearing amiss,' or want of attention to what is heard; in N. T. neglect to hear, i. e. obey, equiv. to disobedience, Rom. v. 19, διὰ τῆς παρ. τοῦ ἐνὸς ἀνθρώπου. 2 Cor. x. 6. Heb. ii. 2.

Παρακολουθίω, f. ἡσω, (παρά, ἀκολουθίω,) prop. to accompany any one side by side, follow closely, as oft. in Class.

n N. T. said fig. 1) of things, *to accompany*, i. e. 'be done by' any one, with dat. Mk. xvi. 17, *σημεῖα τοῖς πιστεύουσι ταῦτα παρακολουθήσει*, a peculiar expression, best explained by Kypke as put for 'miracula hæc patrabunt credentes.' So Lucian de Conscrib. Hist. § 6, there is mention made of the faults, *ὅποσαι τοῖς φαύλοις συγγράφουσι παρακολουθοῦσιν*. Pol. xvii. fin. *οὐκ ὀκνήσομεν διασαφεῖν τὰ παρακολουθοῦντα ταῖς ἔξουσiais αὐτῶν ἀπρεπῇ*. Dioscor. Præf. to l. vi. *τὰ παρακολουθοῦντα σημεῖα ἔκαστω τῶν φαρμάκων*. It would seem, however, that the intent of the words in the above passage is not so much to represent *them* as working the miracles, but rather the power of working the miracles as being inherent in them; just as in Hermog. p. 34, the attributes of a person are represented as *παρακολουθοῦντα τῷ προσώπῳ*. 2) *to follow up closely* in mind, *to trace out*, *examine*, with dat. Lu. i. 3, *παρακ. πᾶσιν ἀκριβῶς*, and oft. in Class. 3) *to conform unto*, *embrace*, with dat. *τῇ διδασκαλίᾳ*, 1 Tim. iv. 6. 2 Tim. iii. 10. 2 Macc. ix. 27, *παρ. τῇ ἐμῇ προαιρέσει*.

*Παρακούω*, f. *σω*, (*παρά, ἀκούω*), *to hear amiss*, imperfectly, or inattentively. In N. T. *to neglect to hear*, i. e. fig. *not to obey*, with gen. Matt. xviii. 17, *ἐὰν παρακούσῃ αὐτῶν*. Sept. and later Class.; chiefly of things, but sometimes of persons; as Epict. Enchir. 39, *τίνων παρακούσης*; 'whom will you disobey?'

*Παρακύνπτω*, f. *ψω*, *to stoop down near by* any thing, *to bend forward near*, i. e. in order to look at any thing more closely. Sept. and Class. 1) prop. and absol. Lu. xxiv. 12, *παρακύνψας βλέπει τὰ ὁθόνια*: with *εἰς*, John xx. 11, *παρακύψαν εἰς τὸ μνημεῖον*. And so Theocr. Id. iii. 7, *κατ' ἀντρον παρ.* 2) metaph. *to look into*, in order to find out or know, with *εἰς*, Ja. i. 25. 1 Pet. i. 12, *εἰς ἃ ἐπιθυμοῦσιν ἀγγελοι παρακύψαι*, lit. 'to get a glimpse of it.' So Lucian, Pisc. 38, *ἐπειδὴ παρέκνυσα τὰ ὑμέτερα*, 'when I had taken a peep into your maxims.'

*Παραλαμβάνω*, f. *λήψομαι*, *to take near, with*, to one's self; and also semi-pass. *to receive with* or to one's self: 1. *to take to one's self*, e. gr. a city or kingdom, i. e. to take in possession, seize; in N. T. only of *persons*, *to take unto* or *with one's self*, i. e. as an associate, companion, with acc. Matt. i. 20, *μὴ φοβηθῇ παραλαβεῖν Μ. τὴν γυναῖκά σου*. ver. 24. xvii. 1, *παραλαμβάνει ὁ Ἰ. τὸν Πέτρον*. xk. 17, and oft. Also with *εἰς* of place, Matt. iv. 5, 8, al.; *μετὰ* and gen. of pers. xii. 45. xviii. 16; *πρὸς* and acc. of pers. John xiv. 3. Sept. and Class. Part. *παραλαβὼν* is sometimes used, by partial pleo-

nasm, before other verbs, to express the idea more fully and graphically, Acts xvi. 33, *παραλαβὼν αὐτοὺς ἔλουσιν ἀπὸ τῶν πληγῶν*. xxi. 24, al.: so also the verb itself with *καὶ* before another verb, Matt. ii. 13, *παραλαβε τὸ παιδίον, καὶ φεύγε*. John xix. 6, al. Sept. 1 Sam. xvii. 31, 57. Fig. of those whom Christ will *take with* him, or receive into favour, at his coming, pass. Matt. xxiv. 40, *ὁ εἰς παραλαμβάνεται, καὶ ὁ εἰς ἀφίσταται*. Lu. xvii. 34, sqq.: also of a teacher, = *to receive*, *acknowledge*, to embrace and follow his instructions, John i. 11.—11. *to receive with* or *to one's self*, i. e. what is given or delivered over, = *to take from another into one's own hands*; in N. T. 1) prop. *to receive in charge*, as an office, dignity, *διακονίαν*, Col. iv. 17. *βασιλείαν*, Heb. xii. 28. Sept. and Class. 2) metaph. *to receive into the mind*, = *to be taught*, *to learn*, with acc. of thing, Mk. vii. 4, *ἃ παραλάβον κρατεῖν*. 1 Cor. xv. 1. Gal. i. 9. Phil. iv. 9, *ἃ καὶ ἐμάθετε καὶ παραλάβετε*. (Simil. scriptor ap. Routh. Fragm. Patr. i. 464, *τὴν πίστιν, ἣν ἐξ ἀρχῆς παραλάβομεν*.) Col. ii. 6: foll. by acc. with *ἀπὸ τινος*, 1 Cor. xi. 23; with *παρὰ τινος*, Gal. i. 12. 1 Th. ii. 13.

*Παραλέγω*, f. *ξω*, *to lay near*, and mid. *to lie near* or *with* any one; in N. T. only mid. *παραλέγομαι*, as a nautical term, *to lay one's course near*, i. e. *to sail near, by, along* a place or coast, equiv. to *παραπλέω*, with acc. depending on *παρὰ* in composition. Acts xxvii. 13, *παραλέγοντο τὴν Κρήτην*. So Diod. Sic. xiii. 3, *παρ. τὴν Ἰταλίαν*. In Acts xxvii. 8, *παραλεγόμενοι αὐτήν*, (namely, the promontory of Salmone,) it means *doubling*. The term *παραλέγεσθαι* was used in preference to *παραπλεῖν*, with allusion to the custom of the ancients in doubling promontories, or coasting close in shore, or in dangerous navigation, of having the ship towed by ropes from boats. So Thuc. iv. 25, *παραπλεόντων ἀπὸ κάλω*, where see my note.

*Παράλιος, ου, ὁ, ἡ*, adj. (*παρὰ, ἄλς*), *near* or *by the sea*, *maritime*, Lu. vi. 17, *τῆς παραλίου (χώρας) Τύρου*, i. e. the sea-coast of Tyre. Sept. and Class.

*Παραλλαγῇ, ἧς, ἡ*, (*παραλλάσσω*), *change*, *alteration*, *vicissitude*, Ja. i. 17, *παρ' ᾧ οὐκ ἐστὶ παραλλαγή*. So Plotin. Enn. vi. 6, 3, *ἡμερῶν πρὸς νύκτας τῇ παραλλαγῇ*. Plut. viii. 214, *μερίζοντας παραλλαγὰς ἀπὸ ἡλικίας περὶ ἑκαστον ἡμῶν ποιοῦσιν, ἡ κοινῇ περὶ τὰς πόλεις*.

*Παραλογίζομαι*, f. *ίσομαι*, *to mis- reckon*; in N. T. prop. *to deceive by false reasoning*, and hence gener. *to deceive*,

*circumvent*, with acc. of pers. Col. ii. 4. Ja. i. 22. Sept. and Class.

Παραλυτικός, ἡ, ὄν, adj. (παράλυω,) *paralytic, palsied*, Matt. iv. 24. viii. 6.

Παράλυω, f. ὑσω, *to loosen at or from the side*, i. e. things joined side by side, *to disjoin*; in N. T. *to dissolve*, i. e. *to relax, enfeeble*, only perf. part. pass. παραλελυμένος, *relaxed, enfeebled, feeble*. 1) prop. Heb. xii. 12, παραλελυμένα γόνατα, see my note there. Sept. and lat. Class. 2) in the sense of *paralytic*, equiv. to παραλυτικός, Lu. v. 18. Acts viii. 7, πολλοὶ παραλελυμένοι καὶ χωλοί. ix. 33. 1 Macc. ix. 55, and lat. Class.

Παραμένω, f. ενῶ, *to remain near, by, with* any one, foll. by πρὸς τινα, 1 Cor. xvi. 6, πρὸς ὑμᾶς τυχὸν παραμένω: absol. Heb. vii. 23, κωλύεσθαι παραμένειν, i. e. thereby, therein, scil. in the priest's office; and in Class. fig. *to continue* in any thing, *to persevere therein*. So Diod. Sic. ii. 29, παρ. ἐν τῷ μαθήματι. Absol. Ja. i. 25.

Παραμυθέομαι, f. ἤσομαι, depon. mid. *to speak near or with* any one, i. e. kindly, soothingly, *to soothe, pacify*. See Hemsterh. on Xen. Eph. p. 153; hence in N. T. 1) *to exhort, encourage*, with acc. of pers. expr. or impl. 1 Th. ii. 11, παρακαλοῦντες ὑμᾶς καὶ παραμυθεύμενοι. v. 14. Xen. Hist. iv. 8, 28. 2) *to console, comfort*, with acc. of pers. John xi. 19, ἵνα παρ. αὐτὰς περὶ τοῦ ἀδελφοῦ αὐτῶν. ver. 31. Jos. and Class.

Παραμυθία, ας, ἡ, (παραμυθέομαι,) in Class. gener. *exhortation, encouragement*; in N. T. *consolation, comfort*, 1 Cor. xiv. 3. Wisd. xix. 12. Jos. & lat. Class.

Παραμύθιον, ου, τὸ, (παραμυθέομαι,) *consolation, comfort, solace*, Phil. ii. 1.

Παρανομέω, f. ἤσω, (παράνομος,) prop. *to act aside from law*, i. e. *to violate law, transgress*, absol. Acts xxiii. 3.

Παρανομία, ας, ἡ, (παρανομέω,) *violation of law, transgression*, 2 Pet. ii. 16.

Παραπικραίνω, f. ανῶ, a. 1. παραπικράνα, found only in Sept. and N. T. strictly *to make bitter, or be bitter, towards* any one, *treat with bitterness*; more usually *to embitter, provoke*, hence absol. *to provoke*, i. e. God, Heb. iii. 16. 1 Esdr. v. 15.

Παραπικρασμός, ου, ὁ, (παραπικραίνω,) *an embittering, provocation*, of God by disobedience, Heb. iii. 8, 15. Sept. Ps. xciv. 8: not in Class.

Παραπίπτω, a. 2. παρέπεσον, *to fall near by* any one, and hence *to fall in with, meet*, also *to fall aside from, to swerve or deviate from* any thing; hence

in N. T. fig. *to fall away from* the path of duty, from the faith, *to apostatise*, absol. Heb. vi. 6. Wisd. vi. 9, and Class. as Pol. xii. 7, 2, τῆς ἀληθείας.

Παραπλήω, f. εὔσομαι, *to sail near, by, past* a place, Acts xx. 16, and Class.

Παραπλήσιον, adv. (παραπλήσιος,) *near by, nigh to*, i. e. *like, similarly*, foll. by dat. Phil. ii. 27, ἡσθίηνσε παραπλήσιον θανάτῳ.

Παραπλήσιως, adv. (παραπλήσιος,) prop. *near to, nigh by*; hence *like, in the like manner*, Heb. ii. 14, and Class.

Παραπορεύομαι, f. εὔσομαι, *to go near or by the side of* any one, = *to accompany*; in N. T. *to pass by, pass along by*, intrans. Mk. xi. 20, παραπορευόμενοι εἶδον τὴν συκὴν: part. οἱ παραπορευόμενοι, *the passers-by*, xv. 29: foll. by διὰ with gen. of place through which, ii. 23, διὰ τῶν σκορμίων. ix. 30. Sept. and lat. Class.

Παράπτωμα, ατος, τὸ, (παράπτω,) prop. *a fall*, occasioned by stumbling against or upon any thing, Hdor. viii. 87, also *a fall gener.*, in N. T. fig. *a falling aside or away*, scil. from right, truth, duty, *a lapse, error, fault*, viz. 1) prop. as committed unintentionally, from ignorance or inadvertence, Matt. vi. 14, ἐὰν ἀφῇτε τοῖς ἀνθρ. τὰ παρα. αὐτῶν: so Rom. xi. 11. Gal. vi. 1. Sept. Ps. xix. 13. Pol. ix. 106. 2) by Hebr. gener. for *transgression, sin*, Rom. iv. 25, δε παρεδόθη διὰ τὰ παρα. ἡμῶν. v. 15, oft.: of Adam's first transgression or fall, v. 15, 17, 18, & Sept.

Παράρρέω, f. ῥεύσομαι, (παρά, ῥέω,) a. 2. pass. παρερρύην, in act. signif. prop. *to flow near or by*, prop. of a river; and fig. *to glide away, escape, from the mind*; also of a person, *to glide along by stealth*, as a thief; in N. T. once of persons, fig. *to glide aside from, to swerve or deviate from* any thing, as the truth, law, precepts, &c. absol. Heb. ii. 1, δεῖ ἡμᾶς προσέχειν τοῖς ἀκουσθεῖσι, μήποτε παραρρῶμεν, 'lest we glide aside from them,' i. e. lest we transgress them; parallel with παραβασίς and παρακοή, ver. 2. See my note.

Παράσημος, ου, ὁ, ἡ, adj. (σῆμα,) lit. *bye-marked*, i. e. having a particular mark or sign to distinguish it from others. Hence as neut. τὸ παράσημον, as subest. *sign, mark, pl. insignia*, scil. by which any thing is distinguished from others; espec. spoken of the sign of a ship, a painting or image in bas-relief on the prow, and distinguished from the tutela, or figure of the tutelary god of the ship upon the stern, though sometimes the *parasemon* and *tutela* were the same; as in Acts xxviii. 11, ἐν πλοίῳ παρασήμῳ Διοσκούροις, 'in a ship with the ensign Dioscuri.'

Παρασκευάζω, f. ἄσω, lit. *to make*

*ready*, and *place near* or *for any one, to prepare*, and *cause to be at hand*, as food, absol. Acts x. 10, *ἐγένετο πρόσπεινος, παρασκευαζόντων ἑαυτῶν*, and Class. mid. or pass. *to prepare one's self, be ready*, 2 Cor. ix. 2, *παρασκευάσασθαι ἀπὸ πένουσι*, 'was prepared or ready.' 1 Cor. xiv. 8, *τίς παρασκευάζεται ε. π.*; 'who will prepare himself, get ready?' Sept. Jer. l. 42. Jos. Ant. v. 7, 5, & Class.

*Παρασκευή*, ἡς, ἡ, (σκευή,) *a making ready, preparation*; in N. T. with article ἡ, in the Jewish sense, *the preparation*, i. e. the day or hours before the sabbath, or other festival, when preparation was made for the celebration, *the eve of the sabbath*, &c. John xix. 14, 31, 42, al.: it is also called *προσάββατον*, Mk. xv. 42. Judith viii. 6, and *προϊόρτιον*, Philo, p. 626.

*Παρατείνω*, f. *ενῶ*, *to stretch out near, by, or to, to extend near*; in N. T. fig. *to extend, prolong, continue*, in time, trans. Acts xx. 7, *παρέτεινε τὸν λόγον μέχρι μεσονυκτίου*, and Class.

*Παρατηρέω*, f. ἥσω, lit. 'to keep one's eye near,' *to observe narrowly, watch closely*: 1) prop. as the actions of any one with sinister intent, trans. Mk. iii. 2, *παρετήρουν αὐτὸν, εἰ τοῖς σάββασι θραπέυσαι αὐτόν*, Lu. xiv. 1. xx. 20: so *τὰς πύλας*, Acts ix. 24. 2) fig. of times, *to observe carefully, keep superstitiously*, Gal. iv. 10: so Jos. Ant. iii. 5, 5, *παρ. τὰς ἐβδομάδας*.

*Παρατήρησις*, εως, ἡ, (παρατηρέω,) *close watching, accurate observation*, Lu. xvii. 20, *οὐκ ἔρχεται ἡ βασ. τοῦ θ. μετὰ παρατήρησις, not with observation*, i. e. not so that its progress may be watched with the eyes, or with what attracts observation, scil. so as to catch observation by its external appearance.

*Παρατίθημι*, f. θήσω, *to put or place near any one*, trans. 1) prop. of food, *to set or lay before any one*, with acc. of thing and dat. of pers. expr. or impl. Mk. vi. 41, *ἵνα παραθῶσιν αὐτοῖς*. viii. 7. Lu. xi. 6. Acts xvi. 34, *τράπεζαν*. 1 Cor. x. 27. Sept. and Class. 2) fig. as a teacher, *to set or lay before, = to propound, deliver*, with acc. and dat. Matt. xiii. 24, *ἀλλην παραβ. παρέθηκεν αὐτοῖς*: mid. with ὅτι, Acts xvii. 3. Sept. and Class. 3) mid. *παρατίθεμαι*, (a. 2. *παρεθέμην*, a. 2. imper. *παράθου*.) prop. *to place with any one on one's own account, = to give in charge, commit, entrust*, with acc. and dat. Lu. xii. 48, *ὃ παρέθεντο πολὺ*. 1 Tim. i. 18. 2 Tim. ii. 2. 1 Pet. iv. 19; also Lu. xxiii. 46, *εἰς χεῖρας σου παραθήσονται τὸ πνεῦμά μου*. Sept. and Class. In the sense of *to commend*, with acc. and dat. Acts xiv. 23, *παρέθεντο αὐτοὺς τῷ*

Κυρίῳ. xx. 32. So Jos. Ant. iv. 8, 2, *π. ὑμᾶς νόμῳ σωφροσύνης*.

*Παρατυγχάνω*, aor. 2. *παρέτυχον*, *to fall in with any one, to happen to be near*, part. *οἱ παρατυγχάνοντες*, Acts xvii. 17, *τοὺς π.* 'those that happened to be there.' And so oft. in Class.

*Παραυτίκα*, adv. (παρά, αὐτίκα,) prop. *at this very instant, instantly*, for *παρ' αὐτὰ τὰ πράγματα*. In N. T. once, with art. *τὸ παραυτίκα*, as adj. *instant*, i. e. momentary, transient, 2 Cor. iv. 17, *τὸ π. ἐλαφρόν, momentary, light*. Freq. in Class.

*Παραφέρω*, aor. 2. *παρήνεγκον*. This verb, like other comp. of *παρά*, has very different meanings, according to the sense assigned to the *παρά*. Hence sometimes it signif. *to bring to or towards any one*; at others, *to turn away*, as the eyes from an object, or *aside*, as a weapon levelled at any one; also, *to hurry away*, as a stream does those who attempt to cross it, or as a tempestuous wind hurries a ship out of its course. From the two last senses have sprung those two in which the word occurs in N. T., namely, 1) act. and fig. *to cause to pass by*, as said of evil, Mk. xiv. 36, *παρένεγκε τὸ ποτήριον ἀπ' ἐμοῦ τοῦτο*. Lu. xxii. 42, where there seems to be an allusion to a host's causing a cup of wine to be carried *past* one of the guests. 2) pass. prop. *to be borne along, carried away by*, Jude 12, in later edd. *νεφέλαι ἀνύδροι ὑπὸ ἀνέμων παραφερόμεναι*. But the text. rec. *περιφερ.* yields by far the better sense; the context requiring that of *circum-aguntur*, or *circumferuntur*. On the contrary, in Heb. xiii. 9, *διδασκαίς ποικίλαις μὴ παραφέρεσθε*, as in later edd. for text. rec. *περιφ.*, which yields, indeed, a good sense, (and so Eph. iv. 14, it is said, *μηκέτι κλυδωνιζόμενοι παντὶ ἀνεμῷ τῆς διδ.*) but not so good a one as *παρ. abripio*. Similarly Plut. Timol. 6, we have *αἱ κρίσεις σείονται καὶ παραφέρονται ῥαδίως ὑπὸ τῶν τυχόντων ἐπαίνων καὶ ψόγων*, a metaphor taken from a ship hurried out of its course by violent winds. Plut. Arat. 12. The full sense, then, in the above passage is, 'to be carried away [from the truth].' So in Plato, p. 265, it is said, *ἀλήθους τινὸς ἐφαπτόμενοι, τάχα δ' ἂν καὶ ἄλλοις παραφερόμενοι*, and 893, *παραφερόμενος*. 275, *παρενέχθημεν*, et al. also in Plut. vi. 53, *καταδόντες τὴν κρίσιν* (judgment) *ὅπως μὴ καταφέρηται τῷ τέρποντι πρὸς τὸ βλάπτου*.

*Παραφρονέω*, f. ἥσω, *to be aside from a right mind, be aside oneself, to be foolish, act foolishly*, absol. 2 Cor. xi. 23, *παραφρονῶν λαλῶ*. Sept. and Class.

*Παραφρονία*, as, ἡ, (παραφρονέω,)

prop. a being beside oneself, *madness, folly*, 2 Pet. ii. 16.

Παραχειμάζω, f. άσω, to winter near or at a place, or with a person, intrans. Acts xxvii. 12. xxviii. 11. 1 Cor. xvi. 6, and Class.

Παραχειμασία, as, ή, (παραχειμάζω,) a wintering near or at a place, Acts xxvii. 12, and Class.

Παραχρήμα, adv., prop. for παρά τὸ χροῖμα, lit. 'with the thing itself,' at the very moment, on the spot, = *forthwith, immediately*, Matt. xxi. 19, ἐξηράνθη παραχρήμα ἡ συκῆ, i. e. immediately after being cursed, ver. 20. Lu. i. 64. iv. 39, & oft. Sept. and Class.

Πάρδαλις, εως, ή, (πάρδος,) a panther, leopard, Rev. xiii. 2. Sept. & Class.

Παρεδρεύω, see Προσεδρεύω.

Πάρειμι, f. έσομαι, (παρά, εἰμι,) to be near by, be present, absol. John vii. 6, ὁ καιρὸς ὁ έμὸς ὀπω πάρεστιν. xi. 28, ὁ διδάσκαλος πάρεστι. Acts x. 21. xvii. 6; so 2 Pet. i. 12, ἐν τῇ παρουσίᾳ ἀληθείας, i. e. 'the truth which ye have received.' Part. τὸ παρόν, the present time, Heb. xiii. 11, πρὸς τὸ παρόν. Said of things, foll. by dative of person, to be present with or to a person, q. d. 'the person has the thing,' 2 Pet. i. 9, ὃ μὴ πάρεστι ταῦτα, i. e. 'he who has not these things.' So Wisd. xiii. 1, οἷς παρὴν Θεοῦ ἀγνωσία. xi. 21, & Class. Hence τὰ παρόντα, the things which one has, i. e. property, fortune, condition, Heb. xiii. 5, ἀρκούμενοι τοῖς παρουσίᾳ. Class. e. gr. Xen. Conv. iv. 42, οἷς τὰ παρόντα ἀρκεῖ, ἥκιστα τῶν ἀλλοτρίων ὀρέγονται. Phocyl. 4.

Παρεισάγω, f. ξω, (παρά, εἰσάγω,) to lead in or bring by the side of others, to introduce along with others; in N. T. to lead or bring in by stealth, trans. αἰρέσεις, 2 Pet. ii. 1. Pol. i. 18, 3, et al. Plut. Pyrrh. 29. Diod. Sic. xii. 41.

Παρεισακτος, ου, ὁ, ή, adj. (παρεισάγω,) brought in by stealth, Gal. ii. 4, διὰ τοὺς π. ψευδοδελφους for ἀλλοτρίους.

Παρεισδύω, f. ύσω, (παρά, εἰσδύω,) to go or come in by stealth, to creep in unawares, Jude 4. Jos. and Class.

Παρεισέρχομαι, aor. 2. παρεῖσθαι, (παρά, εἰσέρχομαι,) intrans. 1) to go or come in near to any thing, to enter in unto or with any thing, Rom. v. 20, νόμος δὲ παρεῖσθαι sc. εἰς τὸν κόσμον, 'but the law entered in thereunto,' viz. unto or upon the παράπτωμα, ver. 18, (comp. ver. 12, ἡ ἀμαρτία εἰσῆλθε,) i. e. 'the law supervened upon the state of transgression from Adam to Moses.' So Test. xii. Patr. p. 608, γίνεται μέθη, καὶ παρ-εισέρχεται ἀναισχυρία. But παρά

may mean *by-the-bye, indirectly, silently*. See my note. 2) to go or come in by stealth, to enter unawares, intrans. Gal. ii. 4, οἷ-τινες παρεῖσθαι κατὰσκοπήσαι, and Class.

Παρεισφίρω, aor. 2. παρεῖσθαι, (παρά, εἰσφίρω,) to bear or bring in therewith or thereunto, to bring forward; in N. T. fig. to bring forward along with, to exhibit therewith, παρ. σπουδὴν πάσαν, 2 Pet. i. 5, where see my note.

Παρεκτός, adv. (παρά, ἐκτός,) prop. near by without, on the outside; fig. besides, used with art. τὰ παρεκτός, the things besides, over and above, 2 Cor. xi. 28, χωρὶς τῶν παρεκτός: with gen. in the sense of except, Matt. v. 32, παρεκτός λόγου πορνείας. Acts xxvi. 29, and lat. Gr. writers.

Παρεμβολή, ης, ή, (παρεμβάλλω,) a putting something between others, also, as a military word, a *justa-array*, a certain method of drawing up troops, Pol. xi. 32, 6; hence in N. T. 1) meton. array, for army, host, i. e. as drawn up in battle-array, Heb. xi. 34, παρεμβολὰς ἐκλιναν ἀλλοτρίων. Rev. xx. 9. Sept. and Pol. iii. 73, 8. AEL. V. H. xiv. 46. 2) encampment, i. e. prop. *juxta-arrangement* in a camp, hence gener. a camp, Pol. vi. 28, 1. Jos. Ant. vii. 4, 1. Plut. Cæs. 45, al.; said of a standing camp, castra stativa, or barracks, of the Roman soldiers at Jerusalem in the fortress of Antonia, Acts xxi. 34; also of the encampments of the Israelites in the desert, Heb. xiii. 11; and in the same connexion, fig. ver. 13.

Παρενοχλέω, f. ήσω, (παρά, ένοχλέω,) to trouble besides, foll. by dative of pers. Acts xv. 19, κρίνω μὴ παρενοχλεῖν τοῖς κ.τ.λ. 'to give no further molestation.' Sept. and lat. Class., as Pol., Diod. Sic. and Arrian.

Παρεπίδημος, ου, ὁ, ή, adj. (παρά, ἐπίδημος,) a by-resident, a sojourner, i. e. among a people not one's own, Heb. xi. 13. 1 Pet. i. 1. ii. 11. Sept. Gen. xxiii. 4, al. Pol. and other late writers.

Παρέρχομαι, (παρά, έρχομαι,) f. παρελεύσομαι, aor. 2. παρήλθαι, intrans. 1. to come near to any person or thing, to draw near, Lu. xii. 37, παρελθὼν διακονήσει αὐτοῖς. xvii. 7. Eccles. xxix. 9; gener. Mk. vi. 48, ἤθελε παρελθεῖν αὐτούς. AEL. V. H. ii. 35, ἐπεὶ δὲ τις αὐτὸν παρήλθε: in a hostile manner, Acts xxiv. 7. Jos. Bell. iii. 8, 2. Xen. Conv. i. 7.—II. to go or pass near, to pass along by: 1) prop. and absol. Lu. xviii. 37, ὅτι ὁ 'Ιησ. παρήρχεται: foll. by acc. Acts xvi. 8, παρελθόντες τὴν M.; by διὰ τῆς ὁδοῦ, Matt. viii. 28. Sept. and Class.; said of time, to pass by, be past, absol. xiv. 15,

ἡ δὲ ἄρα ἤδη παρήλθεν. Acts xxvii. 9. 1 Pet. iv. 3, ὁ παρεληλυθὼς χρόνος. 2) fig. *to pass away, perish*, absol. and gener. Matt. v. 18, ὡς ἂν παρέλθῃ ὁ οὐρ. καὶ ἡ γῆ, oft. Sept. Ps. xxxvii. 36, and Class., as Theocr. Id. xxvii. 8, *σε παρέρχεται, ὡς ὄναρ, ἤβη*. Of words, declarations, &c. *to pass away* without fulfilment, *be in vain*, Matt. v. 18. xxiv. 35, οἱ λόγοι μου οὐ μὴ παρέλθωσι. 3) fig. of evils, *to pass away from any one, to be removed, averted*, foll. by ἀπὸ of person, Matt. xxvi. 39, *παρελθίτω ἀπ' ἐμοῦ τὸ ποτήριον τ.* Mk. xiv. 35. Sept. Cant. iii. 4. AEL. V. H. xiii. 38. 4) fig. *to pass by or over*, equiv. *to neglect, transgress*, with acc. Lu. xi. 42, τὴν κρίσιν. xv. 29, ἐντολήν. Sept. and Class.

Πάρεσις, ὡς, ἡ, (παρήμι,) *prætermisio*, i. e. *a letting pass or remission*, in the sense of overlooking, not punishing, Rom. iii. 25: it differs from ἀφασις, which implies pardon, forgiveness. Dion. Hal. Ant. vii. 37.

Παρέχω, f. ἔχω, (παρά, ἔχω,) prop. *to hold near to any one*; in N. T. *to hold out near or towards any one, = to present, offer, &c.* 1) prop. with acc. Lu. vi. 29, *πάρεχε καὶ τὴν ἄλλην σ.* σιαγόνα, and so oft. in Class. 2) fig. *to be the cause, source, occasion of any thing to a person*, i. e. *to make or do, to give or bestow, to show, to occasion*, sc. in one's behalf, with acc. and dat., expr. or impl.; κόπον or κόπου παρέχειν τινί, *to give one trouble, = to trouble, vex*, (see Κόπος,) Lu. xi. 7. xviii. 5; ἐργασίαν παρέχειν τινί, *to make or bring gain to any one*, Acts xvi. 16. xvii. 31, *πίστιν παρασχὼν πᾶσιν*, 'causing belief in all.' i. e. 'proving, confirming it to all.' Jos. & Class. Acts xxii. 2, *παρέσχον ἡσυχίαν, they gave silence*. xxviii. 2, π. φιλανθρωπίαν. 1 Tim. i. 4. vi. 17. Class. Mid. *παρέχομαι, to do or show for one's self, for one's own part*, Lu. vii. 4, ἀξίως ἐστὶν ᾧ παρίξαι τοῦτο, 'for whom thou shouldst on thy part do this.' Acts xix. 24. Col. iv. 1, τὸ δίκαιον τοῖς δούλοις παρέχεσθε: with double accus. Tit. ii. 7, *σιαντὸν παρεχόμενος τύπον καλῶν ἔργων*, and so in Class.

Παρηγορία, ας, ἡ, (παρηγορέω, fr. παρά, ἀγορεύω,) *consolation, comfort, solace*, Col. iv. 11. Plut. de Exil. 1.

Παρθενία, ας, ἡ, (παρθένος,) *virginity, virgin age*, Lu. ii. 36, *ζήσασα ἐτη μετὰ ἀνδρὸς ἐκτὰ ἀπὸ τῆς παρθ.* αὐτῆς, i. e. 'with the husband whom she had married as a virgin.' Sept. and Class.

Παρθένος, ου, ὁ, ἡ, adj. *virgin*, as oft. in Class.; in N. T. I. FEM. ἡ παρθένος, as subst. *a virgin, maiden*: 1) one who has not known man, Lu. i. 27, *πρὸς παρθένον μεμνηστευμένην* — Μαριάμ.

comp. ver. 34. Sept. and Class. Matt. i. 23, ἡ παρθένος ἐν γαστρὶ ἔξει: also youthful spouse: fig. 2 Cor. xi. 2. 2) gener. of a marriageable maiden, Matt. xxv. 1. Acts xxi. 9. 1 Cor. vii. 34, *μεμέρισται ἡ γυνὴ καὶ ἡ παρθ.* equiv. *to ἡ ἀγαμος*. ver. 37, τὴν ἑαυτοῦ παρθ. equiv. *to his virgin-daughter, marriageable but unmarried*. Sept. and Class.—II. MASC. Rev. xiv. 4, οὗτοί εἰσιν οἱ μετὰ γυναικῶν οὐκ ἐμολύνθησαν, *παρθένοι γὰρ εἰσιν*, i. e. *chaste, pure, who have not known women*.

Παρήμι, f. παρήσω, (παρά, ἴημι,) perf. pass. *παριίμαι, to let pass by or along*, Hdut. iii. 72, *to let go loose, relax*, as ropes; hence in N. T. fig. pass. *παριίμαι, to be relaxed, enfeebled*, lit. *unstrung*, only in perf. part. χεῖρας παριιμέναι, *hands enfeebled, hanging down from weariness and despondency*, Heb. xii. 12. Sept. Zeph. iii. 17. Eccles. ii. 13. xxv. 23. Jos. Ant. xiii. 12, 5, αὐτοῖς αἱ χεῖρες παρείθησαν. Eur. Alc. 203, *παριιμένη δὲ χειρὸς ἀθλιον βάρος*.

Παρίστημι and Παριστάνω (παρά, ἵστημι,) f. παραστήσω, a. 2. παρίστην, trans. *to cause to stand near, intrans. to stand near*, see Ἰστημι. I. TRANS. in the pres. imperf. fut. and a. l. of the act. *to cause to stand near, to place near by*; hence in N. T. *to place or set before any one, to present, exhibit*: 1) gener. with acc. and dat. expr. or impl. Acts xxiii. 33, *παρίστησαν καὶ τὸν Παῦλον αὐτῷ*. Lu. ii. 22, τῷ Κυρίῳ. 2 Cor. iv. 14, *παραστήσει (ἡμᾶς) σὺν ὑμῖν*, scil. τῷ βήματι τοῦ Χρ. &c.: so with double acc. of object and predicate, τινά τι, Acts i. 8. ix. 41. Rom. vi. 13, 16, ᾧ παριστάνετε ἑαυτοὺς δούλους. xii. 1. oft. Sept. and lat. Class. 2) = *to place at hand, furnish*, Matt. xxvi. 53, *παραστήσει μοι πλείους*. Acts xxiii. 24, κτήνη. Pol. xxx. 9, 3. Lucian D. Mort. vi. 2. 3) in the sense of *to commend*, 1 Cor. viii. 8, βρῶμα ἡμᾶς οὐ παρίστησι τῷ Θεῷ. Jos. Ant. xv. 7, 3. Arr. Epict. i. 16, αὐτὰ ἐπαινέσαι ἢ παραστήσαι. 4) metaph. *to set forth by arguments*, i. e. *to show, prove*, Acts xxiv. 13, οὐτα παραστήσαι δύνανται περὶ ὧν κ.τ.λ. & oft. in Class.—II. INTRANS. in the perf. plup. and aor. 2. of the act. and in the mid. *to stand near or by*: 1) gener. *to be present, &c.* with dat. expr. or impl. Acts i. 10. ix. 39, *παρίστησαν αὐτῷ πᾶσαι αἱ χῆραι*. xxvii. 23. Mk. xv. 39, ὁ παριστηκὼς ἐξ ἐναντίας, 'who stood by over against him': so part. οἱ παριστηκότες, contr. οἱ παρεστώτες, *the by-standers*, Mk. xiv. 47. Acts xxiii. 2; with ἐνώπιόν τινος, iv. 10. Sept. Jos. and Class. Fig. in a friendly sense, *to stand by, to aid*, with dat. Rom. xvi. 2, *ἵνα παραστήτε αὐτῇ*.



2 Tim. iv. 17, and Class.; in a hostile sense, by impl. absol. Acts iv. 26, *παρέστησαν οἱ βασιλεῖς τῆς γῆς*. Ecclus. li. 3. Said of time, a season, &c. *to be present, to have come*, Mk. iv. 29, *παρέστηκεν ὁ Φερισμός*. Dem. 255, 25. 2) *to stand before any one, in his presence*, (Hdian i. 4, 1.) e. gr. in a forensic sense, before a judge, Acts xxvii. 24, *Καίσαρι σε δεῖ παραστήναι*. Rom. xiv. 10. Said of attendants who wait in the presence of a superior, Lu. i. 19, *ἐγὼ εἰμι Γαβρ. ὁ παρестηκώς ἐνώπιον τοῦ Θ.* dat. xix. 24. Sept. and Class. as Lucian, D. Deor. xxiv. 1, *δεῖ—παρестάναι τῷ Διῖ*.

*Πάροδος*, ου, ἡ, lit. *a way by, passage-way*, of place, Thuc. iii. 21; in N. T. of action, *a passing by*, 1 Cor. xvi. 7, *ἐν παρόδῳ, by the way*, in passing. Class. as Thuc. i. 126.

*Παροικέω*, f. ἦσω, (παρά, οἰκέω,) *to dwell near, be neighbour*; in N. T. *to be a by-dweller, to sojourn, dwell as a stranger*, with ἐν, Lu. xxiv. 18, *σὺ μόνος παροικεῖς ἐν Ἰερ.*; foll. by εἰς, Heb. xi. 9, *παρώκησεν εἰς τὴν γῆν*, 'he came and sojourned.' Sept. and Class.

*Παροικία*, ας, ἡ, (παροικέω,) *a dwelling near*; in N. T. *a sojourning, residence in a foreign land without the rights of citizenship*, Acts xiii. 17, *ἐν τῇ παρ. ἐν γῇ Ατγ.* Sept. and Wisd. xix. 10. Metaph. of human life, 1 Pet. i. 17. Sept. Ps. cxix. 54.

*Πάροικος*, ου, ὁ, ἡ, adj. (παρά, οἰκος,) *dwelling near, neighbouring*; in N. T. ὁ πάροικος, subst. *a by-dweller, a sojourner*, scil. without the rights of citizenship, *a foreigner*, Acts vii. 6, 29, *πάροικος ἐν γῇ Μ.* Fig. of human life, 1 Pet. ii. 11; also in respect to the Church and kingdom of God, Eph. ii. 19.

*Παροιμία*, ας, ἡ, (πάροιμος, fr. παρά, οἶμος,) prop. 'something uttered by the way'; hence *a by-word, by-speech*: I. prop. *a proverb, adage*, 2 Pet. ii. 22, *τὸ τῆς ἀληθοῦς παροιμίας*, & oft. in Class.—II. In St. John's Gospel same as *παραβολή*: 1) gener. *figurative discourse, dark saying*, i. e. obscure and full of hidden meaning, John xvi. 25, *ἐν παροιμίαις λαλεῖν*, ver. 29, (comp. *παραβολή* 3.) Prov. i. 1. xxv. 1. Ecclus. vi. 35. 2) *a parable*, in the usual sense, John x. 6, comp. *παραβολή* 2.

*Πάροιμος*, ου, ὁ, ἡ, adj. (παρά, οἶνος,) lit. *by or at wine*, i. e. spoken of what takes place by or over wine, revelry, as τὰ πάροιμα, scil. μέλη, drinking songs, Boëckh. Pind. Fr. p. 555; in N. T. of persons, equiv. *to given to wine*, prop. 'sitting long by wine,' (comp. Prov. xxiii. 30.) 1 Tim. iii. 3. Tit. i. 7, and oft. in Class.

*Παροίχομαι*, (παρά, οἶχομαι,) f.

*ἵσσομαι*, perf. *παρώχημαι*, *to go along by, to pass along*, Hom. Il. iv. 272; in N. T. only of time, *to pass away*, intrans. Acts xiv. 16, *ἐν ταῖς παρωχημέναις γενεαῖς*. Xen. An. xi. 4, 1.

*Παρομοιάζω*, f. ἄσω, (παρά, ὁμοιάζω,) prop. *to be nearly like*, i. e. gener. *to be like, to resemble*, with dat. Matt. xxiii. 27. So *παρομοιοῦσθαι*, Xen. Eph.

*Παρόμοιος*, ου, ὁ, ἡ, adj. (παρά, ὁμοιος,) prop. *nearly like*, i. e. gener. *like, similar*, Mk. vii. 8, 13, and Class.

*Παροξύνω*, f. νῶ, (παρά, δξύω, fr. δξύς,) *to sharpen by or on any thing*, (i. e. by rubbing,) *to whet as a knife*, metaph. *to sharpen the mind, temper, courage of any one, to incite, impel*, Xen. Mem. iii. 3, 13; hence in N. T. metaph. *to provoke, rouse*, i. e. to anger, indignation, only pass. or mid. Acts xvii. 16, *παρωξύνετο τὸ πνεῦμα αὐτοῦ*. 1 Cor. xiii. 5. Sept. & Class.

*Παροξυσμός*, ου, ὁ, (παροξύνω,) prop. *a sharpening*, also fig. 1) *incitement*, i. e. to action or feeling, Heb. x. 24. 2) *sharp contention*, Acts xv. 39. Sept. and Class.

*Παροργίζω*, f. ἴσω & ἰῶ, *to make angry by some act or thing, to provoke thereby*, &c. with acc. Eph. vi. 4, *μὴ παροργ. τὰ τέκνα ὑμ.* Rom. x. 19. Sept. Ecclus. iii. 16. iv. 2.

*Παροργισμός*, ου, ὁ, (παροργίζω,) *provocation*; in N. T. *anger provoked, indignation, wrath*, Eph. iv. 26.

*Παροτρύνω*, f. νῶ, (παρά, ὀτρύνω,) *to urge on by something, to stir up, incite thereby*, with acc. Acts xiii. 50. lat. Class. and Jos.

*Παρουσία*, ας, ἡ, (παρεῖμι,) prop. *the being or becoming present*: in N. T. 1) *presence*, 2 Cor. x. 10, *ἡ παρ. τοῦ σώματος ἀσθενῆς*. Phil. ii. 12, & Class. 2) *a coming, advent*, gener. 1 Cor. xvi. 17. Phil. i. 26, *παρουσία πάλιν πρὸς ὑμᾶς, a coming again, return*. Said of the final advent of Christ to judgment, Matt. xxiv. 3. 1 Cor. xv. 23. *ἡ παρ. τοῦ Ἰησοῦ τοῦ ἀνθ.* Matt. xxiv. 27. τοῦ Κυρίου, 1 Th. iii. 13: in a like sense, 2 Pet. iii. 12, *ἡ παρ. τῆς τοῦ Θ. ἡμέρας*. Also of the coming, i. e. manifestation of the man of sin, 2 Th. ii. 9.

*Παροψίς*, ἰδος, ἡ, (ὀψον,) prop. and lit. *a by-dish*, i. e. *a side-dish*, consisting of dainties set on the table as a condiment, Xen. Cyr. i. 3, 4; in later usage and N. T. *a side-plate*, i. e. *a plate, platter, dish*, prop. in which some dainties are served up, Matt. xxiii. 25, *τὸ ἐξωθεν τοῦ ποτηρίου καὶ τῆς παροψίδος*, ver. 26. Arr. Epict. ii. 20. Plut. vi. 197.

*Παρόρησις*, ας, ἡ, (πᾶς, ῥῆσις,) prop. 'the speaking all one thinks,' equiv. to *free-spokenness*, hence meton. and gener.

*frankness, boldness*, as of speech, demeanor, action, &c. 1) prop. and gener. Acts iv. 13, *ἑωραύντες τὴν τοῦ Πέτρου παρρησίαν*. 2 Cor. iii. 12. So in adverbial phrases, *παρρησία*, *freely, boldly*, John vii. 13; or *openly, plainly*, without concealment or ambiguity, x. 24. xi. 14; also of actions, *openly*, ver. 54. xviii. 20; *ἐν παρρησία*, in or with boldness, equiv. to *freely, boldly*, Eph. vi. 19; also *openly, publicly*, opp. to *ἐν κρυπτῷ*, John vii. 4. Col. ii. 15. *μετὰ παρρησίας*, with boldness, i. e. *freely, boldly*, Acts ii. 29. iv. 29. 2) by impl. *licence, authority*, 1 Tim. iii. 13, *πολλὴν παρρ. ἐν πίστει*. Philem. 8. Jos. Ant. iv. 8, 12. xv. 6, 7. Zos. iii. 7. 3) as implying frank reliance, confiding hope, *confidence, assurance*, Heb. iii. 6. iv. 16. x. 19, 35, al.

*Παρρησιάζομαι*, f. *άσμαι*, depon. mid. (*παρρησία*), to be free-spoken, to speak freely, openly, boldly, i. q. to be free, frank, bold, in speech or action, &c.; joined with verbs of speaking, Acts xiii. 46, *παρρησιασάμενοι εἶπον*, xix. 8; gener. and foll. by *ἐν* of place, *ἐν τῇ συναγωγῇ*, xviii. 26; of thing, object, i. q. 'in behalf of,' *ἐν αὐτῷ*, Eph. vi. 20; of person, *ἐν Θεῷ*, i. e. 'in faith and trust in God,' 1 Th. ii. 2. also *ἐν τῷ ὀνόματι τινος*, 'in one's name,' by one's authority, Acts ix. 27, 28; foll. by *ἐπὶ τῷ Κυρίῳ*, xiv. 3.

*Πᾶς, πᾶσα, πᾶν*, gener. *παντός, πάσης*, *παντός*, adj. *all*, Lat. *omnis*, viz. I. as including the idea of oneness, a totality, *all*, THE WHOLE, Lat. *totus*, i. q. *ὅλος*: in this sense the sing. is put with a noun having the art.; and the plural also stands with the art. where a definite number is implied, or without the art. where the number is indefinite.—A) IN SING. 1) before a subst. with the art. Matt. vi. 29, *ἐν πάσῃ τῇ δόξῃ αὐτοῦ*. viii. 32, *πᾶσα ἡ ἀγγέλη*. Lu. i. 10, *πᾶν τὸ πλῆθος*. iv. 25. John viii. 2, *πᾶς ὁ λαός*: so with the names of cities, countries, &c. meton. for the inhabitants, Matt. iii. 5. Lu. ii. 1. With proper names, sometimes without the art. Matt. ii. 3. Acts ii. 36. Rom. xi. 26. 2) after a subst. with art. John v. 22, *τὴν κρίσιν πᾶσαν δέδωκε τῷ Υἱῷ*. Rev. xiii. 12. 3) rarely between the art. and subst. where *πᾶς* is then emphatic, Acts xx. 18, *τὸν πάντα χρόνον*. Gal. v. 14. 1 Tim. i. 16.—B) IN PLUR. I. before a subst. or other word: 1) subst. with art. implying a definite number, Matt. i. 17, *πᾶσαι αἱ γενεαὶ ἀπὸ Ἀβρ. ἕως Δ.* iv. 8. Mk. iii. 28. Lu. i. 6. Acts v. 20; without art. *πάντες ἄνθρ.* all men, all mankind indef. Acts xxii. 15. Rom. v. 12, 18. Heb. i. 6; *πάντα ἐθνη*, Rev. xiv. 8. 2) particip. with art. as subst. Matt. iv. 24, *πάντας τοὺς κακῶς ἔχοντας*. xi. 28. Lu.

i. 66, 71. Acts ii. 44.—II. after a subst. or other word: 1) subst. with art. as definite, Matt. ix. 35, *τὰς πόλεις πάσας*, scil. of that region, Lu. xii. 7. Acts xvi. 26. 2) particip. with art. as subst. Acts xx. 32, *ἐν τοῖς ἡγιασμένοις πᾶσιν*. Heb. v. 9.—III. between the art. and subst. as emphatic, Acts xix. 7. xxi. 21.—IV. joined with a pron. whether pers. or demonstr. either before or after it; *ἡμῖς πάντες*, John i. 16. π. ἡ. Acts ii. 32. π. ὁ. Matt. xxiii. 8. ὁ. π. Lu. ix. 48. Acts i. 14. iv. 33. 1 Cor. xv. 10.—V. absol. 1) with art. *οἱ πάντες*, 'they all,' i. e. all those definitely mentioned, Mk. xiv. 64, *οἱ πάντες κατέκριναν*. Rom. xi. 32. Eph. iv. 13. Phil. ii. 21. Neut. *τὰ πάντα*, all things, equiv. to (1) *the universe*, the whole creation, Rom. xi. 36, *εἰς αὐτὸν τὰ πάντα*. 1 Cor. viii. 6. Rev. iv. 11; fig. of the new spiritual creation in Christ, 2 Cor. v. 17, 18; meton. for all created rational beings, all men, Gal. iii. 22. Col. i. 20; also for all the followers of Christ, Eph. i. 10, 23. (2) gener. *all things* before mentioned or implied, Mk. iv. 11; all the necessities of life, &c. Acts xvii. 25. Rom. viii. 32. (3) as a predicate of a prop. name, ὁ Θεὸς *τὰ πάντα ἐν πᾶσι*, all in all, i. e. above all, supreme, 1 Cor. xv. 28. Col. iii. 11. 2) without art. *πάντες*, all, equiv. to *πάντες ἄνθρ.* 'all men,' Matt. x. 22. Mk. ii. 12. x. 44. Lu. ii. 3. iii. 15. Neut. *πάντα*, all things, Matt. viii. 33, *ἀπὸγγεῖλαν πάντα*. Mk. iv. 34. Acts x. 39. 1 Cor. xvi. 14, *πάντα ὑμῶν*, i. e. 'all your actions,' Heb. ii. 8. Jam. v. 12. Accus. *πάντα*, as adv. *as to or in all things*, in all respects, *wholly*, Acts xx. 35. 1 Cor. ix. 25. x. 33. xi. 2. So *κατὰ πάντα*, as to all things, in all respects, Acts iii. 22; *εἰς πάντα*, id. 2 Cor. ii. 9; *ἐν πᾶσιν*, in all things, in all respects, xi. 6, oft.—II. sing. *πᾶς* without the art. as including the idea of plurality, all, every, equiv. to *ἕκαστος*: 1) with nouns, Matt. iii. 10, *πᾶν δένδρον μὴ ποιοῦν καρπὸν*. iv. 4. Mk. ix. 49. Lu. ii. 23, oft. 2) before a relat. pron. it is intensive, *πᾶς ὅστις*, equiv. to *ὅστις*, Matt. vii. 24, *πᾶς ὅστις ἀκούει, every one whosoever*, Col. iii. 17. *πᾶς ὅς*, Gal. iii. 10. *πᾶν ὃ*, Rom. xiv. 23. 3) before a partic. with the art. where the partic. with art. expresses the idea *he who*, and becomes a subst. expressing a class, &c. Matt. v. 22, *πᾶς ὁ ὀργιζόμενος*, 'every one who is angry,' Lu. vi. 47. John vi. 45. Acts x. 43; without art. where the participial sense then remains, Matt. xiii. 19, *παντὸς ἀκούοντος*, 'every one hearing,' 2 Th. ii. 4. 4) absol. Mk. ix. 49, *πᾶς πυρὶ ἀλισθησεται*. Heb. ii. 9, *διὰ παντός*, scil. *χρόνον, continually*; so *ἐν παντί*, 1 Cor. i. 5. 2 Cor. iv. 8. vi. 4, al.—III. *all*, i. e. of all kinds, of every kind and sort, equiv. to

παντοδαπός, παντοῖος. 1) gener. Matt. iv. 23, *Θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν*. Acts vii. 22, *πάσῃ σοφίᾳ Αἰγυπτίων*. Rom. i. 18, 29. 2) in the sense of *all possible*, equiv. to *the greatest*, *utmost*, Matt. xxviii. 18, *ἐδόθη μοι πᾶσα ἐξουσία ἐν οὐρ. καὶ ἐπὶ γῆς*. Acts v. 23. xvii. 11, *μετὰ πάσης προθυμίας*. xxiii. 1. 2 Cor. xii. 12. Phil. i. 20, al.—IV. with a negat. οὐ πᾶς, οὐ πάντες, *not every one, not all*, the neg. here belonging to πᾶς, and merely denying the universality, Matt. vii. 21, οὐ πᾶς ὁ λέγων. xix. 11. Rom. ix. 6. x. 16; but πᾶς—οὐ (where οὐ belongs to the verb) is by Hebr. equiv. to οὐδεὶς, *not one, no one, nothing, none*, Lu. i. 37. Rom. iii. 20. Rev. xxii. 3. Acts x. 14, οὐδέποτε ἔφαγον πᾶν κοινόν. 2 Pet. i. 20; also πᾶς—μή, 1 Cor. i. 29. Eph. iv. 29. Rev. vii. 1.

Πάσχα, τὸ, indec. *the passover*; a great sacrifice and festival of the Jews, when the Paschal lamb was offered up. See Calmet. In N. T. τὸ πάσχα is used both of the *victim* and the *festival*: 1) *the paschal lamb*, as I. prop. φαγεῖν τὸ π. 'to eat the passover,' = to keep the festival, Matt. xxvi. 17; ἱτοιμάζειν τὸ π. 'to make ready the passover,' i. e. for eating, &c. ver. 19; Φύειν τὸ π. 'to kill the passover [victim],' Mk. xiv. 12. 2) *metaph. of Christ*, 1 Cor. v. 7.—II. equiv. to *the paschal supper, the festival of the passover*, which was also the commencement of the seven days' feast of unleavened bread. 1) prop. of the paschal supper *alone*, Mk. xiv. 1, τὸ π. καὶ τὰ ἄζυμα. Matt. xxvi. 18, πρὸς σε ποιῶ τὸ π. 'keep, celebrate.' Heb. xi. 28, πεποιήκει τὸ π. 'kept, instituted, the passover.' 2) in a wider sense, including also the seven days of unleavened bread, *the paschal festival*, Lu. ii. 41, τῇ ἑορτῇ τοῦ πάσχα. xxii. 1, ἡ ἑορτὴ τῶν ἁζύμων ἢ λεγομένη πάσχα. John ii. 13. Acts xii. 4, oft.

Πάσχω, (f. πείσομαι, aor. 2. ἔπαθον, perf. πέπονθα,) *to suffer*, in the most general sense, i. e. prop. *to be affected by* any thing from without, to be acted upon, to receive an impression from external circumstances, *to experience*; almost always used in a *bad* sense, with or without the addition of κακῶς, or κακόν τι, as Matt. xvii. 15, κακῶς πάσχει. 1 Cor. xii. 26, εἴτε πάσχει ἐν μέλῳ. 1 Pet. ii. 20. iv. 1, ὁ παθὼν ἐν σαρκί. Heb. ii. 18, al. et Class. Indeed, of the word in a *good* sense, except with the addition of εὖ, or such like, to explain it, no instance occurs in N. T. or Sept. For though at Gal. iii. 4, τοσαῦτα ἐπάθετε εἰκῇ; many recent Commentators assign the sense, 'have ye experienced such things (i. e. blessings) in vain?' yet there it is better to retain the

usual interpr. 'have ye suffered so many evils in vain?' the argument proceeding on the principle, that men usually value things in proportion to the labour or suffering undergone in their acquisition. Finally, of the word in the above sense, it is difficult to find any example even in the *Classical* writers, (for the use—a frequent one—of πάσχειν, with εὖ, ἀγαθόν, or such like, is not to the purpose.) The Commentators, indeed, adduce Theocritus, Id. xv. 138, οὐτ' Ἀγαμέμνων τοῦτ' ἔπαθε, and Jos. Ant. iii. 15, 1, ὑπομῆσαι ὅσα παθόντες ἐξ αὐτοῦ (Θεοῦ) καὶ πηλίκων εὐεργεσιῶν μεταλαβόντες, &c. Yet in the latter passage the sense is merely, 'what ye have experienced at the hands of God;' and the former example, being from a poet, is little decisive.

Πατάσσω, fut. ἄξω, prop. intrans. *to pulsate, beat*, as the heart, Homer; but in later writers & N. T. trans. *to strike, smite*: 1) gently, = *to touch, tap*, with acc. Acts xii. 7, πατ. τὴν πλευρὰν τοῦ Πέτρου, and Class. 2) *with violence*, so as to wound, with acc. Matt. xxvi. 51, πατάξας τὸν δούλον τοῦ ἀρχιερέως. Lu. xxii. 50. So Plut. Them. πάταξον, ἀκούσον δέ. Thuc. viii. 92; with ἐν of instrum. ver. 49; hence, by impl. and by Hebr. *to smite*, = *to kill*, Acts vii. 24, πατάξας τὸν Αἰγ. Rev. xix. 15. Matt. xxvi. 31, πατάξω τὸν ποιμένα. So Plut. Alcib. p. 205, πατάξαντος ἐγχειριδίῳ καὶ διαφθείραντος: 3) fig. and from the Heb. *to smite*, i. e. 'to inflict evil,' to afflict with disease, calamity, &c., spoken only of God or his angel. Acts xii. 23, ἐπάταξεν αὐτὸν ἄγγελος Κυρίου. Rev. xi. 6, and Sept.

Πατέω, fut. ἴσω, (πάτος,) *to tread with the feet*, Æsch. Ag. 981: 1) trans. with acc. = *to tread down, trample under foot*, = to profane and lay waste, Rev. xi. 2, τὴν πόλιν τὴν ἁγίαν πατήσουσι. Lu. xxi. 24; Sept. and Class. *to tread out*, as grapes, τὴν ληνόν, Rev. xiv. 20. xix. 15. So Anacr. iii. 5, ἄρσενες πατοῦσι σταφυλήν; also in Sept. 2) intrans. *to tread*, to set the foot upon, &c. Luke x. 19, πατεῖν ἐπάνω ὄφειν, 'to tread upon,' and by impl. utterly *overcome*, serpents, i. e. without harm.

Πατήρ, τέρος τρός, ὁ, a *father*; used gener. of men, and in a special sense of God. I. GENER. 1) prop. *father*, one by whom one is begotten. Matt. ii. 22, ἀπὸ Ἡρώδου τοῦ πατρὸς αὐτοῦ. xix. 5. Lu. ii. 48. Pl. οἱ πατέρες, one's parents, both father and mother. Heb. xi. 23. Eph. vi. 4, comp. ver. 2: 2) of a remoter ancestor, equiv. to *forefather*, progenitor; also as the head or founder of a tribe or people, a *patriarch*; sing. Matt. iii. 9, πατέρα

ἔχομεν τὸν Ἀβραάμ. Mk. xi. 10. John iv. 12. Acts vii. 2. Rom. iv. 17 : fig. in a moral and spiritual sense, of Abraham, ver. 11, εἰς τὸ εἶναι αὐτὸν πατέρα πάντων τῶν πιστευόντων. ver. 12, 16 ; so of Satan, as the *father* of wicked men, John viii. 38, 41, 44. Pl. οἱ πατέρες, *forefathers*, ancestors, Matt. xxiii. 30, ἐν ταῖς ἡμέραις τῶν π. ἡμ. ver. 32. Lu. vi. 23, 26. Acts iii. 13. Rom. ix. 5 : 3) as a *title of respect and reverence*, either honorary, or towards one who is regarded in the light of a father ; in a direct address, Lu. xvi. 24, πάτερ Ἀβραάμ. ver. 27 ; so of a *teacher*, as exercising paternal care and authority. Matt. xxiii. 9, πατέρα μὴ καλέσητε ὑμῶν. 1 Cor. iv. 15, comp. Phil. ii. 22. Pl. οἱ πατέρες, nom. for voc. *fathers*, as an honorary title of address ; used towards elder persons, 1 John ii. 13, 14 ; also towards magistrates, members of the sanhedrim, &c. Acts vii. 2. xxii. 1. 4) metaph., foll. by gen. of thing, equiv. to the *author, source, beginner* of any thing, Rom. iv. 12, πατὴρ περιτομῆς, i. e. Abraham. John viii. 44, ψεύστης ἐστὶ, καὶ ὁ πατὴρ αὐτοῦ, scil. τοῦ ψεύδους.—II. of GOD, gener. as the Creator, Preserver, and Governor of all men and things, over whom he watches with paternal love and care : 1) as Father of the *Jews*, John viii. 41, ἓνα πατέρα ἔχ. τὸν Θ. ver. 42. 2 Cor. vi. 18 : 2) of all true *Christians* ; who are also called τέκνα Θεοῦ, John i. 12. Rom. viii. 16. So it is said, Matt. vi. 4, ὁ Πατὴρ σου ὁ βλέπων ἐν τῷ κρυπτῷ. ver. 8, ὁ Π. ὑμῶν. x. 20, 29. xiii. 43. Rom. i. 7. 1 Cor. i. 3. Gal. i. 4. Eph. i. 2. Phil. i. 2 : with the further adjunct, ὁ Π. ὑμῶν ὁ ἐν τοῖς οὐρ. Matt. v. 16, 45, 48. ὁ οὐράνιος, vi. 14, 26, 32. ὁ ἐπουράνιος, xviii. 35. ὁ ἐξ οὐρανοῦ, Lu. xi. 13. Used also absol. in the same sense, Rom. viii. 15, ἑλάβετε πνεῦμα υἱοθεσίας, ἐν ᾧ κρίζομεν, Ἀββᾶ, ὁ Πατὴρ. Eph. ii. 18. Col. i. 12 : so Heb. xii. 9, τῷ Πατρὶ τῶν πνιμμάτων, in antithesis with τοὺς τῆς σαρκὸς ἡμῶν πατέρας, i. e. 'the Father of our *spirits*,' our spiritual Father : 3) spec. God is called the *Father* of our Lord Jesus Christ, in respect to that peculiar relation in which Christ is the *Son* of God. So where the *Father* and *Son* are expressly distinguished, Matt. xi. 27, οὐδεὶς ἐπιγινώσκει τὸν Υἱόν, εἰ μὴ ὁ Πατὴρ. Mk. xiii. 32. John iii. 35, ὁ Πατὴρ ἀγαπᾷ τὸν Υἱόν. 1 Cor. viii. 6, εἰς Θ. ὁ Πατὴρ—καὶ εἰς Κύριος, Ἰ. Χρ. Heb. i. 5. 1 Pet. i. 2. Also, in the same sense, Matt. xi. 27, πάντα μοι παρεδόθη ὑπὸ τοῦ Πατρὸς μου. xvi. 27. Mk. viii. 38. John x. 18. Rev. ii. 27 : and so ὁ Πατὴρ μου ὁ ἐν οὐρ. Matt. vii. 21. x. 32. ὁ οὐράνιος, xv. 13 : absol. in the same sense, xxiv. 36, οὐδεὶς οἶδεν—

εἰ μὴ ὁ Πατὴρ ὁ μόνος. Mk. xiv. 36, *espiss.* So God is called ὁ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰ. Χρ. Rom. xv. 6. 2 Cor. i. 3, al. : absol. 1 Cor. xv. 24, ὅταν παραδῶ τὴν βασ. τῷ Θεῷ καὶ Πατρὶ. Gal. i. 1, oft. : 4) metaph., with gen. of thing, Ja. i. 17, ἀπὸ τοῦ πατρὸς τῶν φώτων, 'the Father of lights,' meaning, in a double sense, the Creator of the heavenly luminaries, and the Author and source of spiritual light. See Ps. cxxxv. 7. 1 Tim. vi. 16.

Πατραλῶας, ου, ὁ, Att. πατραλοίας, (πατὴρ, αἰοῖα,) a *smiler of his father*, a *patricide*, 1 Tim. i. 9, and Class.

Πατριὰ, ᾧς, ἡ, (πατὴρ,) *paternal descent*, Hdot. iii. 75. *lineage, a family, race*, Hdot. i. 202 ; in N. T. *family*, or the subdivision of a Jewish tribe : 1) prop. Lu. ii. 4, ἐξ οἴκου καὶ πατριᾶς Δαυὶδ, where see my note ; and so Sept. and Jos. ; fig. Eph. iii. 15 : 2) in a wider sense, *tribe, people, nation*, like φυλὴ, Acts iii. 25, πᾶσαι αἱ πατριά τῆς γῆς. Sept. 1 Chron. xvi. 28, et al.

Πατριάρχης, ου, ὁ, (πατριὰ, ἀρχή,) a *patriarch*, the father and founder of a family or tribe ; Abraham, Heb. vii. 4 ; the sons of Jacob, as heads of the twelve tribes, Acts vii. 8, 9 ; so of David, as the head of a family, Acts ii. 29, comp. Lu. ii. 4, and see πατριὰ. Sept. oft.

Πατρικὸς, ἡ, ὄν, adj. (πατὴρ,) prop. *paternal*, i. e. pertaining to one's father, or like a father ; in N. T. *received from one's fathers*, handed down from ancestors, hereditary, for πατροκαράδοτος παραδόσεις, Gal. i. 14. So Thuc. i. 13, π. βασιλείας. Diod. Sic. i. 188, π. ἱερουσῶναι.

Πατρίς, ἰδος, ἡ, (prop. poetic fem. of πάτριος,) *one's native country*, lit. 'fatherland ;' in N. T. *one's native city or place, home* ; of Nazareth as the city of Jesus, because he was brought up there, Matt. xiii. 54, 57, and oft. in Jos. and sometimes in Pol. and Hrian. and other lat. writers : fig. of a heavenly home, Heb. xi. 14, comp. ver. 16 and my note.

Πατροκαράδοτος, ου, ὁ, ἡ, adj. (πατὴρ, παραδίδωμι,) *delivered down from one's fathers*, handed down from ancestors, hereditary, 1 Pet. i. 18, ἀναστροφή πατροπ. i. e. a way of life derived from one's ancestors, and so oft. in Class.

Πατρῶος, α, ου, adj. (πατὴρ,) *paternal*, pertaining to one's father, or *patri-monial*, transmitted from father to son ; in N. T. *received from one's fathers*, handed down from ancestors, hereditary, νόμος, Acts xxii. 3. ἔθος, xxviii. 17. xxiv. 14, λατρεύω τῷ πατρίῳ Θεῷ, i. e. 'our

paternal God,' the God whom our fathers worshipped and made known to us. Jos. Ant. ii. 13, l. ix. 12, 3.

Παύω, fut. παύσω, *to stop, pause*: 1) ACT. TRANS. *to stop, make leave off, restrain*, i. e. *from any thing*, foll. by acc. and ἀπό, 1 Pet. iii. 10, *παύσατω τὴν γλῶσσαν αὐτοῦ ἀπὸ κακοῦ*. The usual construction in Sept. and Class. is accus. of pers. and gen. of thing without prep.; though sometimes with, as Soph. Elect. 987, *παύσον ἐκ κακῶν ἐμέ*. 2) MID. INTRANS. *to pause, stop, leave off, refrain*, i. e. *from any thing*, foll. by genitive, as in 1 Pet. iv. 1, *πέπνυται ἀμαρτίας*, 'hath ceased from sin,' and so Class.; by particip. instead of infin. Lu. v. 4, *ὡς ἐπαύσατο λαλῶν*. Acts v. 42, *οὐκ ἐπαύοντο διδάσκοντες*, 'they ceased not teaching.' xiii. 10. xx. 31, al.; with part. impl. Lu. xi. 1, and Sept.; absol. *to cease, to come to an end*, Lu. viii. 24. Acts xx. 1. 1 Cor. xiii. 8, *εἴτε γλῶσσαι, παύσονται*.

Παχύνω, f. νῦν, (παχὺς,) *to make fat, pass. to become fat and thick*; in N. T. metaph. only pass. *to become gross, dull, callous*, as if from fat, (παχὺς and its derivatives being often used of *stupidity*; from a notion common to all ages, that fat tends to mental dulness,) Matt. xiii. 15, *ἐπαχύνθη ἡ καρδία τοῦ λαοῦ τούτου*, so Philostr. π. νούν.

Πέδη, ης, ἡ, (πέζα,) *a fetter, shackle*, for the feet, pl. πέδαι, Mk. v. 4. Sept. and Class.

Πεδινός, ἡ, δν, adj. (πεδῖον,) *plain, level*, opp. to hilly, Lu. vi. 17, *ἕστη ἐπὶ τόπου πεδινού*, 'he stood upon a level place,' i. e. upon the plain, being, we may suppose, a sort of *table-land*; by which the description, here and at St. Matthew, may very well be reconciled.

Πεξεύω, f. εὔσω, (πέζα,) *prop. to travel on foot*, also *to travel by land*, intrans. Acts xx. 13, and Class.

Πεζῇ, adv. (πεζός,) *on foot*, Matt. xiv. 13. Mk. vi. 33; or rather *by land*, as opp. to ἐν πλοίῳ; a signif. not unfreq. in Class., espec. the Attic writers, as Thuc., where see my notes, also in Hom. Od. iii. 324.

Πειθαρχέω, f. ἤσω, (πειθαρχός, fr. πείθομαι, ἀρχή,) *prop. to obey a ruler, one in authority*; hence gener. *to obey*, with dat. ἀρχαῖς, Tit. iii. 1. Θεῷ, Acts v. 29, 32, and Class., see my notes; al. *so to obey or conform to advice*, with dat. of pers. xxvii. 21, and Class.

Πειθός, ἡ, δν, adj. (παίθω,) *a form elsewhere unknown*, = *πειθανός* or *πειθανός*, *persuasive, winning*, 1 Cor. ii. 4.

Πείθω, (f. πείσω, pf. 2. πέποιθα, pf. pass. πίπειςμαι, aor. 1. pass. πείσθην,) *to persuade*, *prop. to incline any thing out*

of the perpendicular, and thus, in a moral sense, 'to bend or sway,' suadeo, persuadeo. I. ACT. *to persuade*, 1) gener. *to the belief and reception of the truth*, = *to convince*, and in this sense used mostly of endeavour, prop. with acc. of pers. Acts xviii. 4, *ἐπειθε Ἰουδαίους*, 'he sought to persuade and convince them.' 2 Cor. v. 11; also with double acc. of pers. and thing, Acts xxviii. 23, *παίθων αὐτοὺς τὰ περὶ τοῦ 'Ι.* : so, the accus. of pers. being impl., xix. 8, *παίθων (αὐτοὺς) τὰ περὶ, κ.τ.λ.* Foll. by acc. of pers. with infin. *to persuade to do any thing, to induce*, Acts xiii. 43, *ἐπαίθων αὐτοὺς ἐπιμένειν τῇ χάριτι τοῦ Θ.* xxvi. 28. In the sense of *to instigate*, with acc. of pers. and ἵνα, Matt. xxvii. 20; without ἵνα, Acts xiv. 19. 2) as said of bringing over to kindly feelings, *to conciliate, win over, gain the favour of*, to make a friend of, with acc. of pers. Gal. i. 10, *ἀνθρώπους παίθω, ἡ τὸν Θεόν*; Used of pacifying by entreaties or bribes, Matt. xxviii. 14. Acts xii. 20, *πέισαντες* Βλ. Also, as said of an accusing conscience, *to quiet*, 1 John iii. 19, *τὰς καρδίας ἡμ.*—II. PASS. and MID. *to let one's self be persuaded, to be persuaded*: 1) gener. of any truth, &c. = *to be convinced, to believe*, absol. Lu. xvi. 31, *οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ πεισθήσονται*. Acts xvii. 4, al. Perf. pass. *πέπισμαι*, as pres. *I am persuaded, convinced*, with infin. and acc. Lu. xx. 6, al.; with acc. τὰ, Heb. vi. 9, where, however, the term is not to be understood of *full persuasion*. So *to be persuaded, induced to do any thing*, absol. but with infin. impl. Acts xxi. 14, *μὴ πειθομένου αὐτοῦ* sc. *μὴ ἀναβαίνειν*. 2) *to assent to, obey, follow*, with dat. of pers. Acts v. 36, 37, 40. xxvii. 11, *ὁ ἐκ. τῷ κυβερνήτῃ ἐπείθετο*. Rom. ii. 8. Gal. v. 7, & oft. in Class.—III. perf. 2. *πέποιθα*, intrans. *to be persuaded, to trust*. 1) *to be confident, assured*, foll. by acc. with inf. Rom. ii. 19, *πέποιθας σεαυτὸν ὁδηγὸν εἶναι*: with ὅτι, Heb. xiii. 18. τοῦτο ὅτι, Phil. i. 6, 25; foll. by ἐπὶ τινα ὅτι, *in respect to any one*, 2 Cor. ii. 3; εἰς τινα ὅτι, id. Gal. v. 10. 2) *to confide in, rely on*, with dat. Phil. i. 14. Philem. 21, *πέποιθὼς τῇ ὑπακοῇ σου*. 2 Cor. x. 7, *ἐαυτῷ*: with ἐν, *to trust or have confidence in any thing*, Phil. iii. 3, *ἐν σαρκί*: with ἐπὶ τι, id. Mk. x. 24. Lu. xi. 22.

Πεινάω, f. ἄσω, aor. 1. ἐπεινάσα, *to hunger, be hungry*, intrans. 1) prop. Matt. iv. 2. xii. 1. Rom. xii. 20, and oft. in Class. 2) meton. or by synecdoche, *to be famished, be without food*, = *to be poor, needy*, Lu. i. 53, *πεινῶντας ἐνέπλησεν ἀγαθῶν*, see my note. vi. 25. Phil. iv. 12. Sept. and Eccus. iv. 2. 3) metaph. *to hunger after any thing, to long for*, with

acc. τὴν δικαιοσύνην, Matt. v. 6; so Jos. Bell. i. 20, διψήσας τοῦμόν αἷμα. In Class. foll. by genit. only; absol. of longing after spiritual nourishment by feeling a spiritual want, John vi. 35.

Πεῖρα, ας, ἡ, (πειράω,) *trial, attempt* to do any thing; in N. T. only in the phrase πείραν λαμβάνειν τινός, prop. to *take trial of any thing, equiv. to πειράζω*. 1) to *make trial of, to attempt, τῆς θαλάσσης*, Heb. xi. 29, and Sept. Deut. xxviii. 56, and so sometimes in Class. 2) to *have trial of, to experience, ἐμπαιγμών*, Heb. xi. 36. Jos. Ant. ii. 5, l. Xen. An. v. 8, 15.

Πειράζω, f. άσω, (πειράω,) prop. to *make trial of, to try*, Hom. Od. i. 281; said I. of things, as actions, = *to attempt, foll.* by infin. Acts xvi. 7, ἐπείραζον εἰς τὴν Βιβ. πορεύεσθαι. xxiv. 6.—II. of persons, = *to tempt, i. e. to prove, put to the test, foll.* by acc. 1) gener. and in a good sense, in order to ascertain the character or disposition of any one, Matt. xxii. 35, see my note. John vi. 6, τοῦτο λέγει πειράζων αὐτόν. 2 Cor. xiii. 5, ἐαυτοὺς πειράζετε. Rev. ii. 2, where see my note. So Sept. oft. Jos. B. i. 10, 4. Plut. Clem. 7. 2) in a bad sense, with ill intent, Matt. xvi. 1, πειράζοντες ἐπηρώτησαν αὐτόν. xxii. 18. Mk. viii. 11. John viii. 6, al. Hence to *try one's virtue, to tempt, i. e. to solicit to sin, gener.* Gal. vi. 1, μὴ καὶ σὺ πειρασθῇς, 'lest thou also be tempted,' i. e. 'yield to temptation,' Ja. i. 13. Rev. ii. 10; espec. of Satan, Matt. iv. 1, πειρασθῆναι ὑπὸ τοῦ Διαβ. Lu. iv. 2. 1 Cor. vii. 5. 3) from the Hebr., God is said 'to try or prove men' by adversity, in order to try their faith and confidence in him, 1 Cor. x. 13, δε σὺκ ἐάσει ὑμᾶς πειρασθῆναι ὑπὲρ δ δύνασθε. Heb. ii. 18. iv. 15. xi. 17, al. Sept. Wisd. xi. 9: vice versa, men are said to *prove or tempt God*, by distrusting his power and aid, Acts v. 9, πειράσαι τὸ Πνεῦμα Κυρίου, 'to try whether the Spirit of God would detect your hypocrisy.' xv. 10, τί πειράζετε τὸν Θεόν; 1 Cor. x. 9, see my note. Heb. iii. 9. Wisd. i. 2, εὐρίσκεται (ὁ Θεός) τοῖς μὴ πειράζουσιν αὐτόν, ἐμφανίζεται δὲ τοῖς μὴ ἀπιστοῦσιν αὐτῷ.

Πειρασμός, οὔ, ὁ, (πειράζω,) *the act of trying, trial, proof*, a putting to the test, 1) gener. trial of one's character, &c. 1 Pet. iv. 12, πρὸς πειρασμόν ὑμῶν, i. e. 'to try, to prove you,' Ecclus. vi. 7. xxvii. 5; by impl. trial of one's virtue, *temptation*, i. e. solicitation to sin, espec. from Satan, Lu. iv. 13. 1 Tim. vi. 9. 2) from the Heb. trial, *temptation*, Matt. vi. 13. xxvi. 41. 1 Cor. x. 13. 1 Pet. i. 6: hence meton. for *adversity, affliction*, Lu. xxii. 28. Acts xx. 19, δουλεύων τῷ Κυρίῳ

μετὰ δακρύων καὶ πειρασμῶν. Gal. iv. 14. Rev. iii. 10: vice versa, *temptation* of God by man is distrust of God, Heb. iii. 8, κατὰ τὴν ἡμέραν τοῦ πειρασμοῦ ες τοῦ Θεοῦ.

Πειράω, f. άσω, to try, Thuc. ii. 19; but more usual, and in N. T. mid. πειράομαι, to try for one's self; for one's own part, to attempt to do any thing, foll. by inf. Acts ix. 26, ἐπείρατο κολλασθαι τοῖς μαθηταῖς. xxvi. 21.

Πείσμονη, ἡς, ἡ, (πείθω,) *persuasion*, i. e. the being easily persuaded, credulity, Gal. v. 8, see my note.

Πέλαιος, εος οὐς, τὸ, the sea, the deep or open sea, i. e. remote from land, Matt. xviii. 6, ἐν τῷ πελ. τῆς θαλάσσης. Thuc. iii. 32. Aristot. Probl. § 23, 3. Said of the sea adjacent to a country, Acts xxvii. 5, τὸ π. τὸ κατὰ τὴν Κιλικίαν, i. e. the sea of Cilicia.

Πελεκίζω, f. ίσω, (πέλεκυς,) to strike or hew with an axe; in N. T. to behead with an axe, prop. with acc. of pers. pass. Rev. xx. 4, τὰς ψυχὰς τῶν πεπελεκισμένων, found only in lat. writers.

Πέμπτος, η, ον, ordinal adj. (πέντε,) the fifth, Rev. vi. 9. ix. 1, al.

Πέμπω, f. ψω, to send, trans. I. of PERSONS, to cause to go: 1) gener. with acc. Matt. xxii. 7, πέμψας τὰ στρατεύματα αὐτοῦ. Phil. ii. 23; foll. by acc. and dat. of pers. to whom, ver. 19; εἰς of place, Matt. ii. 8; of pers. Mk. v. 12. Acts xxv. 21. Eph. vi. 22. 2) spec. of messengers, agents, ambassadors, &c., with acc. Matt. xi. 2, πέμψας δύο τῶν μαθ. αὐτοῦ. Lu. xvi. 24. John i. 22. 1 Pet. ii. 14. οἱ πεμφοθέντες, those sent, the messengers, Lu. vii. 10. πρὸς τινα, iv. 26; with infin. of purpose, 1 Cor. xvi. 3. Rev. xxii. 16. πρὸς τινα, Acts x. 33; so particip. πέμψας before a finite verb, implying that one does a thing by an agent or messenger, Matt. xiv. 10, πέμψας ἀπεκεφάλισε τὸν Ἰωάννην, comp. Mk. vi. 27. Said of teachers or ambassadors sent from God or in his name, John i. 33. iv. 34, oft. xiii. 20. xiv. 28.—II. of THINGS, to send, transmit: 1) prop. with acc. of thing and dat. of person, Rev. xi. 10, δῶρα πέμπουσιν ἀλλήλοις: with acc. of thing impl. Acts xi. 29, al. 2) fig. to send upon or among, with acc. and dat. 2 Th. ii. 11, πέμψει αὐτοῖς ὁ Θ. ἐνέργειαν πλάνης: so with simple acc. to send forth, τὸ δριπανον, = to thrust in, Rev. xiv. 15. Wisd. xii. 25. Hom. Il. xv. 109.

Πένης, ητος, ὁ, ἡ, adj. (πίνωμαι,) poor, needy, 2 Cor. ix. 9. Sept. and Class.

Πενθερά, ας, ἡ, (πενθερός,) a mother-in-law, e. gr. the wife's mother, Mk. i. 30, ἡ πενθ. Σίμωνος. Lu. iv. 38: also the

husband's mother, Matt. x. 35. Sept. and Class.

Πενθερός, οὐ, ὁ, a father-in-law, John xviii. 3. Sept. and Class.

Πενθέω, f. ἤσω, (πένθος,) to mourn, lament: 1) trans. with acc. of pers. to bewail any one, grieve for him, 2 Cor. xii. 21, πενθήσω πολλούς. Sept. and Class. 2) intrans. to mourn, &c. at the death of a friend, with κλαίω, Mk. xvi. 10; so gener. = to be sad, sorrowful, Matt. v. 4, μακάριοι οἱ πενθοῦντες. ix. 15; mid. for one's self, 1 Cor. v. 2, al.

Πένθος, εἰς οὐς, τὸ, mourning, grief, gener. Ja. iv. 9, ὁ γέλως ὑμῶν εἰς πένθος μεταστραφήτω. Rev. xviii. 7. Sept. and Class.

Πανιχρός, ἄ, ὄν, adj. (πίνωμαι,) poor, needy, equiv. to πίνης, Lu. xxi. 2. Sept. and Class.

Πεντάκις, adj. (πέντε,) five times, 2 Cor. xi. 24. Sept. and Class.

Πεντακισχίλιοι, αι, α, adj. (χίλιος,) five thousand, prop. five times one thousand, Matt. xiv. 21. xvi. 9, al. and Class.

Πεντακόσιοι, αι, α, adj. five hundred, Lu. vii. 41. 1 Cor. xv. 6. Sept. and Class.

Πέντε, οἱ, αἱ, τὰ, indec. five, Matt. xiv. 17; as an indefinite small number, 1 Cor. xv. 19. Sept. and Class.

Πεντεκαίδεκατος, η, ον, ord. adj. (πεντεκαίδεκα,) the fifteenth, Lu. iii. 1.

Πεντήκοντα, οἱ, αἱ, τὰ, indecl. fifty, Lu. ix. 14, ἀνὰ πενήκοντα, 'by fifties,' vii. 41.

Πεντηκοστή, ἡς, ἡ, (πεντηκοστός,) a fiftieth part; in N. T. pentecost, the day of pentecost, one of the three great Jewish festivals, in which all the males were required to appear before God.

Πακοίθησις, εως, ἡ, (παίθω, πέποιθα,) trust, confidence, 2 Cor. i. 15. iii. 4. Eph. iii. 12. Phil. iii. 4. Sept. Jos. Philo.

Περ, enclit. particle, (from περί, adv. very, equiv. to περισσώς,) prop. very, wholly, ever; in N. T. found only as joined with a pronoun, or with particles, for greater emphasis and strength.

Πέραν, adv. (accus. with ellips. of κατά, of obsol. πέρα, equiv. to πέρας, end,) beyond, over, on the other side; as prep. with gen. πέραν τοῦ Ἰορδ. Matt. iv. 15. John vi. 1. xviii. 1, al. Sept. and Class. With neut. art. τὸ πέραν, prop. that beyond, the other side, i. e. the region beyond, διὰ τοῦ πέραν τοῦ Ἰορδ. Mk. x. 1. αἰς τὸ π. τῆς Θαλάσσης, v. 1. Lu. viii. 22. absol. Matt. viii. 18, al. Sept. and lat. Class.

Πέρας, ατος, τὸ, (πέρα obsol.) end, extremity of the earth, i. e. the remotest regions, Matt. xii. 42. Rom. x. 18. Diod. Sic. iii. 53, τὰ π. τῆς γῆς. Xen. Ages. ix. 4. Thuc. i. 69, ἐκ παράτων γῆς: fig. of 'what comes to an end,' conclusion, termination, Heb. vi. 16, ἀντιλογία πέρας. Sept. and Class.

Περί, prep. governing in N. T. the gen. and acc., in the Classics, also the dat.; with the primary signif. AROUND, ABOUT, in a local sense, implying a surrounding and enclosing on all sides. I. with the GEN. which expresses as it were the central point from around which an action proceeds, and about which it is exerted; but in N. T. περί with gen. is used only in the fig. sense about, concerning, respecting, &c. 1. where the genit. denotes the object about which the action is exerted, as in Engl. 'to speak or hear about or of a thing;' so, after verbs of speaking, asking, teaching, &c. ὅτι περί Ἰωάννου ἔπιν αὐτοῖς, Matt. xvii. 13. λαλέω, Lu. ii. 17. λέγω, Matt. xi. 7. ἐρωτάω, Lu. ix. 45. διδάσκω, 1 John ii. 27. γράφω, Matt. xi. 10, oft.; after nouns of like signif. where the simple gen. might stand, Lu. iv. 14, φήμη περί αὐτοῦ. ver. 37, ἤχος περί αὐτοῦ. Acts xi. 22. xxv. 16. Rom. i. 8; after verbs of hearing, learning, knowing, &c. ἀκούω, Mk. v. 27. κατήχθην, Acts xxi. 21. ἐπίσταμαι, xxvi. 26. γνωστόν ἐστι, xxviii. 22; after verbs of inquiring, deliberating, &c. ζητέω, John xvi. 19. ἔξετάζω, Matt. ii. 8. πυνθάνομαι, Acts xxiii. 20. διενθυμίζομαι, x. 19. διαλογίζομαι, Lu. iii. 19.—II. where the gen. expresses the ground, motive, or occasion of the action, equiv. to on account of, because of, for, 1) gener. after verbs of reproving, accusing, being tried, &c. with gen. of thing, ἐλέγχω, John viii. 46. ἐγκαλέω, Acts xix. 40. κατηγορέω, xxiv. 13. κρίνομαι, xxiii. 6; after verbs denoting an affection of the mind, σπαραγννίζομαι, Matt. ix. 36. ἀγανακτέω, xx. 24. Σαρμάζω, Lu. ii. 18. καυχάομαι, 2 Cor. x. 2. 2) where the action is exerted in favour of the person or thing denoted by the gen. equiv. to on account of, in behalf of, for, Matt. iv. 6, τοῖς ἀγγέλοις αὐτοῦ ἐταλείται περί σου. Lu. xxii. 32. John xvi. 26. Eph. vi. 18. Philem. 10. 1 Pet. v. 7, ὅτι αὐτῷ μέλει περί ὑμῶν: after verbs of offering sacrifice, (as one's life,) &c. in behalf of any one, Matt. xxvi. 28, τὸ αἷμά μου—τὸ περί πολλῶν ἐκχυνόμενον. Gal. i. 4. Heb. v. 3. 3) where the action is exerted against a person or thing; with gen. of person after words of accusing, Acts xxv. 18, περί οὗ οἱ κατηγοροὶ οὐδέμιαν αἰτίαν ἐπέφερον. comp. ver. 27. ver. 15, περί οὗ ἐνεφάνισαν οἱ

*ἀρχιερεῖς*: so *περὶ τῆς ἁμαρτίας*, *περὶ ἁμαρτίας*, on account of sin, for sin, i. e. for expiating sin, Rom. viii. 3. 1 Pet. iii. 18: also *προσφορά*, *θύσια*, &c. Heb. x. 18, 26. xiii. 11. 1 John ii. 2.—III. where there is only a mere general reference to the person or thing denoted by the gen. equiv. to *as to*, *in relation to*, &c. 1) gener. Matt. xviii. 19, *ἐὰν δύο ὑμῶν συμφωνήσωσι περὶ παντός πράγματος*. Lu. xi. 53. John ix. 18. xi. 19. xv. 22. Acts xxviii. 21. Col. iv. 10, *περὶ οὗ ἐλάβετε ἐντολάς*. Heb. xi. 20. 3 John 2. 2) absol. or independ. usually at the beginning of a sentence, Matt. xxii. 31, *περὶ τῆς ἀναστάσεως τῶν νεκρ. κ.τ.λ.* 'as to the resurrection of the dead, have ye not read?' Mk. xii. 26. Acts xxviii. 22. 1 Cor. vii. 1, 25. 3) with neut. art. *τὰ περὶ τίνος*: with gen. of thing, *the things relating or pertaining to any thing*, *τὰ περὶ τῆς βασιλείας τοῦ Θεοῦ*. Acts i. 3. viii. 12, also xxiv. 22; foll. by gen. of pers. equiv. to *one's circumstances, state, cause*, Lu. xxii. 37. xxiv. 19, 27. Eph. vi. 22.—II. with the ACCUSATIVE, which expresses the OBJECT around or about which any thing moves, comes, and also finally remains. 1. of PLACE, *around, about*; place *whither*, after verb of motion, Lu. xiii. 8, *ὥς οὗτου σκάψω περὶ αὐτήν*. More freq. of place *where*, implying the coming and remaining around; with acc. of thing, Matt. iii. 4, *εἶχε ζώνην δερμ. περὶ τὴν ὀσφὺν αὐτοῦ*. Mk. ix. 42. Rev. xv. 6; of pers. Matt. viii. 18, *ἰδὼν ὁ Ἰησοῦς πολλοὺς ὄχλους περὶ αὐτόν*. Mk. iii. 32, 34. Acts xxii. 6. With the art. *οἱ, αἱ*, *τὰ περὶ*, foll. by acc. of place, Mk. iii. 8, *οἱ περὶ Τύρον καὶ Σιδῶν*. 'they about Tyre and Sidon,' i. e. dwelling in and around these cities. Acts xxviii. 7, *ἐν τοῖς περὶ τὸν τόπον ἐκεῖνον*, i. e. 'in the parts around, environs.' Jude 7; acc. of pers. *οἱ περὶ τίνα*, of a person and his followers, Mk. iv. 10. John xi. 19. Acts xiii. 13.—II. fig. of that about which an action is exerted, *about, concerning, respecting*, equiv. to *περὶ* with gen. 1) of a matter or business about which one is occupied, Acts xix. 25, *τοὺς περὶ τὰ τοιαῦτα ἐργάτας*. Lu. x. 40. 1 Tim. vi. 4. 2) gener. equiv. to *as to, touching*, 1 Tim. i. 19, *περὶ τὴν πίστιν ἐναυάγησαν*. vi. 21. 2 Tim. iii. 8. Tit. ii. 7. 3) with neut. art. *τὰ περὶ ἐμὰ*, 'my circumstances, affairs, state,' Phil. ii. 23.—III. of TIME, i. e. of a point of time not entirely definite, *about, Matt. xx. 3, περὶ τὴν τρίτην ὥραν*. Mk. vi. 48. Acts x. 9. xxii. 6.—NOTE. In composition *περὶ* denotes, 1) prop. a moving, being, spreading around on all sides, *around, round about*, e. gr. *περιβάλλω, περιβλέπω, περιέχω*, &c.; 2) fig. as *around* an object, and therefore *more than, over, above*, e. gr. *περίεμι,*

*περιουσία*; 3) gener. *emphasis or intensity*, or strengthening of the simple idea, Lat. *per*, equiv. to *completely, very, exceedingly*, as *περίλυτος, περίεργος, περίεργος*.

*Περιάγω*, f. *ἄξω*, to lead about, Eur. Cycl. 680. 1) trans. to lead or carry about companions, 1 Cor. ix. 5, *ἀδελφὴν γυν. περιάγειν*, implying sustenance as well as conveyance at the Church's expence. Sept. and Class. as Dem. 958, *τρεῖς παῖδας ἀκολουθοῦνς περιάγειν*. 2) *intrans.* or with *ἑαυτὸν* implied, to go about, to traverse, absol. Acts xiii. 11; or with acc. of place depending on *περὶ* in comp. Matt. iv. 23, *περιῆγεν δὴν τὴν Γαλιλαίαν*, 'he went about all Galilee.' ix. 35. xxiii. 15. Mk. vi. 6. absol. Cebet. Tab. 6.

*Περιαίρειν*, f. *ἦσω*, aor. 2. *περιῖλον*, to take away what is round about, trans. 1) prop. Acts xxvii. 40, *τὰς ἀγκύρας περιελόντες*, 'taking up the [four] anchors round about' the ship, comp. ver. 29; or rather, 'having removed the anchors,' by cutting them away from the cables. See Aristoph. Eq. 290. So of a veil, 2 Cor. iii. 16, *περιαίρεται τὸ κάλυμμα*, as in Jon. iii. 6, *π. τὴν στολήν*. 2) fig. to take away wholly, i. e. all around, Heb. x. 11, *περιελείν ἁμαρτίας*, 'wholly to take away sins,' to make complete expiation for them. Comp. ver. 4, and Zeph. iii. 15, *π. Κύριος τὰ ἀδικήματά σου*. Pass. Acts xxvii. 20, *περιήρτο πάσα ἐλπίς*, 'all hope was destroyed:' a form of expression not unfrequent in Class.

*Περιαστράπτω*, f. *ψω*, to flash around, shine around, with acc. of pers. Acts ix. 3; *περὶ τίνα*, xxii. 6.

*Περιβάλλω*, f. *βαλῶ*, to cast, throw, or put around any person or thing: I. GENER. with acc. and dat. Lu. xix. 43, *περιβαλοῦσι χάρακά σοι*. Sept. and Class.—II. SPEC. of clothing, = to put on, to clothe, 1) act. with acc. of person, expr. or impl. Matt. xxv. 36, *γυμνός, καὶ περιεβλέτετέ με*, ver. 38; with double acc. to put a garment around or upon any one, *clothe with any thing*, Lu. xxiii. 11, *περιβαλόντων αὐτὸν ἐσθήτα λαμπράν*. John xix. 2. Sept. and Class. as Hsian. ii. 8, 10, *τὴν βασιλείαν πορφύραν (αὐτὸν) περιβαλόντες*. 2) mid. and pass. to put on one's own garments, to clothe oneself, be clothed, absol. Matt. vi. 29, *οὐδὲ Σολομὼν περιεβλέτο ὡς ἐν τούτων*. Rev. iii. 18; foll. by acc. of garment, Acts xii. 8, *περιβαλοῦ τὸ ἱμάτιόν σου*. Matt. vi. 31; part. perf. Mk. xiv. 51, *περιβεβλημένος συνδόνα*. xvi. 5. Rev. vii. 9, et al. Sept. and Class. With *ἐν τινι*, Rev. iii. 5, *περιβαλεῖται ἐν ἱματίοις λευκ.* iv. 4; once with dat. of garment, xvii. 4, *περιβεβλημένη πορφύρα καὶ κοκκίνω*, text rec. Sept. and Class.



**Περιβλέπω**, f. ψω, *to look around upon*; in N. T. only mid. **περιβλέπομαι**, f. ψομαι, *to look round about one*: 1) intrans. = *to look around*, absol. Mk. ix. 8, **περιβλεψάμενοι**, οὐκέτι οὐδένα εἶδον. v. 32. x. 23. Sept. and Class. 2) trans. *to look around upon*, with acc. Mk. iii. 5, **περιβλεψάμενος** αὐτοῦς, ver. 34. xi. 11. Sept. and Class.

**Περιβόλαιον**, ου, τό, (**περιβάλλω**,) prop. 'something *thrown around*, i. e. a *covering, garment*, said of the outer garment, *mantle, pallium*, Heb. i. 12. Sept. & Class.; by impl. a *covering for the head, a head-dress*, or perhaps a veil, 1 Cor. xi. 15. See my note.

**Περιδέω**, f. δήσω, perf. pass. **περιδέδμαι**, *to bind around*, pass. John xi. 44, ἡ ὄψις αὐτοῦ σουδαρίῳ περιεδέδετο. Sept. and Class.

**Περιδράω**, see **Περιτρέχω**.

**Περιεργάζομαι**, f. άσομαι, (**περιεργος**,) prop. *to work all around* a thing, on every side, i. e. *to work carefully, sedulously*, to do with extreme pains, AEl. V. H. ii. 44: hence in N. T. *to overdo*, to do with superfluous care and pains, to be a *busy-body*. So, in the paronomasia, 2 Th. iii. 11, μηδὲν ἐργαζομένους ἀλλὰ περιεργαζομένους, 'doing nothing [in one sense] but over-doing [in another]', 'not busy at work, but busy-bodies [at play]'. Comp. Eccles. iii. 23. Dem. 150, 24, ἐργάζῃ καὶ περιεργάζῃ.

**Περίεργος**, ου, ὁ, ἡ, adj. prop. *working or doing carefully, sedulously*, comp. **περιεργάζομαι**: in N. T. *over-doing*, doing with care and pains what is not worth while: 1) of PERSONS, a *busy-body*, an *intermeddler*, 1 Tim. v. 13, οὐ μόνον ἀργαί, ἀλλὰ καὶ φλύαροι καὶ περίεργοι, and oft. in Class. 2) of THINGS, τὰ περίεργα, prop. *over-wrought, curious, superfluous*, said espec. of magic arts, sorcery, Acts xix. 19, ἱκανοὶ τῶν τὰ περίεργα πραξάντων, and oft. in later writers.

**Περίερχομαι**, aor. 2. **περιῆλθον**, *to go about, wander up and down*, absol. Acts xix. 13. Heb. xi. 37; so of a ship sailing on an irregular course with unfavourable winds, xlviii. 13, see my note; foll. by acc. of place, dependent on **περι** in composition, 1 Tim. v. 13, **περιερχόμεναι** τὰς οἰκίας, 'going about to houses', i. e. from house to house. Sept. & Class.

**Περίεχω**, f. ξω, aor. 2. **περιέσχον**, intrans. prop. *to have or hold any person or thing*, by enclosing it around. Hence to *surround, environ*, as a mountain or a city besieged. In N. T. gener. *to enclose, embrace, contain*: 1) *to clasp around, seize*, as said of a person, fig. Lu. v. 9, Σάμβος περιέσχευ αὐτόν. So 2 Macc. xiv. 16, περι-

έσχευ αὐτοὺς χαλῆπῃ περιστάσει. Jos. Bell. iv. 10, περιέσχε τὴν ῥώμην πάθῃ. 2) *to contain*, as a writing, with acc. Acts xxiii. 25, γράψας ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον. 1 Macc. xv. 2 ἐπιστολάς, καὶ ἦσαν περιέχουσαι τὸν τρόπον τοῦτον. 2 Macc. ix. 18, ἐπιστολὴ περιέχουσα οὕτως: also in Philo and Josephus. Impera. or with subject impl. 1 Pet. ii. 6, διότι περιέχει ἐν τῇ γραφῇ, ἰδοὺ κ.τ.λ. where supply ἡ περιοχὴ, or the like. Jos. Ant. xi. 4, 7, βούλομαι γίνεσθαι πάντα, καθὼς ἐν αὐτῇ ἐπιστολῇ περιέχει.

**Περιζώννυμι**, f. ζώσω, *to gird around*; in N. T. only mid. or pass. *to gird oneself around, to be girded around*, spoken in reference to the long flowing garments of the Orientals, which are girded up around them while engaged in any active employment; mid. absol. Lu. xii. 37, περιζώνεται καὶ ἀνακλινεῖ αὐτοὺς. xvii. 8. Acts xii. 8; with acc. fig. τὴν ὀσφύν ἡμ. ἐν ἀληθείᾳ, Eph. vi. 14. Sept. and Class. Pass. perf. part. **περιζωσμένος**, *girded around*, absol. Lu. xii. 35, ἵστωσαν ὑμεῖς αἱ ὀσφύς περιζωσμέναι, 'be ye ready, prepared'; with acc. of thing, as girdle, &c. Rev. i. 13, περιζωσμένον ζώνην χρυσήν. xv. 6.

**Περίθεσις**, εως, ἡ, (**περιτίθημι**,) a *putting around, wearing*, as of golden ornaments, 1 Pet. iii. 3. So Diod. Sic. xii. 21, περιτίθεσθαι χρυσία.

**Περίστημι**, f. **περιστήσω**, trans. *to cause to stand around, to place around*, in N. T. only aor. 2. perf. and mid. intrans. *to stand around*: 1) prop. and absol. John xi. 42, διὰ τὸν ὄχλον τὸν περιστῆτα. Acts xxv. 7, **περιστήσαν**, 'stood around' the tribunal. 2) mid. **περίσταμαι**, prop. 'to place one's self round about', i. e. by impl. away from, so as not to come near, = *to stand aloof from, to avoid*, with acc. depending on **περι** in composition, 2 Tim. ii. 16, τὰς βεβήλους κεροφυνίας περιστάσο. Tit. iii. 9. So Jos. Ant. i. 1, 4, φεύγει καὶ περ. iv. 6, 12, and oft. Jambl. V. Pyth. 31. Lucian, Hermog. § 86.

**Περίκαθαρμα**, ατος, τό, (**περικαθαίρω**,) equiv. to **κάθαρμα**, but a stronger term, lit. 'cleansings up,' i. e. *off-scourings, filth*, as collected in cleansing; hence gener. and in N. T. put meton. for a vile and worthless person, a wretch, an outcast, 1 Cor. iv. 13, ὡς περικαθάρματα τοῦ κόσμου, 'outcasts from society.' So Jos. Bell. iv. 4, 3. Philo, p. 607. Dem. 574, 14. Lucian, D. Mort. ii. 1, and so *parapementum* in Latin. It is probable that the Apostle had there in mind the words of Lament. iii. 45, 'Thou hast made us as the offscouring and refuse in the midst of the people'; or, as it might better be ren-

dered, 'Thou hast made us an offscouring and refuse among the people,' *κάθαρμα καὶ περίφημα ἐν ἔθνεσι*.

*Περικαλύπτω*, f. *ψω*, to cover around; e. gr. *τὸ πρόσωπον*, = to blindfold, Mk. xiv. 65; with acc. of pers. id. Lu. xxii. 64; pass. to be overlaid with gold, Heb. ix. 4. Sept. 1 K. vii. 42.

*Περικείμεαι*, fut. *κείσομαι*, prop. to lie around, be circumjacent, as said both of things and persons. So Hsian. vii. 9, 3, *τὸ περικείμενον πλῆθος τῶν βαρβάρων*: in N. T. to lie around, and also to be laid around, equiv. to perf. pass. of *περιτίθημι*. 1) to surround, encom-pass, with dat. of pers. Heb. xii. 1, *περικείμενον ἡμῖν νέφος μαρτύρων*. 2) equiv. to perf. pass. of *περιτίθημι*, to be laid or put around, and so to be hung round, the neck, λίθος, Mk. ix. 42, and Class.; foll. by acc. of thing, in the manner of pass. verbs, Acts xxviii. 20, *τὴν ἄλυσιν ταύτην περικείμεαι*, lit. 'I am hung around with this chain,' i. e. bound with it. So 4 Macc. xiii. 13, *ὅρων (αὐτὸν) τὰ δεσμὰ περικείμενον*: fig. Heb. v. 2, *περικεῖται ἀσθίνειαν*, a metaphor taken from clothing, for *περικείμεαι* is oft. used foll. by *στολὴν*, &c. rarely, as here, fig. yet an example occurs in Theocr. Id. xxiii. 14, *ὑβριν περικείμενος*. Comp. Hom. Il. i. 149, *ἀναιδείην ἐπιείμινε*. Ps. xxxv. 26, Sept. *ἐνδυσάσθωσαν αἰσχύνην*.

*Περικεφαλαίαι*, as, ἡ, (adj. *περικεφαλαίος*, fr. *κεφαλῇ*), a head-piece, helmet, fig. Eph. vi. 17. 1 Th. v. 8, & Class.

*Περικρατής*, *ἰος οὖς*, ὁ, ἡ, adj. prop. and lit. 'strong round about any thing,' equiv. to *quite able to do it*, or absol. *very powerful*; in N. T. *having wholly in one's power, being wholly master of*, and *περικρατής γίνεσθαι*, to become master of; with gen. Acts xxvii. 16, *περικρατεῖς γινέσθαι τῆς ἀκάφης*, 'to become masters of the boat,' i. e. to secure it so as to hoist it into the ship, comp. ver. 17, 30. So Susan. 39, Alex. *ἐκείνου οὐκ ἠδυνήθημεν περικρατεῖς γινέσθαι*, 'get hold and secure him.'

*Περικρύπτω*, f. *ψω*, to hide by covering up all round, i. e. wholly or carefully, *ἑαυτήν*, Lu. i. 24, 'kept herself private.'

*Περικυκλώω*, f. *ώσω*, to encircle round about, to surround, a city as besiegers, Lu. xix. 43. Sept. and Class.

*Περιλάμπω*, f. *ψω*, to shine around, with acc. Lu. ii. 9. Acts xxvi. 13.

*Περιλείπω*, f. *ψω*, to leave over, pass. to be left over, remain over, equiv. to *περιγίνομαι*, part. *οἱ περιλειπόμενοι*, 'those remaining over,' the survivors, 1 Th. iv. 15, 17, and Class.

*Περίλυπος*, as, ὁ, ἡ, adj. (*περί*, λύ-

*πη*), prop. 'envioured with grief,' *quite grieved, very sorrowful*, Matt. xxvi. 38, *περίλ. ἐστὶν ἡ ψυχὴ μου ὡς θανάτου*. Mk. vi. 26. Lu. xviii. 23, 24. Sept. & Class.

*Περιμένω*, f. *ενῶ*, prop. to wait about for a person or thing, i. e. to wait for it, await it in earnest expectation, e. gr. *τὴν ἐπαγγελίαν*, Acts i. 4, 'awaiting the promise,' i. e. its event or performance. So Gen. xlix. 18, *τὴν σωτηρίαν περιμένων Κυρίου*, where the true reading is, I suspect, *περιμένω*, to be rendered *expecto*, 'I wait for.'

*Πέριξ*, said to be a stronger form for prep. *περί*, but it may be better to regard it as the original form, afterwards softened to *περί*. Thus it occ. very freq. in Hdot. foll. by gen. or accus. So Æsch. Pers. 360, with acc. Polyb. i. 48, et al. By the Attic writers it was almost always confined to the adverbial use, and by later writers was employed as adv. for adj. by prefixing the art. So in N. T. we have *ἡ πέριξ*, *surrounding, circumjacent*, Acts v. 16, *τὸ πλῆθος τῶν πέριξ πόλειων*.

*Περιοικέω*, f. *ήσω*, (*περιοικός*), to dwell around, with acc. Lu. i. 65, *τοὺς περιοικοῦντας αὐτοὺς*, 'their neighbours.' Class.

*Περιοίκος*, as, ὁ, ἡ, adj. one dwelling around, a neighbour, Lu. i. 58. Sept. and Class.

*Περιούσιος*, as, ὁ, ἡ, adj. (*περιουσία*), having abundance, superabundant; in N. T. by impl. *one's own, special, peculiar*, *λαὸς περιούσιος*, Tit. ii. 14; and so Sept. Ex. xix. 5, *λαὸς π.* et al. (see my note,) equiv. to *λαὸς εἰς περιποίησιν*, 1 Pet. ii. 9, for *λαὸς περιποίητος*, i. e. *οικεῖος*.

*Περιοχῇ*, ἡς, ἡ, (*παρέχω*), prop. circumference, circuit, compass, also fig. contents of a writing in general; hence in N. T. the contents of a book, a period, section, passage, Acts viii. 32, *ἡ περ. τῆς γραφῆς*; and so Stob. Ecl. Phys. i. 164. Dion. Hal. de Thucyd. 25.

*Περιπατίω*, f. *ήσω*, prop. to tread or walk about, and gener. to walk, intrans. 1) PROP. and gener. Matt. ix. 5, *ἐγείραι καὶ περιπάτει*. xi. 5. Mk. xvi. 12. John i. 36. With an adjunct of place or manner; adv. Lu. xi. 44. John xxi. 18: so with prepositions, *διὰ τοῦ φωτός αὐτῆς*, Rev. xxi. 24. Mk. xi. 27. John vii. 1, et al. μετὰ with gen. of pers. = to accompany, associate with, John vi. 66. Rev. iii. 4; παρὰ with acc. *παρὰ τὴν θάλασσαν*, Matt. iv. 18. 2) FIG. and from the Heb. to live, pass one's life, always with an adjunct of manner, circumstances, &c.; with adv. Rom. xiii. 13, *εὐσχημόνως περιπατήσωμεν*. 1 Cor. vii. 17. Phil. iii. 17. Col.

i. 10, *ἀξίως*: with dat. of rule or manner, Acts xxi. 21, τοῖς ἔθεσι περιπατεῖν. 2 Cor. xii. 18, τῷ πνεύματι: so with prepositions, διὰ with gen. διὰ πίστεως, v. 7; ἐν of state or condition, ἐν σαρκί, x. 3; also of rule or manner, ἐν καινότητι ζωῆς, Rom. vi. 4. ἐν ἀληθείᾳ, 2 John 4. ἐν Χριστῷ, Col. ii. 6; κατὰ with acc. implying manner or rule, Mk. vii. 5, οὐ κ. κατὰ τὴν παράδοσιν. Rom. viii. 1, 4, κατὰ σάρκα. xiv. 15.

Περιπίπτω, f. περιῶ, to pierce quite through, transfix, as oft. in Class. and Jos.; in N. T. metaph. 1 Tim. vi. 10, ἑαυτοὺς περιέπειραν δόξαις πολλαῖς. So Hom. Il. v. 399, κῆρ ἀγίων, δόξῃσι πεπαιγμένος. Philo, p. 965, ἀνηκίστοις περιέπειρε κακοῖς.

Περιπίπτω, aor. 2. περιέπεσον, to fall about or upon any person, whether for good, to embrace him, or for evil, to fall foul of him; also, to fall upon or into any thing, as a state or condition. So ἐμπίπτειν εἰς in Jos. Bell. iii. 9, 5. Diog. Laërt. iv. 50. Pol. i. 76, 8; in N. T. to fall into or among, with dat. Lu. x. 30, ληστοῖς περιέπεσεν. In Acts xxvii. 41, π. εἰς τόπον διθάλασσον, 'to light upon.' So Arrian Peripl. περιπίπτειν εἰς τόπον πετρώδεις. Fig. to fall into, meet with, Ja. i. 2, πειρασμοῖς π. So Thuc. ii. 54, τοιοῦτῳ πάθει περιπεσόντας. Dem. 1417, 18, ἀτυχία π.

Περιποιέω, f. ἔσω, to make remain over and above, i. e. to lay up, acquire; in N. T. only mid. to acquire for one's self, trans. Acts xx. 28, ἢν περιποιήσατο διὰ τοῦ αἵματος τοῦ ἰδίου. 1 Tim. iii. 13, βαθμὸν ἑαυτοῖς καλὸν περιποιούνται. Sept. and Class.

Περιποιήσεις, εἰς, ἡ, (περιποιέω,) prop. a making remain over, a laying up: in N. T. 1) gener. an obtaining, 1 Th. v. 9, εἰς περιποίησιν σωτηρίας. 2 Th. ii. 14. Eph. i. 14, εἰς ἀπολύτρωσιν τῆς περιποιήσεως, equiv. to εἰς ἀπολ. τὴν περιποιήσαν, i. e. the redemption acquired for us by Christ (see my note); meton. thing acquired, a possession, 1 Pet. ii. 9, λαὸς εἰς περιποίησιν, 'a people for a possession,' i. e. peculiar, one's own, equiv. to λαὸς περιούσιος, Tit. ii. 14. 2) preservation, a saving of life, Heb. x. 39, εἰς περιποίησιν ψυχῆς, opp. to ἀπώλεια. Sept. 2 Chr. xiv. 12.

Περίρρηγνυμι, f. περιρρήξω, prop. to tear from around any one; in N. T. of garments, to tear off, as the clothes of persons about to be scourged, τὰ ἱμάτια, Acts xvi. 22. 2 Macc. iv. 38. Plut. Popl. vi. περιρρήγνυνον τὰ ἱμάτια—ράβδοις ἔβαινον τὰ σώματα.

Περὶσπάω, f. ἄσω, to draw from

around any one, to draw off, to draw about or away; in later usage and N. T. pass. περισπάομαι, fig. to be drawn about in mind, to be distracted, over-occupied, i. e. with cares or business, foll. by περὶ with acc. Lu. x. 40, ἡ Μάρθα περισπᾶτο περὶ πολλὴν διακονίαν. Diod. Sic. i. 74, περὶ πολλὰ τῇ διανοίᾳ περισπῶμενος. Ecclus. xli. 2, περισπωμένῃ περὶ πάντων.

Περὶσσειά, αἰ, ἡ, (περισσός,) superabundance, Rom. v. 17, τὴν περισσειάν τῆς χάριτος, equiv. to τὴν χάριτα τὴν περισσεύουσιν, 'superabounding grace.' 2 Cor. viii. 2. x. 15, εἰς περισσειαν, adv. superabundantly, exceedingly; Ja. i. 21, περ. κακίας, 'superabounding wickedness.' Sept. Eccl. i. 3, al.

Περὶσσευμα, ατος, τό, (περισσεύω,) more than enough: 1) 'what is left over,' remainder, residue, Mk. viii. 8, περισσεύματα κλασμάτων. 2) 'what is laid up,' superabundance, i. e. affluence, wealth, 2 Cor. viii. 14, τὸ ἐκείνων περισσευμα γένηται εἰς τὸ ὑμῶν ὑστέρημα: fig. Matt. xii. 34, ἐκ τοῦ περισσεύματος τῆς καρδίας.

Περὶσσεύω, f. εὔσω, (περισσός,) to be over and above, exceed in number or measure; in N. T. to be more than enough: I. to be left over, to remain, intrans. John vi. 12, τὰ περισσεύσαντα κλάσματα. ver. 13. Part. τὸ περισσεύον, the remainder, residue, τῶν κλασμάτων, Matt. xiv. 20. Lu. ix. 17.—II. to superabound, intrans. 1) of persons, = to have more than enough, absol. Phil. iv. 12, 18; with gen. Lu. xv. 17, περισσεύουσιν ἄρτους: foll. by εἰς τι, to or for any thing, εἰς πᾶν ἔργον ἀγαθόν, 2 Cor. ix. 8; by ἐν τινι, in or in respect to any thing, Rom. xv. 13. Phil. iv. 12. 2) of things, = to abound intens., with dat. Lu. xii. 15, οὐκ ἐν τῷ περισσεύειν τινὶ ἡ ζωὴ αὐτοῦ: part. τὸ περισσεύόν τινι, equiv. to one's abundance, wealth, Mk. xii. 44: foll. by εἰς τινα, to abound unto any one, 'to happen to him abundantly,' Rom. v. 15; by εἰς τι, unto any thing, to redound, superabundantly conduce. 2 Cor. iv. 15, ἕνα ἡ χάρις περισσεύει εἰς τὴν δόξαν τοῦ Θεοῦ. viii. 2. absol. i. 5: so, with the idea of increment, to abound more and more, = to increase, to be augmented, with dat. Acts xvi. 5, ἐπερίσσευνον τῷ ἀρεθῷ. Phil. i. 9, 26: 3) causative, to make superabundant, cause to abound; of persons, 1 Th. iii. 12, ὑμᾶς ὁ Κύριος πλεονάσαι καὶ περισσεύσαι τῇ ἀγάπῃ: of things, 2 Cor. ix. 8, δυνατὸς ὁ Θεὸς πᾶσαν χάριν περισσεύσαι εἰς ὑμᾶς. Eph. i. 8, in attraction: pass. to be made to abound, of persons, 'to have more abundantly,' Matt. xiii. 12. xxv. 29.—III. by impl., in a

comparative sense, *to be more abundant, = to be more conspicuous, distinguished, to excel*; with πλείον and gen. Matt. v. 20, *ἐὰν μὴ περισσεύσῃ ἡ δικαιοσύνη ὑμῶν πλείον τῶν γραμματέων*: foll. by *ἐν τινι*, *in or in respect to* any thing, 1 Cor. xv. 58, *περισσεύοντες ἐν τῷ ἔργῳ τοῦ Κυρίου*. 2 Cor. iii. 9; absol. Rom. iii. 7, *εἰ ἡ ἀλήθεια τοῦ Θεοῦ ἐπερίσσευσεν*, 'has been made more conspicuous'; 1 Cor. viii. 8, *οὐτε ἐὰν φάγωμεν, περισσεύομεν*, 'are we the better'; xiv. 12.

Περισσός, ἡ, ὄν, adj. *over and above, more than enough*: I. PROP. as exceeding a certain measure, with gen., equiv. *to more than*, Matt. v. 37, *τὸ περισσὸν τούτων*, lit. 'the overplus of these,' what is beyond or more than these. Sept. Jos. Ant. x. 4. 2, *τὸ περ. τῶν χρημάτων*, and Class. In the sense of *superfluous*, 2 Cor. ix. 1, *περισσὸν μοι ἐστὶ τὸ γράφειν ὑμῖν*, and Class.—II. GENER. *superabundant*, or exceedingly great: 1) in positive, only as adv., neut. *περισσόν, abundantly*, in: *superabundance*, John x. 10, *ὡς ζωὴν ἔχωσι, καὶ περισσὸν ἔχωσιν*: *so ἐκ περισσοῦ, beyond measure, vehemently*, Mk. vi. 51. xiv. 31. 2) in comparat. *περισσότερος, more abundant, more, greater*; in number, Lu. xii. 4; in degree, Matt. xxiii. 14, *περισσότερον κρίμα*. 1 Cor. xii. 23. 2 Cor. ii. 7. Neut. *περισσότερον*, as adv. *more abundantly, more, more earnestly or vehemently*, absol. Lu. xii. 48, *περισσότερον αἰτήσουσιν αὐτόν*. 2 Cor. x. 8, *ἐὰν καὶ περισσώτερόν τι καυχώμαι*. Heb. vi. 17; foll. by gen. 1 Cor. xv. 10, with μάλλον, Mk. vii. 36: also, like μάλλον, it forms with a positive a periphrasis for a comparative, Heb. vii. 15, *περισσότερον ἔτι κατὰδὴλόν ἐστιν*.—III. by impl., in a comparative sense, *more abundant, i. e. distinguished, excellent, better*, Matt. v. 47, *τί περισσὸν ποιῶτε*; so Diod. Sic. xii. 15, *ὁ νόμος οὐδὲν ὀράται περιέχων σοφὸν ἢ π.*: hence neut. *τὸ περισσόν, excellence, pre-eminence*, Rom. iii. 1. Comparat. Matt. xi. 9, *περισσότερον προφήτου*.

Περισσότερος, adv. of compar. degree, *more abundantly, more, more earnestly or vehemently*, the object compared being every where implied; Mk. xv. 14, *περισσότερις ἔκραξαν*, 'they cried out more vehemently,' i. e. than before; 2 Cor. i. 12, *περισσότερις πρὸς ὑμᾶς*, 'more abundantly towards you,' i. e. than towards others; ii. 4, *ἣν ἔχω περ. εἰς ὑμᾶς*, i. e. than others have, &c.; vii. 15. Also *the more abundantly, the more*, 1 Th. ii. 17. Heb. ii. 1. xiii. 19; with μάλλον, 2 Cor. vii. 13.

Περισσῶς, adv. *abundantly, exceedingly, vehemently*, Matt. xxvii. 23; *περι-*

*σῶς ἔκραζον*. Mk. x. 26. Acts xxvi. 11. Sept. and Class.

Περίστερα, ἄς, ἡ, a dove, pigeon, Matt. iii. 16. Lu. ii. 24, *δύο νεοσσούς περιστερῶν*, 'two young doves,' the offering of the poor, et al. *sæpe*, and Class.

Περιτέμνω, f. τεμῶ, aor. 2. *περιτέμω, to cut around, to circumcise*; mid. *to let one's self be circumcised*, only in the Jewish sense, 'to remove the prepuce': 1) prop. with acc. of pers. Lu. i. 59, *ἤλθον περιτεμεῖν τὸ παιδίον*. John vii. 22, and oft.; mid. Acts xv. 1, 24. 1 Cor. vii. 18; pass. part. perf. *περιτετημμένος*, ibid. 2) metaph., in a spiritual sense, 'to put away impurity,' Col. ii. 11, *περιτεμήθητε περιτομῇ ἀχειροποιήτῳ*.

Περιτίθημι, fut. *περιθήσω, to put or place around* any person or thing, foll. by acc. and dat. expr. or impl. Matt. xxi. 33, *φραγμὸν αὐτῷ περιθήκει*. xxvii. 28, *περιθήκαν αὐτῷ χλαμύδα*. ver. 48, *περιθεῖς (τὸν σπόγγον) καλάμῳ*, 'putting or winding it around the end of a rod.' On the contrary, Aristoph. Theam. 387, uses *περιθῶν* for *ἐπιθῶν*. Mk. xv. 17, *περιτιθέασιν αὐτῷ, πλέξαντες ἀκάνθινον στέφανον*. John xix. 29. Sept. and Class. Fig. *to bestow upon, to give*, 1 Cor. xii. 23, *τούτοις τιμὴν περισσοτέρην περιτίθεμεν*. Sept. Esth. i. 20. Job xxxix. 19. Xen. Athen. i. 2. Hdian. v. 1.

Περιτομή, ἡ, ἡ, (περιτέμνω,) *circumcision*, in the Jewish sense, the removal of the prepuce. I. PROP. 1) the act or rite of circumcision, John vii. 22, 23, *περιτομὴν λαμβάνειν*, 'to receive circumcision,' be circumcised, Acts vii. 8. Rom. iv. 11; in Sept. oft. 2) the state of circumcision, the being circumcised, Rom. ii. 25, 27. iv. 10, *ἐν περιτομῇ ὦν*, equiv. to 'being circumcised': so *οἱ ἐκ περιτομῆς*, 'those of the circumcision,' equiv. to 'the circumcised,' put for *the Jews*, ver. 12; for Jewish Christians, Acts x. 45. Gal. ii. 12. 3) *meton.* and collect. ἡ περιτομή, for *the circumcised*, i. e. the Jews, the Jewish people, Rom. iii. 30, *ὅς δικαιώσει περιτομὴν ἐκ πίστεως*. iv. 9, 12. xv. 8.—II. FIG. in a spiritual sense, it denotes espec. 'the circumcision of the heart and affections (comp. Deut. x. 16. xxx. 6. Jer. iv. 4. Plato i. 450.) by putting off the body of the sins of the flesh,' Rom. ii. 28, 29, *περιτομή καρδίας*. Col. ii. 11; collect. and emphat. Phil. iii. 3, *ἡμεῖς ἐσμὲν ἡ περιτομή*, i. e. 'we are the true spiritual circumcision,' the true people of God.

Περιτρέπω, f. ψω, prop. *to turn about* as a person, *to turn upside down, overturn*, as a thing. In N. T. fig. *to turn about into* any state, &c. = 'to cause to become any thing,' to make, with eis, Acts xxvi. 24, *σὲ εἰς μανίαν περιτρέπει*, 'turns thee about

into madness,' makes thee mad. Jos. Ant. ii. 14, 1, εἰς ὀργὴν περ.

Περιτρέχω, aor. 2. περιέδραμον, *to run round in a circle*. In N. T. *to run about in a place*, with acc. Mk. vi. 55, περιδραμόντες ὅλην τὴν περίχωρον. Sept. and Class.

Περιφέρω, fut. περιόισω, prop. *to bear or carry around or about*. In N. T. 1) *to bear about*, i. e. hither and thither, Mk. vi. 55, τοὺς κακῶς ἔχοντας περιφέρειν. 2 Macc. vii. 27, τὴν ἐν γαστρὶ περιενέγκασαν: or carry about in the arms as a child, Eur. Or. 458. Xen. Gr. vii. 5, 58. 2 Cor. iv. 10. See νέκρωσις. 2) pass. *to be carried or driven about* hither and thither, i. e. by the wind, as a ship, Jude 12, ὑπὸ ἀνέμων π. So Max. Tyr. Diss. 31, ἡ ναὺς περιφέρετο: fig. Eph. iv. 14, περιφ. παντὶ ἀνέμῳ τῆς διδασκαλίας. Heb. xiii. 9. See παραφέρω, 2.

Περιφρονέω, fut. ἥσω, *to think about, reflect upon a thing*, to consider it on all sides; also to think over or beyond a thing or person, *to overlook or despise*, Thuc. i. 25, περιφρονούντες αὐτούς. Jos. Ant. iv. 8, 24; also with gen. Æsch. Dial. iii. 2. Plut. Thea. i. And so in N. T. Tit. ii. 15, μηδεὶς σου περιφρονεῖτω. See 4 Macc. vi. 8.

Περίχωρος, ου, ὁ, ἡ, adj. (χώρος,) *around a place, circumjacent*, neighbouring. Hence in N. T. fem. ἡ περίχωρος, sc. γῆ, 'the country round about,' Matt. xiv. 35, al.; meton. of inhabitants, iii. 5. Sept.

Περίψημα, ατος, τὸ, (περιψάω,) prop. *scrapings up, filth*. In N. T. meton. for a vile and worthless person (as in Engl. *the scum*), 1 Cor. iv. 13, πάντων περιψημα ἕως ἄρτι. And so Jerem. xxii. 28, Symm. There may, however, be an allusion to those mean and wretched persons who were offered up as expiatory victims to the heathen gods; q. d. 'we are so despised as to be like the περιψήματα.' So St. Ignat. Ep. to the Eph. viii. 18, applies the term to himself.

Περπερεύομαι, (πέρπερος,) depon. mid. *to show one's self a boaster*, = *to boast one's self, to vaunt*, 1 Cor. xiii. 4. Marc. Ant. v. 5, καὶ ἀρέσκεσθαι καὶ περπερεύεσθαι. See more in my note.

Πέρυσι, adv. (dat. plur. with ellip. of ἐν, of the obsol. πέρυς fr. περύω, cogn. with περάω,) *the past year, a year ago*; in N. T. only with ἀπὸ, i. e. ἀπὸ πέρυσι, prop. *a year ago*, 2 Cor. viii. 10. ix. 2: so πρὸ πέρυσι, Dem. 467, 14; and ἐκ πέρυσι, Luc. Solac. § 7.

Πετάομαι, see Πέτομαι.

Πτευνδν, οὔ, τὸ, (πτευνός,) *a bird*,

*ptol*, in N. T. only pl. τὰ πτευνδν, Matt. vi. 26, oft. Sept. and Class.

Πέτομαι, f. πετήσομαι or πτήσομαι, depon. mid. *to fly*, intrans. Rev. xii. 14, ἵνα πτήται εἰς τὴν ἔρημον: part. πετόμενος, *flying*, in later edd. iv. 7. viii. 13. xix. 6. ix. 17, al. Sept. and Class.

Πέτρα, ας, ἡ, *a rock*, prop. *a projecting rock, a cliff*: 1) prop. Rev. vi. 15, εἰς τὰς πέτρας τῶν ὀρείων. ver. 16: in such, sepulchres were hewn, Matt. xxvii. 60. Mk. xv. 46; and houses and villages built for security, Matt. vii. 24. Lu. vi. 48. Said of a rocky soil (= πετρώδης), Lu. viii. 6, 13. Sept. and Class. 2) fig. of Christ, in allusion to the rock whence the waters flowed in the desert, 1 Cor. x. 4. comp. Ex. xvii. 6. Num. xx. 8; also as πέτρα σκανδάλου, *a rock of offence or stumbling*; said of Christ, the occasion of destruction to those who reject him, Rom. ix. 33. 1 Pet. ii. 7.

Πέτρος, ου, ὁ, *rock*, John i. 43.

Πετρώδης, εος ους, ὁ, ἡ, adj. (πέτρος, εἶδος,) *rock-like, stone-like*, having the form of a rock, Diod. Sic. iii. 44. Soph. Antig. 774; in N. T. *rocky, stony*, and τὸ πετρώδες, *rocky ground, stony soil*. Mk. iv. 5, τὰ πετρώδη, id. ver. 16, sc. χωρία. So Dioscor. φέεται ἐν πετρώδσι τόποις.

Πήγανον, ου, τὸ, (πήγνυμι,) *a rue, a plant*, Lu. xi. 42, and Class.

Πηγὴ, ῆς, ἡ, *a fountain, source*: 1) gener. Ja. iii. 11. Sept. and Class. From the Hebr. *πηγὰ ὑδάτων*, 'fountains of water,' Rev. xiv. 7, and Sept.; metaph. of life-giving doctrine, John iv. 14; also as an emblem of the highest enjoyment, Rev. vii. 17. xxi. 6. Sept. Prov. xiii. 14. xiv. 29. Eccles. xxi. 13. 2) = *a well*, τὸ φρέαρ, John iv. 6, *πηγὴ τοῦ Ἰακώβ*, comp. ver. 11, τὸ φρέαρ. 2 Pet. ii. 17. 3) = *an issue, flux*, ἡ πηγὴ τοῦ αἵματος, Mk. v. 29; = ἡ ρύσις τοῦ αἵμ. Lu. viii. 44. Sept. Lev. xii. 7. Comp. Jer. ix. 1, *πηγὴ δακρύων*.

Πήγνυμι, f. κήξω, *to fix, fasten, make fast*, Thuc. v. 66; *to fix or fasten together, to construct, build*, Hdot. v. 83; in N. T. of a tent, *to set up, to pitch*, Heb. viii. 2, ἦν ἔπηξεν ὁ Κύριος: so Sept. Gen. xxvi. 25. 1 Chron. xvi. 1. Hdot. vi. 12, and elsewhere in Class.

Πηδάλιον, ου, τὸ, (πηδόν,) *helm, rudder*, Acts xxvii. 40. James iii. 4, and Class.

Πηλίκος, η, ου, pron. cor. *how great, quantus*, corresponding to ἡλίκος, τηλίκος; Gal. vi. 11, ἴδετε πηλίκους ὑμῖν γράμμασιν ἔγραψα, i. e. *either with what large letters, or with how large a letter, I have written*, &c. see my note.

Fig. of dignity, Heb. vii. 4, *πῆλ. οὗτος*. Sept. Zeph. ii. 6. Lucian Halc. 2. Pol. i. 6, 28.

Πῆλδς, οὐ, ὁ, *clay, mire, mortar*, John ix. 6: spec. *potter's clay*, Rom. ix. 21.

Πήρα, ας, ἡ, *a bag, sack, wallet*, Lat. *pera*, of leather, in which shepherds and travellers carried their provisions, Matt. x. 10. Mk. vi. 8, and Class.

Πῆχυς, εως, ὁ, (kindred with *παχύς*.) gen. pl. *πήχειων*, later form contr. *πηχῶν*, prop. *the fore-arm*, from the wrist to the elbow; in N. T. *a cubit*, equal to the distance from the elbow to the tip of the middle finger, and usually reckoned at 1½ foot, Matt. vi. 27, *πηχυν ἕνα*. John xxi. 8, *ὡς ἀπὸ πηχῶν διακοσίων*, and Class.

Πιάζω, f. *άσω*, (Dor. for *πιέζω* fr. *πιέα*.) *to press down or upon*, prop. with the foot, as beasts hold their prey; also with the *hands*, *to seize and hold*: so Theocr. iv. 35, *ταῦρον ἀπ' ὠρείος ἀγε πιάζας τὰς ὀπλάς*. In N. T. 1) of persons, *to take one by the hand*, with acc. & gen. of the part, Acts iii. 7, *πιάσας αὐτὸν τῆς δεξιᾶς χειρός*. In a judicial sense, *to take, arrest*, John vii. 30, *ἔχουσιν αὐτὸν πιάσαι*. ver. 32, oft. Ecclus. xliii. 21. 2) of animals, *to take in hunting or fishing, to catch*, with accus. John xxi. 3, *ἐν τῇ νυκτὶ ἐπιάσαν οὐδέν*. ver. 10. Rev. xix. 20, *ἐπιάσθη τὸ θηρίον*. Sept. Cant. ii. 15.

Πιάζω, f. *έσω*, (a later form for *πιέζω*, which alone occ. in Hdot.) *to press, hold fast*, e. gr. one's hand; in N. T. *to press down*, make compact, *μίτρον*, Lu. vi. 38. Sept. and Class.

Πιθανολογία, ας, ἡ, (*πιθανός, λόγος*.) *persuasive discourse, enticing words*, Col. ii. 4: so *πιθανός λόγος*, Jos. Ant. viii. 9, 1.

Πικραίνω, f. *ανῶ*, (*πικρός*.) prop. *to make sharp*; hence of taste, *to make bitter, acrid*, trans. 1) prop. of water, pass. Rev. viii. 11: meton. of the pain caused by bitter and poisonous food or drink, = *to make painful, to cause bitter pain*, with acc. x. 9, *πικρανεῖ σου τὴν κοιλίαν*, comp. Sept. Job xxvii. 2. 2) fig. of the feelings, *to embitter*, pass. *to be or become bitter*, i. e. to be harsh, angry, Col. iii. 19. Sept. Ex. xvi. 20. Jer. xxxvii. 14. Esdr. iv. 31. Dem. 1464, 18. Theocr. v. 120.

Πικρία, ας, ἡ, (*πικρός*.) *bitterness*: 1) prop. with the accessory idea of *venom*, the two being often connected in the mind of the Jews: so in place of an adj. Heb. xli. 15, *ρίζα πικρίας*, = *ρίζα πικρά*. Acts viii. 23, *ἐκ χολῆς πικρίας*, = *χ. πικράν*. 2) fig. *angriness* of spirit or speech, Eph. iv. 31, *πᾶσα πικρία καὶ θυμός*. Rom. iii. 14. Sept. and Class.

Πικρός, ὁ, ὄν, adj. prop. *pricking, pointed, sharp*; hence gener. and in N. T. of taste, *bitter, acrid*. Sept. and Class. 1) prop. and opp. to *γλυκύς*, Ja. iii. 11. 2) metaph. of the feelings, or spirit, *bitter, harsh, cruel*, Ja. iii. 14, *ζῆλον π.* Diod. Sic. i. 78. Pol. vii. 14, 3.

Πικρῶς, adv. (*πικρός*.) *bitterly*, in N. T. of bitter weeping, Matt. xxvi. 75, al. Sept. and Class.

Πίμπλημι, f. *πλήσω*, (*πλάω*, obsol.) aor. 1. *ἐπλήσα*, aor. 1. pass. *ἐπλήσθην*, *to fill, make full*, trans. I. PROP. aor. 1. *ἐπλήσα*, with acc. Lu. v. 7, *ἐπλήσαν ἀμφοτέρα τὰ πλοῖα*: also with gen. of that *with which*, Matt. xxvii. 48. John xix. 29, *πλήσαντες σπόγγον ὄξους*. Sept. and Class. Pass. with gen. Matt. xxii. 10.—II. METAPH. aor. 1. pass. *ἐπλήσθην*, *to be filled, be full*: 1) of persons, *to be filled with any thing*, i. e. *to be wholly imbued, affected with or by any thing*, with gen. of thing; *Πνεύματος ἀγίου*, Lu. i. 15, and oft. *θυμοῦ*, iv. 28, al. *φόβου*, v. 26, al. *ἀνοίας*, vi. 11, al.: also Acts iii. 10. v. 17. Sept. and Class. as Anthol. Gr. iv. 28, *σοφίης πληθόμενος*: meton. of a place, Acts xix. 29. 2) of prophecy, *to be fulfilled, accomplished*, Lu. xxi. 22, *τοῦ πλησθῆναι τὰ γεγραμμένα*, in later edd. Sept. in 1 K. ii. 27, *πληρωθῆναι*. 3) of time, *to be fulfilled, completed*, be fully past, Lu. i. 23, *ὡς ἐπλήσθησαν αἱ ἡμέραι τῆς λειτουργίας αὐ.*, ver. 57. ii. 21, 22. Sept. in Gen. xxv. 24, *πληρωθῆναι*.

Πίμπρημι, f. *πρήσω*, *to set on fire, to burn*, Ælian V. H. xii. 23; in N. T. pass. only fig. *to be inflamed, to swell*, become swollen, from the bite of a serpent, Acts xxviii. 6. Lucian, Dips. 4, *ὀφίς ἐκκαίει—καὶ πίμπρασθαι ποιεῖ*.

Πινακίδιον, ου, τό, (*πιναξ*.) *a small tablet, writing-table*, Lu. i. 63. Arr. Epict. iii. 22, 4.

Πίναξ, ακος, ὁ, *a board*, Hom. Od. xii. 67; *table*, spec. in Class. *a writing-table or tablet*, covered with wax; in N. T. *a plate, dish*, on which food and the like was served up, Matt. xiv. 8. Lu. xi. 39. Hom. Od. i. 141. xvi. 49. Athen. vi. 3. Jos. Ant. viii. 3, 8.

Πίνω, (f. *πίομαι*, and 2 pers. *πίσαι*, aor. 2. *ἐπion*, perf. *πέπωκα*, aor. 1. pass. *ἐπόθην*.) *to drink*. I. gener. of persons, absol. Matt. xxvii. 34, *οὐκ ἤθελε πιεῖν*. Lu. xii. 19. Acts ix. 9, al.; fig. John vii. 37. Rev. xvi. 6. Infin. final, *δοῦναι πιεῖν*, 'to give to drink' John iv. 7. *αἰτεῖν πιεῖν*, ver. 9. With *adjuncts*: 1) foll. by *ἐκ* of the drink, or meton. of the vessel containing it, i. e. *to drink of any thing*, Matt. xxvi. 27, 29. John iv. 12—14. 2) by *ἀπὸ* of the drink, Lu. xxii.

18. 3) by acc. of the thing drunk, *to drink* any thing, Lu. i. 15. Rom. xiv. 21. 1 Cor. x. 4; *to drink of*, Matt. xxvi. 29: fig. John vi. 53. Meton. τὸ ποτήριον πίνειν, 'to drink a cup,' e. gr. of wine, prop. 1 Cor. x. 21; fig. of suffering, *to drink the cup which God presents*, i. e. to submit to the allotments of his providence, Matt. xx. 22. xxvi. 42.—II. fig. of the earth, *to drink in*, *to imbibe*, with acc. Heb. vi. 7. Sept. Deut. xi. 11. Hdor. iii. 117. Xen. Conv. ii. 25.

Πιότης, ητος, ή, (πίων,) *fat, fatness*, Rom. xi. 17, τῆς π. τῆς ἐλαίας, and Sept.

Πιπράσκω, (perf. πέπρακα, perf. pass. πέπραμαι, aor. 1. pass. ἐπράθην, fr. περάω,) 'to make to pass to another,' and by impl. *to deliver over, give up* for consideration: so our *sell*, from A.-S. syllan, *to deliver up*; and so Hebr. קָנָה *to let go*, and πωλείω fr. πωλείω, *to turn over*, by commutation; hence gener. *to sell*, with acc. Matt. xiii. 46, *πέπρακε πάντα ὅσα εἶχε*. Acts ii. 45. Pass. Matt. xxiii. 25, *ἐκέλευσεν αὐτὸν πραθῆναι*. Mk. xiv. 5. Acts iv. 34. v. 4: foll. by gen. of price, Matt. xxvi. 9, *πραθῆναι πολλοῦ*. John xii. 5. Fig. pass. *to be sold to*, so as to be under any one, *to be his slave*, Rom. vii. 14, *πεπραμένος ὑπὸ τὴν ἀμαρτίαν*, 'to be the slave of sin,' devoted to it, and doing its drudgery. See my note. 1 K. xxi. 25. Is. i. 1.

Πίπτω, f. πεσοῦμαι, aor. 2. ἐπεσον, aor. 1. ἐπεσα, *to fall*, intrans. 1) prop. *to fall*, i. e. from a higher to a lower place, said alike of persons and things; in N. T. always with an adjunct of place *whence* or *whither*; with ἀπὸ, *to fall from*, Matt. xv. 27, ἀπὸ τῆς τραπέζης. Matt. xxiv. 29. Acts xx. 9. ἐκ, id. Lu. x. 18, ἐκ τοῦ οὐρανοῦ. Acts xxvii. 34. ἐν μέσῳ τῶν ἀκαθῶν, among, Lu. viii. 7; ἐπὶ with acc. *to fall upon* any person or thing, Matt. x. 29, ἐπὶ τὴν γῆν. xiii. 5, 7. xxi. 44. Lu. xxiii. 30. Rev. vii. 16, οὐδὲ μὴ πέσῃ ἐπ' αὐτοὺς ὁ ἥλιος, i. e. 'the burning sun shall not injure them'; fig. = *to seize*, xi. 11, φόβος μέγας ἐπεσεν ἐπὶ τοὺς κ.τ.λ.: foll. by εἰς τι, *to fall into, among, upon* any thing, Matt. xv. 14, εἰς βόθυνον. xvii. 15. Mk. iv. 7, 8, and so in Class.; by παρά with acc. of place, *to fall at, by, near*, ver. 4. 2) of PERSONS, *to fall down, fall prostrate*, absol. Matt. xviii. 29, πεσὼν ὁ σὺνδουλός. Acts v. 5. Joined with προσκυνεῖν, Matt. ii. 11, *πεσόντες προσεκύνησαν*. iv. 9. xviii. 26, al. Sept. and Class. More usually with an adjunct of place or manner; foll. by ἐνώπιόν τινος, Rev. v. 8, or προσκυνεῖν, iv. 10: by εἰς, Acts xxii. 7. εἰς τοὺς πόδας τινός, John xi. 32. Diog. Laërt. ii. 79: by ἐπὶ

with gen. of place, ἐπὶ τῆς γῆς, Mk. ix. 20; with acc. of place or manner, ἐπὶ τὴν γῆν, Acts ix. 4. ἐπὶ τοὺς πόδας τινός, x. 25. Sept. 1 Sam. xxv. 24. ἐπὶ πρόσ-ωπον, on one's face, Lu. v. 12; with παρά τοὺς πόδας, xvii. 16; with προσκυνεῖν, 1 Cor. xiv. 25. ἐμπροσθεν τῶν ποδῶν with προσκυνεῖν, Rev. xix. 10: foll. by χαμαί, John xviii. 6. Said of those who *fall dead*, i. e. *to die, perish*, Lu. xxi. 24, *πεσούνται σκόματι μαχαίρας*. 1 Cor. x. 8. Heb. iii. 17, al. Sept. and Class. Fig. *to fall* from any state or dignity, with πόθεν, Rev. ii. 5. 3) of THINGS, edifices, walls, &c. *to fall* in ruins, Matt. vii. 25. Lu. vi. 39, al.: fig. Lu. xi. 17. Acts xv. 16: so in prophetic imagery, Rev. xi. 13. xiv. 8, *ἐπεσα, ἐπεσε Βαβυλῶν*. Sept. and Class. 4) of a lot, *to fall to or upon* any one, foll. by ἐὰν with acc. Acts i. 26. Sept. and Class. 5) metaph. of persons, *to fall into or under* any thing; condemnation, ὑπὸ κρίσιν, Ja. v. 12. Diod. Sic. xix. 8, ὅν' ἐξουσίαν: absol. *to fall into sin, to sin*, Rom. xi. 22. xiv. 4. 1 Cor. x. 12, al.: hence also *to fall* from happiness, *be made miserable, perish*, Rom. xi. 11, μὴ ἐπταίσαν, ἵνα πείσωσι; Heb. iv. 11. Sept. and Class. Of things, = *to fall to the ground, to fail, become void*; Lu. xvi. 17, ἡ τοῦ νόμου μίαν κεραίαν πείσῃ. Sept. Josh. xxiii. 14. 1 Sam. iii. 19. Plato Euth. p. 14, οὐ χαμαὶ ποτε πείσεται ὅ τι ἀν εἶπης.

Πιστεύω, fut. εἰσώ, (πίστις,) aor. 1. ἐπίστευσα, perf. πεπίστευκα, *to have faith, believe, trust*, prop. 'to have a firm persuasion of, a confiding belief in the truth, veracity, or reality of any person or thing.' I. INTRANS. and 1) prop. and gener. *to be firmly persuaded* as to any thing, *to believe*, foll. by infin. Rom. xiv. 2, *ὅς μὲν πιστεύει φαγεῖν πάντα*: by ὅτι, x. 9, absol. Ja. ii. 19: so, with the idea of hope and certain expectation, with inf. Acts xv. 11; with ὅτι, Rom. vi. 8. More commonly of words spoken and things; with dat. of a person speaking, whose words one believes and confides in, Mk. xvi. 13, οὐδὲ ἐκείνοις ἐπίστευσαν. John v. 46. Acts viii. 12. With an adjunct of the words or thing spoken, in dat. Lu. i. 20, οὐκ ἐπίστευσας τοῖς λόγοις μου. Acts xxiv. 14. 2 Th. ii. 11: foll. by ἐπὶ with dat. Lu. xxiv. 25, ἐπὶ πάντων: by ἐν, Mk. i. 15, ἐν τῷ εὐαγγελίῳ. With acc. of thing, John xi. 26. 1 Cor. xiii. 7, πάντα πιστεύει. 1 John iv. 16: hence pass. 2 Th. i. 10, *ὅτι ἐπιστεύθη τὸ μαρτύριον ἡμῶν ἐφ' ὑμᾶς*. Foll. by εἰς τι, 1 John v. 10, εἰς τὴν μαρτυρίαν: by ὅτι, = acc. and infin. John xiv. 10. ix. 18, *περὶ αὐτοῦ ὅτι τυφλὸς ἦν*. Absol. where the case of pers. or thing is implied from

the context, Matt. xxiv. 23. John xii. 47. Acts viii. 13, αὐτὸς ἐπίστευσε, scil. τῷ Φιλίππῳ εὐαγγελιζομένῳ. ver. 42. xv. 7. 2) espec. of GOD, *to believe on God, to trust in Him*, as able and willing to help, listen to prayer, &c. foll. by dat. of person with ὅτι, Acts xxvii. 25, πιστεύω τῷ Θεῷ, ὅτι οὕτως ἔσται: by εἰς, John xiv. 1, πιστεύετε εἰς τὸν Θεόν: absol. Matt. xxi. 22, πιστεύοντες, equivalent to εἰ πιστεύετε. 2 Cor. iv. 13: also as faithful to his promises, with dat. Rom. iv. 3, ἐπίστευσεν Ἀβραάμ τῷ Θεῷ, καὶ ἐλογίσθη κ.τ.λ. Rom. iv. 17. Jam. ii. 23: absol. Rom. iv. 18. Heb. iv. 3. Or gener. 'to believe in the declarations and character of God as made known in the Gospel,' with dat. John v. 24. Acts xvi. 34, πεπιστευκὼς τῷ Θεῷ. 1 John v. 10: foll. by εἰς with accus. præg. = *to believe and rest upon*, to believe in and profess, τοὺς δι' αὐτοῦ πιστεύοντας εἰς Θεόν, 1 Pet. i. 21; by ἐπὶ with acc. id. Rom. iv. 24: absol. Lu. viii. 12. Acts xiii. 48. 3) of belief in *Jesus* as the Messiah, with, however, a considerable variety of sense, from an ample credit reposed in Him, as 'a messenger sent from God,' to full belief in Him as *one with God*. And in not a few instances it is difficult to determine whether simple belief in Jesus as the Messiah, or belief of a higher order, is intended. Consequently, no Lexicographical arrangement of passages is to be relied on, but the reader must exercise his own judgment. In such cases he is referred to the notes in my Greek Testament, in which he will, I trust, rarely miss of finding something that may assist his researches. With εἰς, John xiv. 1; with ὅτι, Matt. ix. 28, absol. xvii. 13. Mk. v. 26. John iv. 48; with dat. of person, John v. 38, ὃν ἀπέστειλεν ἑκαίνο, τοῦτω ὑμεῖς οὐ πιστεύετε. viii. 31. x. 37. Acts v. 14; with ὅτι, John viii. 24. xi. 27. xx. 31, and oft. Foll. by εἰς of person, pr. præg. = *to believe and rest upon*, to believe in and profess, Matt. xviii. 6, ἕνα τῶν πιστευόντων εἰς ἐμέ. John ii. 11. iii. 15. viii. 30; fig. εἰς τὸ φῶς, xii. 36: so with εἰς τὸ ὄνομα Ἰησοῦ in a like sense, = 'to believe on Jesus, and invoke or profess his name,' i. 12, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ. ii. 23; with τῷ ὀνόματι αὐτοῦ, id. 1 John iii. 23. Foll. by ἐπὶ with acc. of pers. = *εἰς τινα*, Acts ix. 42. xi. 17, comp. ver. 21; so ἐπὶ with dat. 1 Tim. i. 16, fig. Rom. ix. 33. Pass. 1 Tim. iii. 16, ἐπιστεύθη ἐν κόσμῳ. Hence absol. *to believe*, i. e. to believe and profess Christ, to be or become a Christian, Mk. xv. 32. Lu. xxii. 67. John i. 7, oft.; part. οἱ πιστεύοντες or πιστεύσαντες, *believers*, Christians, Acts ii. 44. iv. 32. 4) of belief or credit given

to any one as a merely human messenger, as Moses, John v. 40; or John Baptist, Matt. xxi. 25, 32. Mk. xi. 32. Lu. x. 5. —II. TRANS. *to entrust, commit in trust* to any one, for ἐμπιστεύω, Lu. xvi. 11, τὸ ἀληθινὸν τίς ὑμῖν πιστεύσει; John ii. 24. Wisd. xiv. 5. Xen. Mem. iv. 4, 17. Pass. πιστεύομαι τι, *to be entrusted with any thing*; foll. by acc. Rom. iii. 2. Gal. ii. 7, πεπίστευμαι τὸ εὐαγγέλιον. 1 Cor. ix. 17, οἰκονομία πεπίστευμαι. 1 Th. ii. 4. 1 Tim. i. 11. Tit. i. 3, and oft. in lat. Class. as Diog. Laërt. vii. 1, πιστευθέντος τὴν ἐν Περγὰμ βιβλιοθήκην.

Πιστικός, ἡ, ὄν, adj. (πίστις,) *causing belief or persuasion, faithful, trustworthy*; hence in N. T. fig. *true, genuine, pure, varδοῦ πιστικῆς*, Mark xiv. 3; others (fr. πῖνω), *potable, liquid*. See my note.

Πίστις, εως, ἡ, (πιστός,) *faith, belief, trust*, prop. 'firm persuasion, confiding belief in the truth, veracity, or reality of any person or thing.' I. in the common Greek usage, 1) prop. and gener. Acts xvii. 31, πίστιν παρασχὼν πᾶσιν. Rom. xiv. 22, σὺ πιστὸν ἔχεις, *thou hast faith*, i. e. 'art firmly persuaded,' ver. 23. Heb. xi. 1: so, with the idea of hope and certain expectation, 2 Cor. v. 7, διὰ πίστεως περιπατοῦμεν. 1 Pet. i. 5. v. 9. 2) equiv. to *good faith, faithfulness, sincerity*, Matt. xxiii. 23, τὴν κρίσιν καὶ τὸν ἔλεον καὶ τὴν πίστιν. Rom. iii. 3, τοῦ Θεοῦ. Gal. v. 22. 1 Tim. i. 19, ἔχω πῖστιν, i. e. 'being faithful,' sincere, ii. 7. Tit. ii. 10, πίστιν πᾶσαν ἀγαθὴν, *all good fidelity*, Rev. ii. 19.—II. in N. T. πίστις, as spoken in reference to God and Christ, and his gospel, becomes in some measure a technical term, denoting that *faith*, that confiding *belief*, which is the essential trait of Christian life and character, i. e. *gospel-faith, Christian faith*, comp. Rom. iii. 22, sq.—I. of GOD, i. e. *faith in, on, towards God*; ἐπὶ Θεόν, Heb. vi. 1. πρὸς τὸν Θεόν, 1 Th. i. 8. εἰς Θεόν with ἐλπίς, 1 Pet. i. 21; with gen. Θεοῦ, Mk. xi. 22, Col. ii. 12; absol. Matt. xvii. 20. xxi. 21. Heb. iv. 2. Jam. i. 6, αἰτείτω ἐν πίστει, i. e. in full confidence, nothing doubting. Spoken analogically of the faith of the patriarchs and pious men under the Jewish dispensation, who looked forward in faith and hope to the blessings of the gospel, comp. Gal. iii. 7, sq. Heb. xi. 13; of Abraham, Rom. iv. 5, 9—20; gener. of others, Heb. xi. 3—39, also Lu. xviii. 8. —II. of CHRIST, *faith in Christ*, 1) as able to work miracles, heal the sick, &c. absol. Matt. viii. 10, οὐδὲ ἐν τῷ Ἰερ. τοσαύτην πίστιν εὗρον. ix. 2, 22, 29. xv. 28, oft.: so *mediately*, Acts xiv. 9. 2) of faith in Christ's death, as the only



ground of our justification before God, = *saving or justifying faith*, Rom. iii. 22, δικαιοσύνη Θεοῦ διὰ πίστεως 'I. Χρ. ver. 25, διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵμ. ver. 26, ἐκ π. 'Ιησοῦ: so from the connexion, absol. ver. 27—31. 1 Cor. xv. 14, 17: gener. Rom. i. 17. v. 1, 2, and often in St. Paul's Epistles. 3) gener. not only as the Messiah and Saviour, the Head of the gospel dispensation, but also as *God-man*, one with the Father. And here will fully apply what was remarked in the case of πιστεύω I. 3, as to the variety of sense in the several forms of expression which fall under this head, e. gr. πιστὴν τὴν εἰς τὸν Κ. ἡμῶν 'I. Χρ. Acts xx. 21. ἐν Χριστῷ, Gal. iii. 26. τοῦ Κυρ. ἡμῶν 'I. Χρ. Ja. ii. 1. μὲν, Rev. ii. 13, i. e. 'faith toward me'; absol. Mk. iv. 40. Acts vi. 5, ἀνδρα πλήρη πίστεως. Eph. iii. 17; so vi. 16, τὸν Συρεὸν τῆς π.—III. gener. with gen. ἡ πίστις τοῦ εὐαγγελίου, the faith of the gospel, i. e. gospel-faith, Phil. i. 27. πίστις ἀληθείας, faith in the truth, i. e. in the gospel, 2 Th. ii. 13. Absol. in the same sense, i. e. *Christian faith*, a firm and confiding belief in Jesus and his gospel, gener. 1 Cor. ii. 5, ἵνα ἡ πίστις ὑμῶν μὴ ᾖ ἐν σοφίᾳ ἀνθρ. 2 Cor. iv. 13, ἀσπῖς. Πίστις also seems to mark indirectly various predominant traits of Christian character, such as arise from and are combined with Christian faith; e. gr. *Christian knowledge*, Rom. xii. 3, μέτρον πίστεως. ver. 6. xiv. 1, ἀσθενῶν τῇ πίστει. 2 Pet. i. 5: so in James, as opp. to ἔργα, ii. 14—26; of the *Christian profession*, the faith professed, Acts xiii. 8, ζητῶν διαστρέψαι τὸν ἀνθύπατον ἀπὸ τῆς π. 1 Cor. xvi. 13. Gal. vi. 10. 1 Tim. ii. 15. 2 Tim. iv. 7; of *Christian zeal*, ardour in the faith, Rom. i. 8, ὅτι ἡ π. ὑμῶν καταγγέλλεται. xi. 20. 2 Cor. viii. 7. Eph. vi. 23; of *Christian love*, as springing from faith, Rom. i. 12, ἡ ἐν ἀλλήλοις πίστις, i. e. mutual faith and love, 2 Th. i. 3. Philem. 5; of *Christian life and morals*, practical faith, 1 Tim. iv. 12, τύπος γίνου τῶν πιστῶν ἐν ἀγάπῃ, ἐν π., ἐν ἀγνείᾳ. v. 8, 12. vi. 10. Tit. ii. 2; of *constancy* in the faith, Col. i. 23. 1 Th. iii. 2—10. Heb. xiii. 7. Ja. i. 3.—IV. meton. of the *object* of Christian faith, the faith, i. e. doctrines received and believed, *Christian doctrine*, and gener. the system of Christian doctrines, the gospel promising justification and salvation to a lively faith in Christ, Acts vi. 7, ὑπήκουον τῇ π. 'were obedient to the faith,' i. e. embraced the gospel, Rom. i. 5. Acts xiv. 27, θύρα πίστεως, i. e. 'access for the gospel.' xxiv. 24. Rom. x. 8. Jude 3, τῇ ἀπαξ παραδοθείσῃ τοῖς ἀγίοις πίστει, ver. 20, oft.: so Tit. iii. 15, φιλοῦντας ἡμᾶς ἐν π. i. e. in the gospel, as Christians,

1 Tim. i. 2, τέκνον ἐν πίστει. Emphat. the true faith, 'true doctrine,' 2 Th. iii. 2. 1 Tim. iv. 1, 6. 2 Tim. iii. 8.

Πιστός, ἡ, ὄν, adj. (παῖθω,) prop. 'worthy of belief and trust,' *faithful*: 1) prop. in the sense of *trustworthy*, 1 Cor. vii. 25, ἡλεημένος ὑπὸ Κυρίου πιστός εἶναι. 1 Tim. i. 12. 2 Tim. ii. 2, ταῦτα παράθου πιστοῖς ἀνθρ. 1 Pet. iv. 19. Rev. xix. 11. Sept. and Class. Hence of persons, *true, veraz*, worthy of credit, ὁ μάρτυς ὁ πιστός, Rev. i. 5. ii. 13. iii. 14; of things, *true, sure, verus*, λόγος, 1 Tim. i. 15, oft. Sept. and Class.: so Acts xiii. 34, τὰ ὅσια Δ. τὰ πιστά. 2) *faithful*, as to what may justly be required of any one: thus, as applied to *God*, with reference to His attributes: so 2 Cor. i. 18, πιστός ὁ Θεός, with especial reference to His truth: as faithful to His promises, 1 Cor. i. 9, πιστός ὁ Θεός. x. 13. Heb. x. 23: so of Christ, 2 Tim. ii. 13. Also of men, faithful in duty to themselves or others, Col. iv. 9, ὁ πιστός ἀδελφός. Rev. ii. 10. Espec. of servants, ministers, who are faithful in the performance of duty, Matt. xxiv. 45, ὁ πιστός δοῦλος. xxv. 21. Lu. xii. 42, ὁ π. οἰκονόμος. Eph. vi. 21. Heb. ii. 17, al. 3) act. *faithful*, i. e. firm in faith, confiding, *believing*, equivalent to ὁ πιστεύων, John xx. 27, μὴ γίνου ἀπιστος, ἀλλὰ πιστός. Gal. iii. 9. Theogn. 283. Soph. Œd. Col. 1031; with dat. τῷ Κυρίῳ, Acts xvi. 15. ἐν Κυρίῳ, 1 Cor. iv. 17, i. e. 'faithful to the Lord or to Christ, believing in him,' equivalent to a *believer*, a Christian; absol. id. Acts x. 45. xvi. 1, oft. Adv. πιστὸν ποιεῖν, 'to do faithfully,' as a Christian, 3 John 5. See more in my note.

Πιστός, fut. ὥσω, (πιστός,) prop. to make any one faithful, trustworthy, hence to make one give security, pledges, Jos. Ant. xv. 7, 10. Thuc. iv. 88; pass. or mid. to make one's self or be made trustworthy, i. e. to give security, to pledge one's self, Hom. Od. xv. 436; in N. T. ἐπιστάθην, to be made confiding, believing, to be assured, hence equiv. to believe, 2 Tim. iii. 14, μένε ἐν οἷς ἔμαθες καὶ ἐπιστάθης. So πιστωθεῖς, for πίσυνος, Soph. Œd. Col. 1039, equiv. to πιστός at 1031.

Πλανᾶω, f. ἦσω, (πλάνη,) to cause to wander, to lead astray, trans. both physically and morally, pass. to wander, go astray. I. PROP. Heb. xi. 38, ἐν ἐρημίας πλανώμενοι. 1 Pet. ii. 25, ὡς πρόβατα πλανώμενα. Matt. xviii. 12, 13. Sept. & Class.—II. FIG. to mislead, i. e. 1) to deceive, cause to err; pass. to err, form a wrong judgment, Matt. xxiv. 4, βλέπετε μὴ τις ὑμᾶς πλανήσῃ. ver. 5, 24. 1 John i. 8, al.; pass. Matt. xxii. 29, πλανᾶσθε. Lu. xxi. 8, μὴ πλανηθῆτε. John vii. 47.

1 Cor. vi. 9. Gal. vi. 7. Heb. iii. 10. Sept. Prov. xii. 27. Jos. Bell. vi. 5, 4. Plut. Thea. 27, et al. in Class. 2) *to seduce* a people into *rebellion*, John vii. 12, *πλανᾷ τὸν ὄχλον*. Rev. xx. 8, 10. Also *to seduce* from the truth, and pass. *to be seduced*, *to go astray*, 1 John ii. 26, *περὶ τῶν πλανῶντων ὑμᾶς*. 2 Tim. iii. 13; pass. Ja. v. 19, *εἰάν τις πλανηθῇ ἀπὸ τῆς ἀλ.* 2 Pet. ii. 15; part. οἱ πλανώμενοι, *those seduced*, gone astray, Heb. v. 2. Tit. iii. 3. Spec. *to seduce* to idolatry, Rev. ii. 20, al. Sept. 2 K. xxi. 9. Ezek. xlv. 10, 15. Eccclus. ix. 8.

Πλάνη, ης, ἡ, prop. *a wandering*, going astray from the right path, *Æl. V. H. iii. 29*; in N. T. only fig. error: 1) gener. false judgment or opinion, 1 Th. ii. 3, *ἡ παρακλῆσις ἡμῶν οὐκ ἐκ πλάνης*. 2 Th. ii. 11. 2) act. *deceit, fraud*, seduction to error and sin, Eph. iv. 14, *ἡ μεθοδεία τῆς πλάν.* 2 Pet. iii. 17. 1 John iv. 6, *τὸ πν. τῆς πλάνης, the spirit of error*, i. e. a deceiving spirit, a teacher who seeks to seduce; so *a deception, fraud*, Matt. xxvii. 64, and perhaps 1 Th. ii. 3. 3) of conduct, *perverseeness, wickedness, sin*, Rom. i. 27. Ja. v. 20. 2 Pet. ii. 18, *τοὺς ἐν πλάνῃ ἀναστρεφ.* Jude 11.

Πλανήτης, ου, ὁ, (πλανᾷ,) prop. *one wandering about, a wanderer*; in N. T. ἀστήρ πλανήτης, *a wandering star, planet*, fig. of a false teacher, Jude 13.

Πλάνος, ου, ὁ, ἡ, adj. (πλάνῃ,) *wandering about*, subst. *a wanderer, vagabond, juggler*; in N. T. for πλανῶν, *deceiving, seducing*, 1 Tim. iv. 1, *προσέχοντες πνεύμασι πλάνοις*. So Jos. Bell. ii. 13, 4, *πλάνοι ἄνθρωποι*. Subst. *a deceiver, impostor*, Matt. xxvii. 63, and later Class., as Diod. Sic.

Πλάξ, ἀκός, ἡ, *any broad and flat surface*; in N. T. and gener. *a table or slab* of wood or stone, on which any thing was inscribed; so Sept. and Class.; e. gr. the two tables of the decalogue given to Moses, Heb. ix. 4, *αἱ πλάκες τῆς διαθήκης*. 2 Cor. iii. 3: fig. ib. *ἐν πλαξὶ καρδίας σαρκίνας*. Comp. Rom. ii. 15. Heb. viii. 10. Indeed, from Prov. iii. 3, and Jer. xvii. 1, it appears that the Hebrews were accustomed to speak of any thing deeply infixd on the mind, as 'written on the tables of the heart.'

Πλάσμα, ατος, τό, (πλάσσω,) *any thing formed*, as an image, Hab. ii. 14; also, *a model* in wax, and especially *the figure itself*, Rom. ix. 20, *μη ἐρεῖ τό πλάσμα τῷ πλάσαντι*; so Aristoph. Av. 686, *πλάσματα πηλοῦ*, (similar to the phrase elsewhere, *πλάσσειν πηλόν*.) Lucian, D. Deor. vi. 4. Artem. i. 56. To this also there is an allusion in Ps. ciii. 14, *αὐτὸς ἐγνώ τό πλάσμα ἡμῶν*.

Πλάσσω, f. ἄσω, *to knead, form, fashion, mould*, any soft substance, as a potter the clay, absol. Rom. ix. 20; pass. 1 Tim. ii. 13, *Ἀδὰμ πρῶτος ἐπλάσθη*, with allusion to Gen. ii. 7, 8, 19, *ἐπλάσεν ὁ Θεὸς τὸν ἄνθρωπον*. In the Class. writers, too, the word is used of Prometheus forming the first man of clay.

Πλαστός, ἡ, ὄν, adj. (πλάσσω,) *formed, fashioned*; metaph. *feigned, false, deceitful*, 2 Pet. ii. 3, *πλαστοῖς λόγοις*. So Iseus, p. 70, *λόγοις πεπλάσμενοις ἀξιώσει πιστεῦειν ἡμᾶς*. Plut. Thea. 20, *γράμματα πλαστά προσφέρειν*.

Πλάτος, εος, τό, (πλατύν,) *breadth*, Rev. xxi. 16. Sept. and Class.; fig. Eph. iii. 18. Rev. xx. 9, *τὸ πλάτος τῆς γῆς*, 'the breadth of the earth,' q. d. 'wide plain,' such as the earth was supposed to be.

Πλατύνω, f. νῶ, (πλατύν,) (aor. 1. pass. ἐπλάτυνθην, perf. pass. πεπλάτυνμαι, & 3d pers. sing. πεπλάτυνται,) *to make broad, enlarge*, trans. 1) prop. Matt. xxiii. 5, *πλατ. τὰ φυλακτήρια αὐτῶν*. Sept. and Class. 2) fig. *to make broad or large* to or for any one, i. e. 'to give him enlargement or deliverance from straits,' Ps. iv. 2. Hence in N. T. pass. *to be enlarged*, i. e. to have enlargement, in opposition to στενοχωρίω, 2 Cor. vi. 13, *πλατύνθητε καὶ ὑμεῖς*. So of the heart, ἡ καρδιά ἡμ. *πεπλάτυνται*, ver. 11, namely, in the exercise of the tender affections, by which the heart is in reality dilated, and feels enlarged; while by the opposite it is actually tightened, and the pulsation checked.

Πλατὺς, εἶα, ὁ, adj. *broad, wide*. 1) Matt. vii. 13, *πλατεῖα ἢ πόλις*. Sept. Neb. ix. 35. Jos. Bell. iii. 2, 2. 2) as subst. ἡ πλατεῖα sc. ὁδός, *a broad way, wide street* in a city, Matt. vi. 5, *ἐν ταῖς γωνίαις τῶν πλατ.* xii. 19, οἱ. Sept. and Apocr., also Artem. iii. 62.

Πλέγμα, ατος, τό, (πλέκω,) prop. *any thing plaited, braided, or woven*, as a net; in N. T. *a braid* of hair, an ornament of braided hair, 1 Tim. ii. 9, *μη ἐν πλέγμασιν*, see my note, and comp. 1 Pet. iii. 3, *ἐμπλοκή τριχῶν*.

Πλεῖστος, η, ὄν, adj. (πλείων,) *the most, the greatest, very great*, the usual superl. to πολύς; in N. T. only of number, Matt. xi. 20. xxi. 8, *ὁ πλεῖστος ὄχλος*, 'a very great multitude.' Xen. Ag. iii. 1. Hist. vii. 1, 23. Neut. *τό πλεῖστον*, adv. *at most*, 1 Cor. xiv. 27.

Πλείων, ονος, ὁ, ἡ, neut. πλείων or πλείον, pl. contr. nom. and acc. πλείους, —*more*, the usual compar. to πολύς. 1) prop. *of number*, but also *of magnitude*, and in a comparison expr. or implied; foll. by gen. Matt. xxi. 36, *πλείονας τῶν*

πρώτων, 'more than the first,' or former ones, Mk. xii. 43. John vii. 31, & Class.; foll. by ἡ, *than*, Matt. xxvi. 53, πλείους ἢ δώδεκα. John iv. 1, and Class.; before a numeral ἡ is usually omitted, Acts iv. 22, ἐτῶν πλείονων τεσσαράκ. xliii. 13; once πλείον ἢ πέντε, Lu. ix. 13; once with πλὴν and gen. Acts xv. 28. So, when the object of comparison is implied, Matt. xx. 10. John iv. 41. Lu. xi. 53. vii. 43, τὸ πλείον, *the more*, i. e. 'the greater' debt. Xen. Vect. iv. 32. Hdian. viii. 3, 11: hence gener. and emphat. *many, very many*, Acts xlii. 31, ὅς ὥσθ' ἐπὶ ἡμέρας πλείους. xxiv. 17, al.; so Heb. vii. 23, οἱ μὲν πλείονες εἰσι ἱερεῖς, in opp. to *one*: 2) plur. with art. οἱ πλείους, οἱ πλείους, *the more, the most, the many*, Acts xix. 32, οἱ πλείους οὐκ ᾔδεισαν. xxvii. 12. 1 Cor. ix. 19, ἵνα τοὺς πλείονας κερδήσω. x. 5. xv. 6, al. & Class. 3) fig. of worth, importance, dignity, *more, greater, higher*, with gen. Matt. vi. 25, οὐχὶ ἡ ψυχὴ πλείον ἐστὶ τῆς τροφῆς; xii. 42. Mk. xii. 33. Heb. iii. 3. Rev. ii. 19. 4) neut. πλείον, as adv. *more*, & Class. With gen. John xxi. 15, ἀγαπή με πλείον τούτων; also, ἐπὶ πλείον, *further, longer*; spoken of space, Acts iv. 17. 2 Tim. iii. 9; with gen. ἀσβετίας, ii. 16. Xen. Eq. i. 9; of time, Acts xx. 9. xxiv. 4. Pol. iii. 58, 8.

Πλέκω, f. ἔω, to *plait, braid, weave*, trans. Matt. xxvii. 29, πλέξαντες στέφ. ἐξ ἀκανθῶν. Mk. xv. 17, et Class.

Πλεονάζω, fut. ἄσω, (πλείων,) to *be more than enough*, intrans. 1) of persons, to *have more than enough*, to have an over-plus, 2 Cor. viii. 15, ὁ τὸ πολλὸν οὐκ ἐπλ. 2) of things, to *be abundant*, lit. to *abound more*, to increase, Rom. v. 20, ἵνα πλεονάσῃ τὸ παράπτωμα. vi. 1. 2 Pet. i. 8, al.; foll. by εἰς τι, to *abound unto* any thing, equiv. to *redound, conduce*, Phil. iv. 17. Sept. and Class. 3) trans. to *cause to abound, to increase*, 1 Th. iii. 12, ὑμᾶς ὁ Κύριος πλεονάσαι τῇ ἀγάπῃ. Sept. Num. xxvi. 54. Ps. lxx. 21. 1 Macc. iv. 35.

Πλεονεκτέω, f. ἦσω, (πλέον, ἔχω,) intrans. prop. to *have more* than another. So Thuc. vi. 39. Xen. Cyr. i. 6, 19. (equiv. to πλείον ἔχω,) fig. to *have an advantage, be superior*, also to *take advantage, seek unlawful gain*; in N. T. trans. to *take advantage of* any one, to *circumvent for gain, defraud*, with acc. 2 Cor. vii. 2, οὐδένα ἐπλεονεκτήσαμεν. xii. 17, 18. 1 Th. iv. 6, where, however, it means *over-reaching* and *injuring* our brother by adultery; see my note there. Pass. 2 Cor. ii. 11, ἵνα μὴ πλεονεκτῶμεν ὑπὸ τοῦ Σ. 'that we may not be worsted by Satan.' So Xen. Mem. iii. 5, 2, Βοιωτῶν πολλοὶ, — πλεονεκτούμενοι ὑπὸ Θηβαίων, &c., and

Plut. πλεονεκτεῖσθαι ὑπὸ τῶν παλαιῶν. Also fig. x. 738, πλεονεκτεῖσθαι ὑπὸ τοῦ ἔρωτος.

Πλεονέκτης, ου, ὁ, (πλέον, ἔχω,) prop. 'one who would have more than others,' i. e. *a covetous person, a defrauder*, 1 Cor. v. 10, 11.

Πλεονεξία, ας, ἡ, (πλέον, ἔχω,) prop. 'a having more,' i. e. a larger portion, advantage, superiority, Xen. Mem. i. 6, 12; in N. T. 'the will to have more,' i. e. *covetousness, greediness for gain*, Mk. vii. 22, πλεονεξία, i. e. 'covetous thoughts,' plans of fraud and extortion; Lu. xii. 15. Rom. i. 29. 2 Cor. ix. 8, οὕτως ὡς εὐλογίαν, καὶ μὴ ὡς πλ. 'as bounty, and not as covetousness,' i. e. 'as bounty on your part, and not as covetousness on ours, not as extorted by us from you.'

Πλευρά, ας, ἡ, *the side*, said of the human body, John xix. 34. xx. 20, al. and Class.

Πλέω, fut. πλεύσομαι, to *sail*, absol. Lu. viii. 23. Acts xxvii. 24; with eis of place, xxi. 8, ἐπλεύμεν εἰς Συρίαν. xxvii. 6; with ἐπὶ and acc. Rev. xviii. 17; with acc. of place *by or near* which, i. e. of the way, Acts xxvii. 2, πλείν τοὺς κατὰ τὴν Ἀσίαν τόπους, i. e. to *sail along or by* the coast of Asia Minor. So Pol. iii. 4, 10, πλείν τὰ παλάγη. Xen. Hist. iv. 8, 6.

Πληγῇ, ἧς, ἡ, (2 perf. ἐπληγα, of πλήσσω,) *a stroke, blow*: 1) prop. Lu. xii. 48, ἀξία πληγῶν. Acts xvi. 23, al. Sept. & Class. 2) meton. *a wound*, caused by a stripe or blow, Lu. x. 30. Acts xvi. 33, ἔλουσεν (αὐτοὺς) ἀπὸ τῶν πλ., i. e. 'washed the blood from their wounds.' Rev. xiii. 12, ἡ πληγὴ τοῦ Θαν. i. e. 'deadly wound.' Sept., Jos., & Class. 3) fr. the Heb. *a plague, i. e. a stroke or blow* inflicted by God, *calamity*, Rev. ix. 20. xi. 6, et saepe al. Sept., Philo, Jos., though not Class.

Πληθος, σος ους, τὸ, (πλήθω,) prop. *fulness*, hence *a multitude, a great number*: 1) gener. Lu. v. 6, πλήθος ἰχθύων πολέ. Acts xxviii. 3, and oft. Sept. and Class. 2) of persons, *a multitude*, foll. by gen. of class, &c. Lu. ii. 13. Acts iv. 32. v. 14, πλήθ' ἀνδρῶν, i. e. *multitudes*: so πολὺ πλήθος with gen. Lu. vi. 17. πᾶν τὸ πλῆθος with gen. i. 10. ἅπαν τὸ πλῆθος with gen. xix. 37; with gen. of place, viii. 37, ἅπαν τὸ πλῆθος τῆς περιχώρου. Acts v. 16. 3) *the multitude, the people, populace*, Acts xiv. 4, τὸ πλῆθος τῆς πόλεως. xix. 9. xxi. 22, 36. Sept. & Class.

Πληθύνω, f. ουνῶ, (πληθύνω equiv. to πληθύνω,) prop. to *make full, multiply, increase*: 1) trans. 2 Cor. ix. 10. Heb. vi. 14, πληθύνων πληθυνῶ σε. Pass. πληθύνομαι, to *be multiplied, increased*; in

number, Acts vi. 7, ἐπληθύνετο ὁ ἀριθμός. vii. 17. ix. 31, and Sept.; in magnitude, extent, Matt. xxiv. 12, πληθυνθῆναι τὴν ἀνομίαν. Acts xii. 24. Gen. vii. 17, sq.; with dat. of person, to *abound* to any one, 1 Pet. i. 2, χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη. 2 Pet. i. 2. Jude 2. 2) intrans. to *multiply one's self*, to *increase*, Acts vi. 1, πληθύνοντων τῶν μαθητῶν. Sept. and Class.

Πλήθω, see Πίμπλημι.

Πλήκτης, ου, ὁ, (πλήσσω,) prop. a *striker*, one apt to strike, Plut. κατὰ χεῖρα πλ. Fig. a *quarreller*, 1 Tim. iii. 3. Tit. i. 7, in opp. to ἀμαχος. So Plut. Dio, 30, ἀνδράσι πλήκταις καὶ μαχίμοις. Or it may mean, as Chrys. and Theod. explain, ὁξὺς, equiv. to ἐμπλήκτως ὁξὺς in Thuc. iii. 82. So Plut. vi. 502. ix. 642, πλήκτης καὶ ὁξὺς. See more in my note on 1 Tim.

Πλημύρα, ας, ἡ, (πλήν, μύρα fr. μύρω,) the *tide*, *flood-tide*, and hence by impl. a *flood*, *inundation*, Lu. vi. 48, comp. Matt. vii. 27, and lat. Class.

Πλήν, prep. & adv. (fr. obsol. πλήμι, it being the accus. of the old noun πλής,) prop. *more than*, *over and above*, hence *besides*, *except*, but: 1) as prep. in the middle of a clause, with gen. Mk. xii. 32, οὐκ ἔστιν ἄλλος πλήν αὐτοῦ, 'there is no other besides him,' equiv. to 'but he.' John viii. 10. Acts vii. 1, πάντες—πλήν τῶν ἀποστόλων. xv. 28. xx. 23. xxvii. 22. Sept. and Class. 2) as adv. at the beginning of a clause, equiv. to *much more*, *rather*, *besides*, verging into an adversative particle, meaning *but rather*, *but yet*, *nevertheless*, &c. Matt. xi. 22, 24, πλήν λέγω ὑμῖν. xviii. 7, oft.; so where the writer returns after a digression to a previous topic, Eph. v. 33, comp. ver. 25, 28.

Πλήρης, εος ους, ὁ, ἡ, adj. (πλήος,) *full*, *filled*: 1) PROP. said of hollow vessels, with gen. of that of which any thing is full, expr. or implied, Mk. vi. 43, κλασμάτων δώδεκα κοφίνους πλήρεις: implied, Matt. xiv. 20. Sept. and Class. Of a surface, *full*, i. e. fully covered, with gen. Lu. v. 12, ἀνὴρ πλήρης λέπρας. Sept. and Class. 2) fig. *full* or *filled*, i. e. fully imbued with or abounding in any moral quality, or property, or disposition, whether *good*, (as Acts vi. 5, 8, πλ. πίστεως. ix. 36, πλ. ἀγαθῶν ἔργων: and so Sept. and Class.) or *evil*, as Acts xiii. 10, πλ. δόλου, and xix. 28, πλ. θυμοῦ. Both phrases occur in the Sept. In Lu. iv. 1, Acts vi. 3. vii. 55. xi. 24, πλ. ἀγίου Πν. means, 'filled with the gifts and graces of the Holy Spirit.' The expression πλ. χάριτος in John i. 14, said of Christ, is of a different kind; the fullness of Christ possessing these three essen-

tial points of distinction, 1. that while in others grace and the Spirit are by participation, in Christ they are of *himself*, as one with the Deity, in whom 'the fulness of the Godhead dwells bodily' (Col. ii. 9.); 2. while in others they exist by measure, Eph. iv. 16, in Him they are without measure and infinite, John iii. 34. 3. whereas the saints cannot communicate them to others, they are in Christ as a head and fountain of supply to his members, John i. 16. 3) fig. *full*, i. e. complete, perfect, Mk. iv. 28, πλήρης σίτος, the fully-formed *grain*, (so Sept. Gen. xli. 7, 22, στάχυας πλήρεις,) 2 John 8, μισθὸς πλήρης. And so Xen. An. vii. 5, 5, μισθὸν πλήρ. Also Sept. Ruth ii. 12, μ. π.

Πληροφορέω, f. ἴσω, (πλήρης, φορέω,) prop. to *bear or bring fully*, carry a full measure, to be *full* or *make full*. Hence, to *bring full proof* of any thing, to *give full assurance*, *persuade fully*, trans. said 1) of PERSONS, pass. to be *fully assured*, *persuaded*, Rom. iv. 21, πληροφορηθεὶς ὅτι κ.τ.λ. xiv. 5. Sept. Eccl. viii. 11. Clem. Rom. Homil. xi. 17. Isocr. p. 626, ed. Lange. 2) of THINGS, to *give full proof* of any thing, with acc. 2 Tim. iv. 5, τὴν διακονίαν σου πληροφορήσου, i. e. by fulfilling all its duties. Pass. to be *fully assured*, *confirmed*, to be fully established as true, Lu. i. 1, τῶν πεπληροφορημένων, i. e. 'which may be regarded as *certain* truths, and received with full assurance of faith,' for πιστευμένων. And so 2 Tim. iv. 17, ἵνα τὸ κήρυγμα πληροφορηθῇ, for πιστευθῇ, 'might obtain full credence.'

Πληροφορία, ας, ἡ, (πληροφορέω,) *full assurance*, *firm persuasion*; ἐν πληροφορίᾳ πολλῇ, 1 Th. i. 5. Col. ii. 2. Heb. vi. 11. x. 22.

Πληρώω, f. ὤσω, (πλήρης,) to *make full*, to *fill*, *fill up*, trans. 1. prop. of a vessel, hollow place, &c. pass. Matt. xiii. 48, ἦν ὅτε ἐπληρώθη sc. σαγήνη. Lu. iii. 5, πᾶσα φάραγξ πληρωθήσεται. Sept. and Class.; fig. Matt. xxiii. 32, πληρώσατε τὸ μέτρον τῶν πατέρων ὑμ. i. e. 'the measure of your sins.' Gener. of a place, to *fill*, by diffusing any thing, as a sound, or an odour, throughout, with acc. Acts ii. 2, ἤχος ἐπλήρωσεν ὅλον τὸν οἶκον: foll. by ἐκ of thing *from* or *with* which, John xii. 3, ἡ οἰκία ἐπληρώθη ἐκ τῆς δσμῆς: fig. with acc. and gen. Acts v. 28, πεπληρώκατε τὴν Ἱερ. τῆς διδαχῆς ὑμῶν. So Liban. Epist. p. 721, πᾶσας (πόλεις) τῶν ὑπὲρ ἡμῶν λόγων ἐνέπλησας. Justin, xi. 7, 14, 'Phrygiam totam religionibus implevit.' Fig. πληροῦν τὴν καρδίαν τινός, to *fill the heart* of any one, to take possession of it, John xvi. 6; or to fill it

with some strange impulse to action, Acts v. 3, διατί ἐπλήρωσαν ὁ Σ. τὴν καρδίαν σου; So Eccl. viii. 11, ἐπληροφόρηθη καρδία υἱῶν τοῦ ἀνθρ. τοῦ ποιήσαι τὸ πονηρόν, 'their heart is fully bent.'—II. FIG. *to fill*, i. e. *to furnish abundantly* with any thing, *impart richly, imbue with*, foll. by acc. and oft. an adjunct of that *with* which any one is filled or furnished: 1) with acc. and gen. Acts ii. 28, πληρώσεις με εὐφροσύνης. xiii. 52. Rom. xv. 13, 14. 2 Tim. i. 4, and Class. 2) with acc. and dat., in pass. with dat. Rom. i. 29, πεπλ. πάση ἀδικία. 2 Cor. vii. 4. 3) with ἐν instead of the simple dat. Eph. v. 18, πληροῦσθε ἐν πνεύματι. 4) with acc. simply, πᾶσαν χρείαν ὑμῶν, 'to supply fully,' Phil. iv. 19: also πλ. τὰ πάντα, Eph. i. 23. iv. 10, said of Christ as filling the universe with his influence, presence, power. Hence pass. πληροῦμαι, absol. *to be filled full, fully furnished, abound*, Phil. iv. 18. Col. ii. 10, ἐν αὐτῷ, i. e. in Christ, in his work: Eph. iii. 19, ἵνα πληρωθῆτε εἰς πᾶν τὸ πλήρωμα τοῦ Θ. 'into or unto all the fulness of God,' i. e. 'that ye may fully participate in all the rich spiritual gifts of God, of every kind, both extraordinary and ordinary,' or such graces as are given to every man to profit withal.' Also pass. with acc. Col. i. 9, ἵνα πληρωθῆτε τὴν ἐπίγνωσιν. Phil. i. 11, πεπληρωμένοι καρπὸν δικαιοσύνης.—III. *to fulfil, perform fully*, with acc. 1) spoken of duty, obligation, &c. Matt. iii. 15, πληρώσαι πᾶσαν δικαιοσύνην. Acts xii. 25. Rom. viii. 4. xiii. 8. Gal. v. 14. 1 Macc. ii. 55, and Class., as Hdian. iii. 11, 9, π. ἐντολάς. 2) of a declaration, prophecy, *to fulfil, accomplish*, with accus. Acts xiii. 27, τὰς φωνὰς τῶν προφ. ἐπλήρωσαν. iii. 18. Pass. *to be fulfilled, accomplished, have an accomplishment*, Matt. ii. 17, τότε ἐπληρώθη τὸ ρηθέν. xxvi. 54. Mk. xv. 28, ἐπληρώθη ἡ γραφή. Here belongs the phrase ἵνα πληρωθῇ, Matt. i. 22, oft.; also ὅπως πληρωθῇ, ii. 23, al. see my note.—IV. *to fulfil*, i. e. *to bring to a full end, accomplish, complete*. 1) pass. of time, *to be fulfilled, completed, ended*, Mk. i. 15, πεπλήρωται ὁ καιρὸς. Lu. xxi. 24, ἄχρι πληρωθῶσι καιροί. John vii. 8. Acts vii. 23, 30. ix. 23. Jos. Ant. vi. 4, 1. 2) of a business, work, &c. *to accomplish, complete*, Lu. vii. 1, εἰπεῖ ἐπληρώσει πάντα τὰ ρήματα αὐτοῦ. ix. 31. Acts xiii. 25. xiv. 26, εἰς τὸ ἔργον δ' ἐπλήρωσαν. xix. 21. Rom. xv. 19, πεπληρωκέναι τὸ εὐαγγέλιον. Col. i. 25. 3) by impl. *to fill up, complete, make perfect*, with acc. Matt. v. 17. Phil. ii. 2, πληρώσατέ μου τὴν χαρίν. 2 Th. i. 11. Pass. *to be made full, complete, perfect, χαρὰ*, John iii. 29; πάσχα, Lu. xxi. 16;

ὑπακοή, 2 Cor. x. 6; ἔργα, Rev. iii. 2; of persons, Col. iv. 12, πεπληρωμένοι ἐν παντὶ θελήματι τοῦ Θ. 'complete in all the will of God,' i. e. in the knowledge and practice of what God would have us to do.

Πλήρωμα, ατος, τὸ, (πληρώω,) *fulness, filling*, PROP. 'that with which any thing is filled,' of which it is full, *the contents*: I. PROP. 1 Cor. x. 26, ἡ γῆ καὶ τὸ πλήρ. αὐτῆς, 'all that it contains:' so Mk. viii. 20, πόσων σπυρίδων πληρώματα κλασμάτων ἤρατα; 'how many baskets-full of fragments?' equiv. to πόσας σπυρίδας πλήρεις; 'how many full baskets?' Also, *a filling up, a supplement*, that which fills up, and hence = ἐπίβλημα, *a patch*, Matt. ix. 16.—II. FIG. *fulness*, i. e. *full measure, abundance*: 1) gener. John i. 16, ἐκ τοῦ πληρ. αὐτοῦ, 'from his rich storehouse of benefits and blessings;' Eph. iii. 19, see Πληρώω, II. 4. Col. ii. 9, τὸ πλήρ. τῆς θεότητος, 'the fulness, plenitude of the divine perfections,' and so absol. i. 19. In both of the passages the fulness of the Godhead must be meant, see my note. Rom. xv. 29, ἐν πληρ. εὐλογίας τοῦ εὐαγγ. 'in the full, abundant blessings of the Gospel:' so of a *state of fulness*, Rom. xi. 12, πόσω μᾶλλον τὸ πλ. αὐτῶν; 'their prosperous condition.' 2) of persons, *full number, complement, multitude*, Rom. xi. 25, τὸ πλήρ. τῶν ἐθνῶν, 'the full number, all the multitude of the Gentiles:' so of the Church of Christ, Eph. i. 23, τὸ πλήρωμα, &c., where see my note.—III. *fulfilment, a fulfilling*, full performance, νόμον, Rom. xiii. 10. Philo 387, πλ. ἐλπίδων.—IV. *fulfilment*, i. e. *full end, completion*: 1) of time, *full period*, Gal. iv. 4, ἦλθε τὸ πλήρ. του χρόνου. Eph. i. 10, τῶν καιρῶν. 2) by impl. *completeness, perfectness*, Eph. iv. 13, εἰς ἀνδρα τέλειαν, εἰς μέτρον ἡλικίας τοῦ πληρ. τοῦ Χρ., as adj. 'to the full and perfect stature of a man, complete manhood in Christ,' meaning, to that full growth in spiritual graces, and that wisdom and holiness which becomes the fulness, perfection, of Christ, i. e. his Church. See more in my note there.

Πλησίον, adv. (πλησίος,) *near, near by*: I. prop. foll. by gen. John iv. 5, πλ. τοῦ χωρίου. Sept. and Class. FIG. εἶναι πλ. τινός, *to be near any one, be neighbour* to him, Lu. x. 29, 36.—II. with art. ὁ πλησίον, subst. *one near, a neighbour, FELLOW*, another person of the same nature, country, class, &c. 1) gener. *a fellow-man*, any other member of the human family; so in the precept ἀγαπήσεις τὸν πλησίον σου, Matt. xix. 19. Rom. xiii. 10. Eph. iv. 25, al. Sept. and

Class. 2) one of the same people or country, a *fellow-COUNTRYMAN*, Acts vii. 27, comp. ver. 26. 3) one of the same faith, a *fellow-CHRISTIAN*, Rom. xv. 2. 4) from the Heb. a *friend*, opp. to ὁ ἐχθρός, Matt. v. 43, and Sept.

Πλησμονή, ἥς, ἡ, (πλήπλημι,) a *filling, satisfying*, as with food, Sept. and Xen. Mem. iii. 11, 14; also *fulness, satiety*, Col. ii. 23, and Class.

Πλήσσω, fut. ξω, to *strike, smite*; in N. T. from the Heb. to *plague, smite*, i. e. afflict with disease, calamity, evil, pass. Rev. viii. 12, ἐπλήγη τὸ τρίτον τοῦ ἡλίου. Sept. Ex. ix. 32, sq.

Πλοῖάριον, ου, τὸ, (πλοῖον,) a *small vessel, bark*, spoken of the fishing-vessels on the sea of Galilee, Mk. iii. 9, al. and Class.

Πλοῖον, ου, τὸ, (πλέω,) a *ship, bark*, gener. Matt. iv. 21, 22. Acts xi. 13, oft. Sept. and Class.

Πλόος, contr. πλοῦς, gen. οὐ οὔ, but in later writers, as Arrian, Peripl. p. 176, also gen. πλοός, ὁ, *sailing, navigation, a voyage*, Acts xxi. 7. xxvii. 9, ὄντος ἡδὴ ἐπισφαλούς τοῦ πλοός. ver. 10, and Class.

Πλούσιος, ια, ου, adj. (πλούτος,) prop. 'abundantly provided with' any thing, *rich, wealthy*: I. PROP. Matt. xxvii. 57, ἀνθρ. πλούσιος ἀπὸ 'Αρ. Lu. xii. 16. xvi. 1. xiv. 12, γείτονας πλουσίους. xviii. 23; fig. *happy, prosperous*, wanting nothing, Rev. ii. 9. Subst. ὁ πλούσιος, a *rich man*; pl. the *rich*, Matt. xix. 23, 24. Mk. xii. 41, πολλοὶ πλούσιοι, oft. Sept. & Class.—II. ΜΕΤΑΦ. *rich in any thing, abounding in*, 1) as said of *man*, abounding in faith and holiness, Ja. ii. 5. 2) as said of *God*, abundant in mercy, Eph. ii. 4. 3) as said of *Christ* before his incarnation, 2 Cor. viii. 9, δι' ὑμᾶς ἐπλώχευσε, πλούσιος ὢν. Comp. John xvii. 5.

Πλουσίως, adv. (πλούσιος,) *richly*, i. e. *abundantly*, Col. iii. 16, al. & Class.

Πλουτέω, f. ἤσω, (πλούτος,) to *be rich*, intrans. 1) PROP. Lu. i. 53, πλουτοῦντας ἐξαπίστευτε καυούς. 1 Tim. vi. 9. Sept. & Class.; foll. by ἀπὸ of source, Rev. xviii. 15; by ἐκ, ver. 3, 19; fig. Lu. xii. 21, μὴ εἰς Θεὸν πλουτῶν, *not rich toward God*, 'laying up no treasure in heaven,' namely, by works of piety and benevolence; or, 'not being rich in the glory of God,' as it consists in the benefit of man. So Lucian and Philostr. have πλουτεῖν εἰς τὸ κοινόν. Also, to *prosper, be happy*, 1 Cor. iv. 8. 2 Cor. viii. 9. Rev. iii. 17. 2) FIG. to *be rich in any thing*, as spiritual gifts and graces, and their correspondent fruits, in the life and conver-

sation; with ἐν, 1 Tim. vi. 18, πλουτεῖν. absol. Rom. x. 12, Κύριος πλουτῶν εἰς πάντας, namely, in grace, mercy, and blessing.

Πλουτίζω, f. ἴσω, (πλούτος,) prop. to *make rich, to enrich*, trans. in N. T. only fig. to *bestow richly, to furnish abundantly*; and in a spiritual sense, with the blessed truths of the Gospel here, and the hopes of glory hereafter, 2 Cor. vi. 10, ὡς πτωχοί, πολλοὺς δὲ πλουτίζοντες. So Xen. Mem. iv. 2, 9, we have τὰς τῶν σοφῶν γνώμας ἀρετῇ πλουτίζειν τοὺς κακημένους. Pass. to *be enriched*, i. e. richly furnished, with all spiritual gifts and graces; foll. by ἐν παντί, 1 Cor. i. 5. 2 Cor. ix. 11.

Πλούτος, ου, ὁ, *riches, wealth*: 1) PROP. Matt. xiii. 22, ἡ ἀγάπη τοῦ πλούτου. Mk. iv. 19. Lu. viii. 14. 1 Tim. vi. 17, al. *Money*, as a source of power and influence, in ascriptions, Rev. v. 12. Sept. and Class. Fig. ὁ πλούτος τοῦ Θεοῦ or τοῦ Χρ., 'the abundant mercy and goodness' of God and Christ, and the rich spiritual gifts and blessings imparted by God and Christ, Phil. iv. 19. Eph. iii. 8; also spiritual welfare, Rom. xi. 12. Heb. xi. 26. 2) ΜΕΤΑΦ. *riches, richness, abundance*, usually before the gen. of another noun, equiv. to adj. *rich, abundant, pre-eminent*, Rom. ii. 4, τὸν πλούτον τῆς χρηστότητος, equiv. to 'his rich goodness,' 2 Cor. viii. 2, τὸν πλ. τῆς ἀλόγητος αὐ. 'rich liberality.' Eph. i. 7. ii. 7. Col. ii. 2. So ὁ πλούτος τῆς δόξης αὐ. Rom. ix. 23, (where see my note,) et al. xi. 33, ὡς βάθος πλούτου καὶ σοφίας καὶ γνώσεως Θεοῦ. See my notes in loc. and compare Philo Euth. 13, τρυφᾶς ὑπὸ πλόντου τῆς σοφίας.

Πλύνω, f. νῶ, to *wash, rinse*; said espec. of clothes, (as λούω of the body, & νίπτω of the hands,) trans. Rev. vii. 14, ἐπλυναν τὰς στολὰς αὐτῶν. Sept. and Class.

Πνεῦμα, ατος, τὸ, (πνέω). I. BREATH. 1) of the *mouth* or nostrils, a *breathing, blast*, 2 Th. ii. 8, τὸ πν. τοῦ στόματος, 'the breath of the mouth,' here spoken of the destroying power of God; of the *vital breath*, Rev. xi. 11, πν. ζωῆς, 'breath of life.' 2) *breath of air*, air in motion, a *breeze, the wind*, John iii. 8, τὸ πνεῦμα ὅπου θέλει πνεῖ. Heb. i. 7, ὁ ποιῶν τοὺς ἀγγέλους αὐτοῦ πνεύματα.

II. SPIRIT. I. the *vital spirit, life, soul*, Lat. *anima*, the principle of life residing in the breath, breathed into man from God, and again returning to God, Matt. xxvii. 50, ἀφῆκε τὸ πνεῦμα, 'he gave up the ghost,' expired, Lu. viii. 55. xxiii. 46. John xix. 30. Acts vii. 59. Ja. ii

26. Rev. xiii. 15. Fig. John vi. 63, τὸ πν. ἵστί τὸ ζωοποιούν κ.τ.λ. see my note. 1 Cor. xv. 45, ἐγένετο ὁ πρῶτος ἀνθρ. Ἀδάμ εἰς ψυχὴν ζῶσαν, ὁ ἐσχατος Ἀ. (ἵστί) εἰς πνεῦμα ζωοποιούν, a quickening spirit, i. e. a spirit of life, as raising the bodies of his followers from the dead unto immortal life.—II. the rational spirit, MIND, soul, Lat. *animus*. 1) gener. as opp. to the body and animal spirit, 1 Th. v. 23, τὸ πν. καὶ ἡ ψυχὴ καὶ τὸ σῶμα, as a periphrasis for the whole man, Lu. i. 47. Rom. ii. 29. viii. 10, τὸ πνεῦμα ζωῆς. 1 Cor. v. 3—5. Heb. xii. 9, ὁ Πατήρ τῶν πνευμάτων, opp. to οἱ πατέρες τῆς σαρκός. So where ψυχὴ or σῶμα are not expressed, Rom. viii. 16, αὐτὸ τὸ Πν. συμμαρτυρεῖ τῷ πν. ἡμῶν, 'the Divine Spirit himself testifieth to our spirit,' mind, Rom. i. 9. Gal. vi. 18. John iv. 23, προσκυνήσουσι τῷ Πατρὶ ἐν πν. καὶ ἀληθείᾳ, 'in spirit and in truth,' i. e. with a sincere mind, with a true heart, not with mere external rites. 2) as the seat of the affections, and passions of various kinds; e. gr. humility, Matt. v. 3, οἱ πτωχοὶ τῷ πνεύματι, 'the poor in spirit,' i. e. those of a lowly mind or disposition, 1 Cor. xvi. 18, ἀνέπαυσαν τὸ ἐμὸν πνεῦμα. 2 Cor. ii. 12; of joy, ἡγαλλιάσατο τῷ πνεύματι ὁ Ἰησ. Lu. x. 21; of ardour, fervour, Acts xviii. 25, ζέων τῷ πν. Lu. i. 17, ἐν πνεύματι καὶ δυνάμει Ἠλίου: of perturbation, from grief, indignation, Mark viii. 12, ἀναστενάξας τῷ πν. αὐτοῦ. John xi. 33. xiii. 21. Acts xvii. 16. 3) as referring to disposition, feelings, temper of mind, Lu. ix. 55, οὐκ οἴδατε οὖν πνεύματός ἐστι ὑμεῖς. Rom. viii. 15, πν. δουλείας. xi. 8. 1 Cor. iv. 21, πν. πραότητος. xiv. 14, τὸ πνεῦμά μου προσεύχεται, ὁ δὲ νοῦς μου ἄκαρπός ἐστι, *my spirit prays*, i. e. 'my own feelings thus find utterance in prayer, but what I mean is not understood by others;' 2 Cor. iv. 13. 1 Pet. iii. 4. Ja. iv. 5. 4) as implying will, counsel, purpose, Mark xiv. 38, τὸ μὲν πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής. Acts xix. 21, ἔθετο ὁ Π. ἐν τῷ πν. xx. 22. 5) as including the understanding or intellect, Mark ii. 8, ἐπιγινούς τῷ πν. Luke ii. 40, ἐκραταίουτο πνεύματι, πληρούμενον σοφίας. 1 Cor. ii. 11, 12.

III. A SPIRIT, i. e. a simple, incorporeal, immaterial being, possessing far higher capacities than man, in his present state, can even conceive. A) spoken of created spirits: 1) of the human soul, spirit, after its departure from the body, and as existing in a separate state, Heb. xii. 23, προσεληλύθατε πνεύμασι δικαίων τετελειωμένων. 1 Pet. iii. 19, ἐν ᾧ καὶ τοῖς ἐν φυλακῇ πνεύμασι πορευθεῖς ἐκήρυξε. Acts xxiii. 8: so of the soul of

a person re-appearing after death, a spirit, ghost, ver. 9. Luke xxiv. 37, 39. 2) of an evil spirit, demon, equivalent to δαιμόνιον, δαίμων, mostly with the epithet ἀκάθαρτον, which see; πνεῦμα ἀκάθ. Matt. x. 1. xii. 43, oft.; also πν. δαιμονίου ἀκαθάρτου, Lu. iv. 33. πν. δαιμονίου, Rev. xvi. 14. τὸ πν. τὸ πονηρὸν, Acts xix. 15, and τὰ πν. τὰ πονηρὰ, ver. 12. πνεῦμα ἀλαλον, Mark ix. 17. πν. ἀσθενείας, 'a spirit of infirmity,' i. e. causing disease, Lu. xiii. 11, comp. ver. 16. πν. πύθωνος, 'a spirit of divination,' a soothsaying demon, Acts xvi. 16, 18. Absol. Matt. viii. 16. Mk. ix. 20. Lu. ix. 39. x. 20. Eph. ii. 2. 3) seldomer, in plur. of angels, as God's ministering spirits, Heb. i. 14, λειτουργικὰ πν. Rev. i. 4, τὰ ἑπτὰ πν. i. e. 'the seven archangels,' iii. 1. iv. 5. v. 6. B) of God in reference to his immateriality, John iv. 24, πν. ὁ Θεός. C) of CHRIST in his exalted spiritual and divine nature, in distinction from his human nature, 1 Pet. iii. 18, θανατωθεὶς μὲν σαρκί, ζωοποιήθεις δὲ τῷ πνεύματι, referring to the spiritual exaltation of Christ after his resurrection to be head over all things to the Church: so Rom. i. 4, κατὰ πνεῦμα ἀγιωσύνης. 1 Tim. iii. 16. D) of the SPIRIT OF GOD, τὸ Πνεῦμα τοῦ Θεοῦ or Κυρίου; also τὸ Πνεῦμα τὸ ἅγιον, the Holy Spirit, and absol. τὸ Πνεῦμα, the Spirit, κατ' ἐξοχήν; called likewise the Spirit of Christ, as being sent or communicated by Him after his resurrection and ascension, Πνεῦμα Χριστοῦ, Rom. viii. 9. Ἰησοῦ Χρ. Phil. i. 19. Κυρίου, 2 Cor. iii. 17. τοῦ Υἱοῦ τοῦ Θεοῦ, Gal. iv. 6. In N. T. the Spirit is every where represented as in intimate union with God the Father and Son, as proceeding from and sent forth by them, as possessing the same attributes, and performing the same acts with God the Father and God the Son, of course implying *personality and Deity*. The passages in which πνεῦμα is to be referred to this signification may be divided into two classes; viz. I. those in which being, intelligence, and agency, are predicated of the Spirit.—II. meton. those in which the effects and consequences of this agency are spoken of.

I. the Holy Spirit, as possessing being, intelligence, agency, &c. 1) joined with ὁ Θεός or ὁ Πατήρ and ὁ Χριστός, &c. with the same or with different predicates, Matt. xxviii. 19, βαπτίζ. αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγ. Πν. 1 Cor. xii. 4—6, τὸ αὐτὸ Πνεῦμα—ὁ αὐτὸς Κύριος—ὁ αὐτὸς Θεός. 2 Cor. xiii. 13. 1 Pet. i. 2. Jude 20. 2) spoken in connexion with or in reference to God the Father; where intimate union or oneness with the Father is predicated of τὸ Πνεῦμα, John xv. 26, τὸ Πνεῦμα

της ἀληθείας, ὁ παρὰ τοῦ Πατρὸς ἐκπορεύεται: where the same omniscience is predicated of τὸ Πνεῦμα as of ὁ Θεός. 1 Cor. ii. 10, τὸ Πνεῦμα πάντα ἔρυνά, καὶ τὰ βάθη τοῦ Θεοῦ, ver. 11; where the same things are predicated of τὸ Πνεῦμα which in other places are predicated of ὁ Θεός, e. gr. Ananias and Sapphira are said to lie to the Holy Spirit, &c. Acts v. 3, ψεύσασθαι σε τὸ Πνεῦμα τὸ ἅγιον: so ver. 9, compare ver. 4, οὐκ ἐψεύσω ἀνθρ. ἀλλὰ τῷ Θεῷ. As speaking through the prophets of the O. T. Acts i. 16, τὴν γραφὴν ἣν προεῖπε τὸ Πν. τῷ ἁγ. διὰ στόμ. Δ. comp. iv. 24, 25, & Heb. i. 1. Acts xxviii. 25. Heb. iii. 7. ix. 8: also gener. as speaking and warning men through prophets and apostles, Acts vii. 51, comp. verse 52. Where a person is said to be born of the Spirit, spoken of the moral renovation, the new spiritual life imparted to those who sincerely embrace the gospel, John iii. 5, 6, 8, ὁ γεγεννημένος ἐκ τοῦ Πνεύμ. comp. i. 13. Where τὸ πνεῦμα, &c. is said to dwell in or be with Christians, Rom. viii. 9, εἶπερ Πν. Θεοῦ οἰκᾷ ἐν ὑμῖν. ver. 11. 1 Cor. iii. 16. 2 Tim. i. 14, comp. 2 Cor. vi. 16. Where τὸ Πνεῦμα and ὁ Θεός are interchanged, 1 Cor. xii. 11, πάντα ταῦτα ἐνεργεῖ τὸ ἐν καὶ τὸ αὐτὸ πνεῦμα, spoken of miraculous gifts, comp. ver. 6, ὁ Θεὸς ὁ ἐνεργῶν τὰ πάντα ἐν πάνιν: so Eph. vi. 17. 3) spoken in connexion with or in reference to *Christ*; e. gr. joined with ὁ Χριστός in a form of swearing, Rom. ix. 1, ἀλήθειαν λέγω ἐν Χρ., οὐ ψεύδομαι, ἐν Πν. ἁγίῳ: in a solemn obtestation, xv. 30: in the renovation and sanctification of Christians, 1 Cor. vi. 11. 2 Cor. iii. 17, 18. Heb. x. 29. So τὸ Πνεῦμα and ὁ Χριστός are said to be or dwell with men; compare the examples cited above in 2, with John xiv. 23. xv. 4. Eph. iii. 17. Also where τὸ Πνεῦμα τὸ ἅγιον is said to descend σωματικῶς εἰδαι upon Jesus after his baptism, Matt. iii. 16. Lu. iii. 22. 4) as coming to and acting upon Christian men, exerting in and upon them an enlightening, strengthening, sanctifying influence: thus where the Holy Spirit is represented as the *author* of revelations to men, e. gr. through the prophets of the O. T.; or as communicating a knowledge of future events, Acts x. 19, εἶπεν αὐτῷ τὸ Πνεῦμα, Ἰδοὺ ἄνδρες τρεῖς ζητοῦσίν σε. xx. 23. 1 Tim. iv. 1. Rev. xix. 10; or as directing or impelling to any act, Acts xi. 12. As communicating instruction, admonitions, warnings, and invitations, through the apostles, Rev. ii. 7, ἀκουσάτω τί τὸ Πνεῦμα λέγει ταῖς ἐκκλ. oft. xxii. 17, τὸ Πνεῦμα καὶ ἡ νόμφη λέγουσιν, Ἔρχου: so 1 Cor. ii. 10. As *speaking* through the disciples when brought before

rulers, &c. Matt. x. 20. Mk. xiii. 11. Lu. xii. 12: as qualifying the apostles powerfully to propagate the gospel, Acts i. 8; or aiding in edifying and comforting the churches, ix. 31; or directing in the appointment of church officers, xx. 28; or assisting to speak and hear the gospel aright, 1 Cor. ii. 13, ἐν διδακτοῖς Πνεύματος (λόγοις), 'in words taught, suggested by the Holy Spirit,' ver. 14: emphat. as the Spirit of the gospel, 2 Cor. iii. 17. Also as *coming* to and *remaining* with Christians, imparting to them spiritual knowledge, aid, consolation, and sanctification, making intercession with and for them, and the like, John xiv. 17, 26, τὸ Πνεῦμα τὸ ἅγιον, ἐκεῖνος ὑμᾶς διδάξει πάντα. xv. 26, τὸ Πνεῦμα τῆς ἀληθείας, 'that Divine Spirit who will impart the knowledge of divine truth,' Rom. viii. 14, 16, 26, 27. 2 Cor. i. 22, ὁ ἀράβων τοῦ Πνεύμ. Eph. iii. 16. vi. 18. So where any one is said to *grieve* the Holy Spirit, Eph. iv. 30, μὴ λυπᾶτε τὸ Πνεῦμα τὸ ἅγιον τοῦ Θεοῦ. ἐν ᾧ ἐσφραγίσθητε, i. e. by whose gifts and influences ye are strengthened and confirmed.

II. meton. *the Holy Spirit*, as put for the effects and consequences of the agency and operations of the Spirit of God, i. e. a *divine influence*, a *divine energy* or *power*, an *inspiration*, resulting from the immediate agency of the Holy Spirit, = ἡ δύναμις τοῦ ἁγίου Πν. Spoken 1) of that physical procreative energy exerted in the miraculous conception of Jesus, Lu. i. 35, Πνεῦμα ἅγιον ἐκτελεύσεται ἐπὶ σέ, where it is = δύναμις Ὑψίστου in the following clause; Matt. i. 18, 20: so in respect to the conception of Isaac out of the course of nature, Gal. iv. 29. 2) of that special *divine influence*, inspiration, and energy, which rested upon and existed in *Jesus* after the descent of the Holy Spirit upon Him at his baptism, Lu. iv. 1, Ἰησοῦς Πνεύμ. ἁγίου πλήρης, comp. iii. 22. John iii. 34, οὐκ ἐκ μέτρου δίδωσιν ὁ Θεὸς τὸ Πν. Matt. xii. 18. Lu. iv. 18. Acts i. 2. x. 38. 1 John v. 6, 8, τὸ πν. καὶ τὸ ὕδωρ καὶ τὸ αἷμα: i. e. by which also he was sealed as a spotless victim for his atoning sacrifice, Heb. ix. 14. As prompting him to go into the desert to be tempted, Matt. iv. 1. Mk. i. 12. ἤγετο ἐν τῷ Πν. εἰς τὴν ἔρ. Lu. iv. 1; and afterwards to return into Galilee, ver. 14; as enabling him to cast out demons, Matt. xii. 28, εἰ ἐν Πν. Θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, comp. Lu. xi. 20. 3) of that *divine influence* by which *prophets* and holy men were inspired when they are said to have spoken or acted ἐν Πνεύματι, ὑπὸ or διὰ Πνεύματος, *in*, *by*, or *through* the Spirit, i. e. by inspiration; Δαυὶδ εἶπεν ἐν Πνεύμ. ἁγίῳ, Mk. xii. 36; so 2 Pet. i. 21, ὑπὸ



Πνεύματος ἁγίου φερόμενοι ἐλάλησαν. 1 Pet. i. 11, τὸ ἐν αὐτοῖς Πνεῦμα Χριστοῦ: of John in the Apocalypse, as being ἐν Πνεύματι, Rev. i. 10, α. l. of the inspiration resting upon John the Baptist, Lu. i. 15; Zacharias, ver. 67; Elizabeth, ver. 41; Simeon, ii. 25—27. So of that divine influence and inspiration imparted to Christians, by which they are taught, enlightened, guided, in respect to faith and practice, Lu. xi. 13. John vii. 39. Rom. v. 5, ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν ταῖς καρδίαις ἡμ. διὰ Πνεύμ. ἁγίου. 1 Cor. xii. 3. 2 Cor. iii. 3. Tit. iii. 5: so when the disciples of Christ are said to be baptized with the Holy Spirit, i. e. to be richly furnished with all spiritual gifts, Matt. iii. 11. 4) of that influence of the Spirit by which the apostles were originally qualified to act as founders and directors of the Church of Christ, John xx. 22, λέγει αὐτοῖς, Λάβετε Πνεῦμα ἁγίου, comp. ver. 23. Spec. of that powerful energy and inspiration imparted by the Holy Spirit on the day of pentecost and afterwards, by which the apostles and early Christians were endowed with high supernatural qualifications for their work, e. gr. a full knowledge of gospel-truth, the power of prophesying, of working miracles, of speaking with unknown tongues, &c. So where they are said to be baptized with this Holy Spirit, Acts i. 5, comp. ver. 8. 1 Cor. xii. 13, comp. ver. 8, 9. Acts ii. 4, ἐπλήσθησαν ἅπαντες Πνεύμ. ἁγίου, καὶ ἤρξαντο λαλεῖν ἐν ἑαυτοῖς γλώσσαις καθὼς τὸ Πνεῦμα ἐδίδου αὐτοῖς ἀποφθίγγεσθαι, i. e. 'as the Spirit impelled them,' ver. 17, 18. ii. 33, 38. xix. 6. Rom. xv. 19. So also Acts xix. 2, οὐδὲ εἰ Πνεῦμα ἁγίου ἔστιν ἠκούσαμεν, i. e. 'they did not know that the Holy Spirit had yet been given,' that the time foretold by Joel had arrived. Similarly as it is said in another passage, John vii. 39, οὐπω γὰρ ἦν Πνεῦμα ἁγίου, 'for the Holy Ghost was not yet given.' That the meaning there cannot be, according to the common rendering, 'we have not heard whether there be any Holy Ghost,' will sufficiently appear, when it is considered that these Ephesian disciples, having been baptized into John's baptism, must necessarily have received John's doctrine, that 'he that should come after him, i. e. Christ, should baptize them with the Holy Ghost;' and so could not be ignorant of the existence of the Holy Ghost. So as prompting to or restraining from particular actions or conduct, Acts viii. 29, 39, Πνεῦμα Κυρίου ἤρπασε τὸν Φίλ. comp. Matt. iv. 1; so Acts xiii. 2, 4. xv. 28. xvi. 6, 7; as prompting to holy boldness, energy, zeal, in speaking and acting, Acts iv. 8, Πέτρος πλησθεὶς Πν.

ἁγίου εἶπε πρὸς αὐτούς. ver. 31. vi. 3, ἄνδρας ἐκτὰ πλήρεις Πνεύμ. ἁγίου καὶ σοφίας. ver. 10; as the medium of divine communications and revelations, Acts xi. 28, Ἀγαθὸς ἐσήμανε διὰ τοῦ Πνεύματος. xxi. 4. Eph. iii. 5; as the source of support, comfort, Christian joy and triumph, Acts vii. 55, xiii. 52. Eph. v. 18. Phil. i. 19. Plur. πνεύματα, *Spiritual gifts*, 1 Cor. xiv. 12. To this head we may also refer many of those passages, where the idea of Spiritual influence is conveyed by certain adjuncts, 1 Cor. vii. 40. xii. 7. xiv. 2 & 32. 5) spoken of that divine influence, by which the temper or disposition of mind in Christians is affected; or rather, put for the spirit, temper, disposition of mind PRODUCED in Christians by the influences of the Holy Spirit, which corrects, elevates, and ennobles all their views and feelings, fills the mind with peace and joy, and is the pledge and foretaste of everlasting happiness: α) as opposed to ἡ σὰρξ, which includes the idea of what is earthly, grovelling, and imperfect, John iii. 6, τὸ γεγενν. ἐκ τῆς σαρκὸς σὰρξ ἐστὶ, καὶ τὸ γεγενν. ἐκ τοῦ πνεύμ. πνευμά ἐστι, put for πνευματικόν ἐστι, is spiritual, i. e. has those dispositions and feelings which are produced by the Spirit of God: so Rom. viii. 1, μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. ver. 9, ἐν πνεύματι. ver. 13. 1 Cor. vi. 17, ὁ κολλώμενος τῷ Κυρίῳ ἐν πνεύμα ἐστὶ, i. e. 'through the influence of the Spirit of God, they have the same spirit with Christ,' Gal. v. 16—25. β) gener. Rom. viii. 9, πνεῦμα Χριστοῦ, i. e. 'the same mind as Christ possessed,' wrought in us by the Spirit, vii. 6. viii. 15, πνεῦμα υἱοθεσίας, 'a spirit of sonship,' i. e. a filial spirit, ver. 23. 1 Cor. ii. 12. Eph. i. 17, δῶν ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως, 'a spirit of wisdom and illumination,' imparted through the Holy Spirit, ii. 18, 22.

III. meton. spoken of a person or teacher who acts, or professes to act, under the inspiration of the Holy Spirit, 1 Cor. xii. 10, διακρίσεις πνευμάτων, 'the trying of spirits,' where see my note. 1 John iv. 1, μὴ παντὶ πνεύμ. πιστεύετε, ἀλλὰ δοκιμάζετε τὰ πνεύμ. ver. 2, 3, 6. 1 Th. iv. 8. 2 Th. ii. 2, μήτε διὰ πνεύμ. i. e. 'neither by any one professing to be inspired.'

Πνευματικός, ἡ, ὄν, adj. (πνεῦμα,) in Class. *breathing, aerial, or spiritual*, i. e. *mental*, proceeding from the mind, Plat. vi. 491; in N. T. *spiritual*: 1) pertaining to the nature of spirits, 1 Cor. xv. 44, 46, σῶμα πνευματικόν, a spiritual or spiritualized and glorified body, opp. to σῶμα ψυχικόν, an animal body; Eph. vi.

12, τὰ πνευματικά τῆς πονηρίας, equiv. to τὰ πνεύματα πολυῖα. So τὰ ληστικά, for ληστές, Polyæn. v. 14. 2) 'pertaining to or proceeding from the Holy Spirit,' see Πνεῦμα. (1) of persons, spiritual, i. e. 'whose mind is enlightened by the Holy Spirit,' 1 Cor. ii. 13, πνευματικοῖς. ver. 15. iii. 1, ὑμῖν ὡς πνευματικοῖς. (2) of things, spiritual, i. e. communicated or imparted by the Holy Spirit, Rom. xv. 27. 1 Cor. ii. 13, πνευματικά, equiv. to τὰ τοῦ Πνεύματος, ver. 14, 'things revealed by the Holy Spirit;' ix. 11. xii. 1, τὰ πνευματικά, 'spiritual gifts,' miraculous powers; Eph. v. 19, ᾠδαὶ πνευματικαίς, 'spiritual songs,' i. e. composed in the Spirit, on spiritual and religious subjects; Rom. vii. 14, ὁ νόμος πνευματικός ἐστίν, 'is according to the mind and will of the Spirit;' or 'requiring, not merely outward, but inward and spiritual obedience;' i. 11, χάρισμα πνευματικόν, 'a spiritual gift,' i. e. a gift relating to the mind or spirit of Christians as enlightened and quickened by the Holy Spirit, comp. ver. 12, and Πνεῦμα. Also spoken of things 'in a higher and spiritual sense,' i. e. not literal, not corporeal, but typical and mystical, including also a reference to the Holy Spirit, 1 Cor. x. 3, 4, βρώμα πνευματικόν ἔφαγον καὶ πόμα πν. ἔπιον κ.τ.λ. 1 Pet. ii. 5, οἶκος πνευματικός, 'a spiritual house,' or temple, as opp. to the material one. See my note.

Πνευματικῶς, adv. *spiritually*, i. e. in or through the Holy Spirit, 1 Cor. ii. 14. Clem. Rom. Ep. to Cor. i. 47, πνευματικῶς ἀπέστειλεν ἡμῖν, scil. Παῦλος: so Rev. xi. 8, ἥτις καλεῖται πν. Σόδ. καὶ Αἴγ. i. e. 'speaking in the Spirit,' prophetically, allegorically, or mystically.

Πνέω, fut. πνεύσομαι, aor. 1. ἐπνευσα, to breathe, breathe out; in N. T. to blow, intrans. only of the wind, Matt. vii. 25, ἐπνευσαν οἱ ἄνεμοι. Lu. xii. 55. John iii. 8, τὸ πνεῦμα πνεῖ. vi. 18. Rev. vii. 1, ἵνα μὴ πνύῃ: so Acts xxvii. 40, τῇ πνεύσει, i. e. ἀερά. Sept. and Class.

Πνίγω, f. ξω, to choke, strangle, by stopping the breath, trans. Matt. xviii. 28, κρατήσας αὐτὸν ἐπνιγε, & Class. Pass. of drowning, Mk. v. 13. Jos. and Class.

Πνικτός, ἡ, ὄν, adj. (πνίγω,) strangled; in N. T. meton. τὸ πνικτόν, strangled meat, i. e. the flesh of animals killed by strangling, without shedding their blood, Acts xv. 20, 29. xxi. 25. See my notes.

Πνοή, ἡς, ἡ, (πνέω,) breath: 1) vital breath, respiration, Acts xvii. 25, ζωὴν καὶ πνοήν. Sept. and Class. 2) breath of air, a blast, wind, Acts ii. 2, φερομένη πνοή. Sept. and Class. as Hom. II. v. 687, πν. βορία.

Ποδήρης, σορ ους, ὁ, ἡ, adj. (πόδες, ἄρω,) reaching to the feet, spoken of long flowing robes, Rev. i. 13, ἐνδεδυμένον ποδήρη, scil. ἐσθῆτα, where Christ, in glory, is represented as clothed with such a garment, like the Jewish High-Priest, whose outer robe is called ποδήρης in Ex. xxviii. 4, and elsewhere in Ex. Comp. Ezek. ix. 2, ἀνήρ ἐνδεδυκὸς ποδήρη. Jos. Ant. viii. 3, 8. Moreover the expression χιτῶν π. occ. in the Class. as Xenoph. Pausan. Athen.

Πόθεν, interrog. adv. whence? correl. with ποῦ, πότε, &c. I. prop. of place, equiv. to 'from what place or quarter?' Matt. xv. 33, πόθεν ἡμῖν ἐν ἐρημίᾳ ἄρτοι τοσούτοι; Mk. viii. 4. John iv. 11; also indirect, Lu. xiii. 25, οὐκ οἶδα ὑμᾶς πόθεν ἐστέ. John iii. 8. viii. 14; fig. of state, condition, indir. Rev. ii. 5. Sept. & Class.—II. of source, author, cause, manner, whence? how? Matt. xiii. 27, πόθεν ἔχει ζιζάνια; ver. 54, 56. xxi. 25. John i. 49. xix. 9, πόθεν εἰ σύ; Ja. iv. 1; indirect, Lu. xx. 7, μὴ εἰδέναι πόθεν. John ii. 9. ix. 29. Spoken in surprise, admiration, Lu. i. 43, πόθεν μοι τοῦτο; Epict. Ench. 22; implying strong negation, Mk. xii. 37, πόθεν υἱὸς αὐτοῦ ἐστι; AEL. V. H. xiii. 2.

Ποιέω, f. ἴσω, aor. 1. ἐποίησα, perf. πεποίηκα, pluperf. πεποίηκειν, without augm. The various signif. may all be classed under the two primary ones, to MAKE and to DO, i. e. expressing action, either as completed or as continued: 1. TO MAKE, i. e. to form, produce, bring about, cause, prop. said of any external act, as manifested in the production of something tangible and corporeal, obvious to the senses, i. e. completed action: 1. GENER. 1) prop. with acc. Matt. xvii. 4, ποιήσωμεν ὧδε τρεῖς σκηνάς. John ix. 11, πηλὸν ἐποίησε. xviii. 18, ἀνθρακίαν πεποίηκότες. Acts vii. 40, θεούς. ver. 43. ix. 39, ἱμάτια. xix. 24. Rom. ix. 20; foll. by ἐκ of material, John ii. 15, ποιήσας φραγέλλιον ἐκ σχοινίων. ix. 6. Rom. ix. 21; with κατά τι, of manner, model, Acts vii. 44. Heb. viii. 5; mid. Acts i. 1, τὸν πρῶτον λόγον ἐποιήσαμην. 2) said of God, to make, = to create, with acc. Acts iv. 24, ὁ ποιήσας τὸν οὐρ. vii. 50. xvii. 24. Lu. xi. 40. Heb. i. 2.—II. FIG. spoken of a state or condition, or of things intangible and incorporeal, and gener. of such things as are produced by an inward act of the mind or will, to make, i. e. to cause, bring about: 1) gener. with acc. Lu. i. 68, ἐποίησε λύτρωσιν τῷ λαῷ αὐτοῦ. Acts xv. 3. xiv. 12, ἐπιστάσας ποιοῦντα ὄχλου. Eph. ii. 15, ποιῶν εἰρήνην. iv. 16; mid. Rom. xv. 26. Heb. i. 3. 2) ποιεῖν with accus. forms a periphrasis for the

cogn. verb; a. gr. active, ποιῶν ἐκδίκησιν for ἐκδικεῖν, Lu. xviii. 7, comp. ver. 3; ἐνέδραν for ἐνεδρεῖν, Acts xxv. 3; τὸ ἱκανὸν for ἱκανοῦν, Mk. xv. 15; μνην for μνῆν, John xiv. 23; ὁδὸν for ὁδοποιεῖσθαι, Mk. ii. 23; πόλεμον for πολεμῶν, Rev. xi. 7; συμβούλιον for συμβουλευσθαι, Mk. iii. 6; συνομοσίαν for συνομνύειν, Acts xxiii. 13; συστροφὴν for συστρέφεισθαι, ver. 12. Mid. ποιῶν, as ποιῶν ἀναβολήν, for ἀναβάλλεισθαι, Acts xxv. 17; δεήσεις, for δεῖσθαι, Lu. v. 33; ἐκβολήν, for ἐκβάλλειν, Acts xxvii. 18; κόπετον, for κόπεσθαι, viii. 2; λόγον, 'to make account of,' for λογιζεσθαι, xx. 24; μνῆαν, for μνησκειν, Rom. i. 9. 2 Pet. i. 15; πορίαν, for πορευέσθαι, Lu. xiii. 22; πρόνοιαν, 'to make provision for,' for προνοεῖσθαι, Rom. xiii. 14; σκουδὴν, for σκουδάζειν, Jude 3. 3) said of a feast, to make, = to hold, celebrate, Lu. v. 29, ἐποίησε δοχὴν μεγ. xiv. 12, ὅταν ποιῇς ἀριστον. ver. 16. Hence of a festival, to hold, keep, celebrate, Matt. xxvi. 18, πρὸς σὶ ποιῶ τὸ πάσχα. Acts xviii. 21; so in the sense institute, Heb. xi. 28.—III. to make exist, cause to be, prop. spoken of generative power, to beget, bring forth, bear: 1) of trees and plants, to germinate, bring forth fruit, yield, καρπὸν or καρποὺς ποιεῖν, Matt. iii. 10. vii. 17; metaph. iii. 8. xxi. 43; so of branches, to shoot forth, Mk. iv. 32. Once of a fountain, Ja. iii. 12, οὕτε δλυκὸν γλυκὺ ποιῆσαι ὕδωρ. 2) fig. of persons, to make for oneself, get, acquire, gain, Lu. xii. 33, ποιήσατε ἑαυτοῖς βαλάντια. xvi. 9, φίλους. John iv. 1, μαθητάς. So of profit, advantage, = to gain, gener. 1 Cor. xv. 29, τί ποιήσουσιν; in a pecuniary sense, like Engl. to make, Matt. xxv. 16, ἐποίησεν ἄλλα πάντα τάλαντα. Lu. xix. 18.—IV. causat. to make do or be any thing, to cause to do or be: 1) foll. by inf. Mk. i. 17. vii. 37, τοὺς κωφοὺς ποιεῖ ἀκούειν. viii. 25. Lu. v. 34. John vi. 10, al.; inf. with τοῦ, Acts iii. 12. 2) foll. by ἵνα with subjunct. to make or cause that, &c. John xi. 37. Col. iv. 16. Rev. xiii. 15.—V. causat. to make be or become any thing, to cause to be or become so or so, foll. by double accus. of object, and a predicate of that object, either subst. adj. or adv. strictly with εἶναι implied: 1) with subst. as predicate, of things, Matt. xxi. 13, αὐτὸν (οἶκον) ἐποίησατε σπήλαιον ληστῶν. John iv. 46, ὅπου ἐποίησε τὸ ὕδωρ οἶνον. 1 Cor. vi. 15. Heb. i. 7. Of persons, Matt. iv. 19, ποιῶσω ὑμᾶς ἀλλεῖς ἀνθρ. so to constitute, appoint, John vi. 15, ἡνὰ ποιῶσωσιν αὐτὸν βασιλέα. Acts ii. 36. Rev. i. 6; with ἵνα instead of acc. Mk. iii. 14, ἐποίησε δώδεκα, ἵνα ὡς μετ' αὐτοῦ: in the sense of to declare, give out as any one, John viii. 53, τίνα σεαυτὸν

ποιεῖς; x. 33, ποιεῖς σεαυτὸν Θεός. xix. 7, 12. 2) with adj. as predicate: of persons, Matt. xx. 12, ἰσοῦς ἡμῖν αὐτοὺς ἐποίησας. xxviii. 14. John xvi. 2. Rev. xii. 15. Of things, Eph. ii. 14, ὁ ποιήσας τὰ ἀμφοτέρω ἐν: once to make by supposition, equiv. to suppose, judge, assume, Matt. xii. 33, ἡ ποιήσατε τὸ δένδρον καλόν. In this construction also ποιεῖν with acc. of adj. often forms a periphrasis for the cogn. verb, as ποιεῖν δῆλον, to make manifest, betray = δηλοῦν, Matt. iii. 3 v. 36. xii. 16. xxvi. 73. John v. 11. Acts vii. 19. 2 Pet. i. 10. 3) with adv. as predicate, ποιεῖν τινὰ ἐξω, to make one be or go out, to cause one to go out, to send out, Acts v. 34, ἐκέλευσεν ἐξω βραχὺ τι τοῦ ἀποστόλου ποιῆσαι.—II. TO DO, expressing an action as continued, or not yet completed; what one does repeatedly, continuedly, habitually; like πράσσω: 1. foll. by accus. of thing, and without reference to a person as the remote object: 1) with accus. of pron. to do, gener. Matt. v. 47, τί περισσὸν ποιεῖτε; Mk. xi. 3. xiv. 8. Lu. xx. 2. Acts i. 1. Gal. ii. 10. Phil. ii. 14. 1 Tim. v. 21. 2) with accus. of a subst. rarely implied, and spoken of particular deeds, acts, works, done repeatedly or continuedly, to do, = to perform, execute, ποιεῖν τὰ ἔργα τοῦ 'Αβρ. John viii. 39. τὰ πρῶτα ἔργα, Rev. ii. 5: τὰ ἔργα τοῦ Θ. John x. 37. ἔργον εὐαγγελιστοῦ, 2 Tim. iv. 5. ἔλεος, Ja. ii. 13. ἐλεημοσύνην, Matt. v. 2. δικαιοσύνην, ver. 1: so of mighty deeds, wonders, miracles, δυνάμεις, vii. 22. ἔργα, John v. 36. κρέτος, Lu. i. 51. σημεῖα, John ii. 11. τέρατα καὶ σημεῖα, Acts vi. 8. Also of the will, precept, requirement of any one, to do, perform, fulfil, Matt. xxi. 31, τίς ἐκ τῶν δύο ἐποίησε τὸ θέλημα τοῦ πατρὸς; Mk. vi. 20. John ii. 5. Eph. ii. 3: so of the precepts of God or of Christ, Matt. v. 19. vii. 21, ὁ ποιῶν τὸ θέλημα τοῦ Πατρὸς μου. ver. 24. Lu. vi. 46. John vii. 19, τὸν νόμον. Acts xiii. 22; of that which one asks, entreats, promises, John xv. 13, ὅτι ἂν αἰτήσητε, τοῦτο ποιήσω. Rom. iv. 21. Eph. iii. 20: of a purpose, plan, decree, Acts iv. 28. Rom. ix. 28, λόγῳ συντετημένον ποιῆσαι Κύριος, 'the Lord will execute his word decreed.' 2 Cor. viii. 10, 11. 3) said of a course of action or conduct, to do, i. e. exercise, practise; κρίσιν ποιεῖν, to do judgment, act as judge, equiv. to κρίνειν, John v. 27. τὴν ἐξουσίαν τινὸς ποιεῖν, 'to exercise the power' of any one, Rev. xiii. 12. Spec. of right, duty, virtue, Rom. ii. 14, τὰ τοῦ νόμου π. x. 5. τὴν ἀληθειαν, John iii. 21. δικαιοσύνην, 1 John ii. 29. χρηστότητα, Rom. iii. 12: so John v. 29, τὰ ἀγαθὰ. viii. 29, τὰ ἀρεστά. Ja. iv. 17, καλὸν ποιεῖν. 4) of evil deeds or conduct, to

*do*, = *to commit*, ἀμάρτημα, 1 Cor. vi. 18. ἀμαρτίαν, John viii. 34. ἀνομίαν, Matt. xiii. 41. ἁξία πληγῶν, Lu. xii. 48. βδέλυγμα, Rev. xxi. 27. τὰ μὴ καθήκοντα, Rom. i. 28. οὐδὲν ἰναντίον τινί, Acts xxviii. 17. κακόν, Matt. xxvii. 23. κακά, Rom. iii. 8. κουνῶν, Lu. iii. 19. φόνον, Mk. xv. 7. ψεύδος, Rev. xxii. 15; gener. John vii. 51.—II. intrans. *to do*, i. e. *act*: 1) absol. *to be active, to work*, Matt. xx. 12, οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν. Rev. xiii. 5. 2) with adv. of manner, *to do so and so, to act in any manner*; καλῶς, Matt. xii. 12. Acts x. 33. Phil. iv. 14. With κρείσσον, 1 Cor. vii. 38. οὕτω, xvi. 1. φρονιμῶν, Lu. xvi. 8. ὥς, Matt. i. 24: *so κατά τι ποιεῖν*, xxiii. 3. πρὸς τι, Lu. xii. 47.—III. like Engl. *to do*, is often used in the latter member of a sentence instead of repeating the verb of the preceding member; e. gr. foll. by acc. of thing, Matt. v. 46. Lu. vi. 10. Rom. xii. 20, ἵαν διψᾷ, πότιζε αὐτόν· τοῦτο γὰρ ποίω, κ.τ.λ. al.—IV. used in reference to a person, *to do to or in respect to any one*, i. e. *for or against him*, the person being the remoter object: 1) foll. by acc. of person and thing, Matt. xxvii. 22, τί ποιήσω Ἰησοῦν; Mk. xv. 12. 2) foll. by dat. of person, *to do for any one*, in his behalf, with acc. of thing, Matt. xx. 32. Mk. v. 19, ὅσα σοι ὁ Κύριος πεποίηκε. Lu. i. 49. Also *against any one*, with acc. of thing, Acts ix. 13, ὅσα κακά ἐποίησε τοῖς ἀγίοις. John xv. 21. Or gener. *in respect to any one*, in his case, with accus. of thing, Matt. vii. 12. xxi. 40. 3) foll. by *in* of pers. *to do in respect to any one*, in his case, with acc. of thing, Matt. xvii. 12, ἐποίησαν ἐν αὐτῷ ὅσα ἠθέλησαν. La. xxiii. 31. 4) foll. by *μετά* with gen. of pers. *to do with any one*, by Hebr. Lu. i. 72. Acts xiv. 27.—V. foll. by acc. of time, prop. intrans. *to do or act for a certain time*, = *to spend, pass*, Acts xv. 33, ποιήσαντες χρόνον. xviii. 23. xx. 3. 2 Cor. xi. 25. Ja. iv. 13.

Ποίημα, atos, τό, (ποιέω,) *a thing made, work*, Ezra ix. 13. Neh. vi. 14. Rom. i. 20, τοῖς ποιήμασι, said of the universe, as God's workmanship. So Ps. cxliii. 5, ἐν ποιήμασι τῶν χειρῶν σου ἐμλετών. Eccl. iii. 11. Fig. Eph. ii. 10, of human beings, as the *work* of God.

Ποίησις, εως, ἡ, (ποιέω,) prop. *a making* or producing of any thing, Thuc. iii. 2. In N. T. *a doing*, i. e. *keeping* of a law, Ja. i. 25, ἐν τῇ ποιήσει. So Eccl. xix. 20, π. νόμου.

Ποιητής, οὔ, ὁ, (ποιέω,) 1) *a maker* of any thing, *inventor*, as π. μηχανημάτων, or, as applied to words, namely, compositions either in prose or verse, though espec. the latter. So of a poet, as the maker

of a poem, Acts xvii. 28. 2) *a doer, keeper* of a law or precept, Rom. ii. 13, οἱ ποιηταὶ τοῦ νόμου, (with which comp. 1 Macc. ii. 67, τοὺς ποιητὰς τοῦ νόμου.) Ja. i. 22, 25, π. ἔργου, *a doer* of the works enjoined in the law.

Ποικίλος, η, ον, adj. prop. *variegated, parti-coloured*, as oft. in Sept. and Class.; in N. T. *various, divers*, as ποικίλαις νόμοις, Matt. iv. 24. ἐπιθυμiais ποικ. 2 Tim. iii. 6. Tit. iii. 3. ποικ. δυνάμει; Heb. ii. 4. ποικ. χάριτος Θεοῦ, 1 Pet. iv. 10, i. e. of his manifold grace, various gifts. So 2 Macc. xv. 21. Jos. Bell. iii. 8. 8, and oft. in later Class. as Hadian., Plut., Athen., and Ælian.

Ποιμαίνω, f. ανῷ, (ποιμῆν,) *to feed a flock or herd, to pasture, tend*, trans. 1) prop. Lu. xvii. 7, δοῦλον ἔχων ποιμαίνοντα. 1 Cor. ix. 7. Sept. and Class. 2) fig. *to feed*, = *to cherish, provide for*, as kings should for their people, Matt. ii. 6, ὅστις ποιμανεῖ τὸν λαόν μου. Rev. vii. 17; also of the spiritual care of pastors and teachers of the Church, John xxi. 16. Acts xx. 28, ποιμαίνειν τὴν ἐκκλησίαν. 1 Pet. v. 2. Sept. and Class.; hence by impl. *to rule, govern*, with severity, only in the phrase ποιμανεῖ αὐτοὺς ἐν ράβδῳ σιδηρᾷ, Rev. ii. 27, al. and Sept. In a bad sense, with ἱαντόν, *to feed or cherish one's self, to take care of one's self*, scil. at the expense of others, Jude 12, ἱαντοὺς ποιμαίνοντες, said with allusion to Ez. xxxiv. 2, 8, 10, where the unfaithful shepherds of Israel are described as feeding themselves, (ἰβόσκσαν ἱαντοὺς,) while they neglected their flocks.

Ποιμῆν, ενος, ὁ, *a herdsman, shepherd*, one who tends herds or flocks, 1) prop. Matt. ix. 36, πρόβατα μὴ ἔχοντα ποιμένα. xxv. 32, al. Sept. and Class. 2) fig. *one who has the care or superintendence* of any thing; and so the term was espec. applied to kings, as ποιμανες λαῶν, 'nursing fathers of their people.' In N. T. it is employed of Jesus, as the Great Shepherd, who watches over and provides for the welfare of the Church, his flock, Matt. xxvi. 31, πατάξω τὸν ποιμένα. John x. 2, 11, 12, 14, 16. 1 Pet. ii. 25. Heb. xiii. 20, where see my note. So in Sept. it is used of the Messiah, Ezek. xxxiv. 23. xxxvii. 24; also of a pastor, the spiritual guide of a particular Church, Eph. iv. 11. Sept. Jer. ii. 8. iii. 15. Ezek. xxxiv. 2, 5.

Ποίμνη, ης, ἡ, (ποιμῆν,) *a flock*, espec. of sheep, Matt. xxvi. 31. Fig. the flock of Christ, his disciples, Church, John x. 16. Comp. Ποίμνιον. Act. Thom. § 25.

Ποίμνιον, ον, τό, (sync. for ποιμένα, from ποιμῆν,) *a flock*. In N. T. only fig. the flock of Christ, his disciples,

Church, Lu. xii. 32. Acts xx. 28. 1 Pet. v. 2, 3. Sept. Jer. xiii. 17. Zech. x. 3, τὸ π. τοῦ Κυρίου.

Ποῖος, α, ον, correl. pron. interrog. corresponding to οἷος, τοῖος, prop. *what? of what kind or sort?* Lat. *qualis*: I. prop. Mk. iv. 30, ἐν ποίᾳ παραβολῇ παραβάλλωμεν αὐτήν; Lu. vi. 32. John xii. 33. Acts vii. 49. Rom. iii. 27. Ja. iv. 14, ποία ἡ ζωὴ ὑμῶν; So Matt. xxi. 23. Acts iv. 7, ἐν ποίᾳ δυνάμει ἢ ἐν ποίᾳ ὀνόματι;—II. *what one?* sc. out of a number, equiv. to *what? which?* Matt. xix. 18. xxii. 36, ποία ἐντολὴ μεγ. ἐν τῷ νόμῳ; xxiv. 42, ποία ὥρα. ver. 43. John x. 32. Rev. iii. 3. Sept. and Class.

Πολεμῖω, fut. ἦσω, (πόλεμος,) *to war, make war, fight*, foll. by μετὰ with gen. Rev. xii. 7. i. 16, πολεμήσω μετ' αὐτῶν. xiii. 4. The usual construction is with the dat. Absol. Rev. xii. 7; joined with κρίνω, xix. 11, ἐν δικαιοσύνῃ κρίνει καὶ πολεμεῖ, *will avenge, punish*. Hyperbol. = *to contend, quarrel*, Ja. iv. 2. Sept. Ps. lvi. 2. Diod. Sic. xiii. 84.

Πόλεμος, ου, ὁ, *war*: 1) prop. *battle*, 1 Cor. xiv. 8, τίς παρασκευάζεται εἰς πόλ.; Heb. xi. 34, ἰσχυροὶ ἐν πολ. Rev. ix. 7. So ποιῆσαι πολ. μετὰ τίνος, 'to make war with' any one, equiv. to πολεμεῖν, xi. 7. Sept. and Class. Hyperbol. equiv. to *contest, strife*, Ja. iv. 1. Class. 2) gener. *war*, Matt. xxiv. 6, ἀκούειν πολέμους καὶ ἀκοᾶς πολέμων. Lu. xiv. 31. Sept. and Class.

Πόλις, εως, ἡ, (obsol. πόλος, whence πολὺς,) *a city*, prop. *a walled town*: I. prop. and gener. Matt. ii. 23, κατοικήσεν εἰς πόλιν. Mk. vi. 56. Lu. viii. 1, al. esse. In various constructions: 1) with art. ἡ πόλις, 'the city,' i. e. before mentioned, Matt. xxi. 17. Mk. xi. 19; or *par excellence*, 'the city,' i. e. the chief city, *metropolis*, Matt. viii. 33. xxvi. 18. 2) with adj. or other adjunct, Matt. x. 15, τῇ πόλει ἐκείνῃ. Acts xix. 29, ἡ π. ἑλλή. xxvi. 11. Rev. xvi. 19. So ἡ ἰδία πόλις, 'one's own city,' i. e. in which one dwells, Matt. ix. 1; or the chief city of one's family, Lu. ii. 3. ἡ ἀγία πόλις, 'the holy city,' Matt. iv. 5, called ἡ πόλις ἡ ἡγαπημένη, Rev. xx. 9. 3) foll. by gen. of pers. *the city of any one*, i. e. one's native city, πόλις Δαυὶδ, Lu. ii. 4; or in which one dwells, iv. 29. John i. 45; π. τοῦ μεγ. βασιλέως, i. e. where God dwells, Matt. v. 35. 4) with the prop. name of the city subjoined; in apposition, Acts xi. 5, ἐν πόλει Ἰόππῃ. xxvii. 8; or in the gen. 2 Pet. ii. 6, πόλεις Σοδόμων καὶ Γ. 5) foll. by gen. of region or province, Lu. i. 26, εἰς πόλιν τῆς Γαλ. John iv. 5. Lu. i. 39, εἰς πόλιν Ἰούδα.—II. meton.

for the inhabitants of a city, Matt. viii. 34, πᾶσα ἡ πόλις ἐξῆλθεν. Mk. i. 33. Acts xiii. 44, al. and Class.—III. symbol. of the celestial or spiritual *Jerusalem*, the seat of the Messiah's kingdom, described as descending out of heaven, Rev. iii. 12. Heb. xi. 10, al.

Πολιτάρχης, ου, ὁ, (πόλις, ἀρχω,) *a city-ruler, prefect, magistrate*, Acts xvii. 6, 8. Class. πολιτάρχος.

Πολιτεία, ας, ἡ, (πολιτεύω,) prop. 'the being a free citizen,' the relation of a free citizen to the state: hence, 1) *citizenship, the right of citizenship, freedom of a city*, Acts xxii. 28. Joseph. and Class. 2) *the state itself, a community, commonwealth*, Eph. ii. 12, where see my note. 2 Macc. iv. 11. Xen. Mem. ii. 1, 13. Pol. vi. 14, 4.

Πολίτευμα, ατος, τὸ, (πολιτεύω,) prop. *the administration of the state*. In N. T. *the state itself, i. e. community, commonwealth*; fig. of Christians in reference to their spiritual community, Phil. iii. 20. See my note.

Πολιτεύω, fut. εἴσω, (πολίτης,) *to live as a free citizen*: oftener, depon. pass. πολιτεύομαι, *to be a citizen of a state, to live as a good citizen*, to conduct one's self according to the laws and customs of a state. Hence in N. T. gener. *to live, to order one's life and conduct*, according to a certain rule; with adv. Phil. i. 27, ἀξίως τοῦ εὐαγγ. πολιτεύεσθε: with dat. Acts xxiii. 1, πεπολίτευμαι τῷ Θ. i. e. *to or for God*, according to his will. So 2 Macc. vi. 1, μὴ π. τοῖς τοῦ Θ. νόμοις. Jos. Vit. 2, π. τῷ πατρίῳ νόμῳ, and oft. in Jos. and Philo.

Πολίτης, ου, ὁ, (πόλις,) *a citizen, an inhabitant of a city*, Acts xxi. 39, οὐκ ἀσήμερον πόλεως πολίτης. Lu. xv. 15; with gen. αὐτοῦ, equiv. to *fellow-citizen*, xix. 14, and oft. in Class.

Πολλάκις, adv. (πολὺς,) *many times, often*, Matt. xvii. 15, oft. and Class.

Πολλαπλασίων, ονος, ὁ, ἡ, adj. (πολὺς,) *manifold, many times more*, Lu. xviii. 30. Pol. xxxv. 4, 4.

Πολυλογία, ας, ἡ, (πολυλόγος, fr. πολὺς, λέγω,) *much speaking, loquacity*, Matt. vi. 7. Sept. and Class.

Πολυμερῶς, adv. (πολυμερής, fr. πολὺς, μέρος,) *in many parts, in manifold ways*, Heb. i. 1. See my note.

Πολυποίκιλος, ου, ὁ, ἡ, adj. (πολὺς, ποικίλος,) prop. *much variegated*; in N. T. fig. *very various, manifold, multifarious*, Eph. iii. 10, π. σοφία τοῦ Θεοῦ.

Πολὺς, πολλή, πολὺ, gen. πολλοῦ, ἡς, οὗ: compar. πλείων, superl. πλεῖστος, see in their order; *many, much*, prop.

of number, quantity, or amount: I. SING. prop. *many, much*; and with nouns implying number or multitude, *great, large*: 1) without art. with subst. John vi. 10, *χόρτος πολὺς*. Acts xv. 32, *διὰ λόγου πολλοῦ*. xvi. 16, *ἐργασίαν πολλήν*. xxi. 28, *πολλοὺ κεφαλαίου*. Matt. xiii. 5, *γῆν πολλήν*. So with a noun of multitude, Acts xi. 21, *πολὺς ἀριθμὸς*, 'a great number.' xviii. 10, *λαὸς πολὺς*. Mk. v. 24, *ὄχλος πολὺς*. Acts xiv. 1, *πολὺ πλῆθος*: fig. Matt. ix. 37, *ὁ Φερισμὸς πολὺς*. Absol. *πολὺ*, *much*, Lu. xii. 48. xvi. 10. Acts xxvi. 29. 2) with art. and subst. Heb. v. 11, *περὶ οὗ πολλὸς ἡμῖν ὁ λόγος*. Mk. xii. 37, *ὁ πολλὸς ὄχλος*, 'the multitude.' Absol. *τὸ πολὺ*. 2 Cor. viii. 15, *ὁ τὸ πολὺ*, scil. *συλλέξας*.—II. PLUR. *πολλοί*, *ai, a, many*; and with nouns of multitude, *great, large*: 1) without art. with subst. Matt. viii. 16, *δαίμονιζομένους πολλοὺς*. Mk. ii. 15, *πολλοὶ τελώναι*. Lu. xii. 7, 19, *πολλὰ ἀγαθὰ*. John iii. 23, *ὑδατα πολλὰ*. So with a noun of multitude, Matt. iv. 25, *ὄχλοι πολλοί*: with another adj. *ἔτι* *πολλοί*, Matt. xv. 30; fem. Lu. viii. 3. Absol. *πολλοί*, *many*, Matt. vii. 13, 22. Lu. iv. 41, *ἀπὸ πολλῶν*. John viii. 30. So by impl. *many*, equiv. to a multitude, *all*, Matt. xx. 28, *λύτρον ἀντὶ πολλῶν*. Mk. xiv. 24. Heb. ix. 28. Neut. *πολλὰ*, *many things, much*, Matt. xiii. 3. Mk. v. 26. Lu. x. 41. 2 Cor. viii. 22. Foll. by gen. partit. Matt. iii. 7, *πολλοὺς τῶν Φαρισαίων*. Lu. i. 16. John vi. 66; by *ἐκ* with gen. partit. ver. 60, *πολλοὶ ἐκ τῶν μαθητῶν*. x. 20. 2) with art. as referring to something well known; with subst. Lu. vii. 37, 47. Rev. xvii. 1. Acts xxvi. 24, *τὰ πολλὰ γράμματα*, 'the much learning' which thou hast. Absol. *οἱ πολλοί*, 'the many,' i. e. those before spoken of, including the idea of *all*, Rom. v. 15, 19, i. e. *the many* of whom the apostle had been treating as having *all* suffered through Adam; see more in my note. So of *the many*, i. e. all who receive Christ, ver. 15. xii. 5. 1 Cor. x. 33. Also *the many*, equiv. to *the most, the greater number*, but implying exceptions, Matt. xxiv. 12, *ἡ ἀγάπη τῶν πολλῶν*. 2 Cor. ii. 17, *ὡς οἱ πολλοί*, 'as the most do,' i. e. the Judaizing teachers.—III. fig. and intens. of AMOUNT or DEGREE, *much, great, vehement*, Matt. ii. 18, *ὀδυρμὸς πολὺς*. v. 12. Lu. x. 40, *πολλήν διακονίαν*. Matt. xxiv. 30. John vii. 12. Acts xxi. 40, oft. Sept. and Class.—IV. of TIME, *much, long*, pl. *many*, Matt. xxv. 19, *μετὰ χρόνον πολὺν*. Mk. vi. 35. Lu. viii. 29. xii. 19, *ἐτη πολλὰ*, 'many years'; *ἐπὶ πολὺ*, 'for a long time,' Acts xxviii. 6; *μετ' οὐ πολὺ*, 'not long after,' xxvii. 14; *μετ' οὐ πολὺ* *ἀς ἡμ.* Lu. xv. 13; *οὐ μετὰ πολλὰς ἡμ.*

Acts i. 5, and Class.—V. neut. *πολὺ*, *πολλὰ*, adverbially: 1) sing. *πολὺ*, *much, greatly*, Mk. xii. 27. Lu. vii. 47. Rom. iii. 2, and Class. With compar. 2 Cor. viii. 22, *πολὺ σπουδαιότερον*. Dat. *πολλῶ*, id., with compar. John iv. 41. *πολλῶ μᾶλλον*, Matt. vi. 30. 2) pl. *πολλὰ* without art. *many times, often*, Matt. ix. 14, *νηστεύομεν πολλὰ*. Ja. iii. 2; also *much, greatly*, Mark i. 45. iii. 12. v. 10, *παρεκάλει αὐτὸν πολλὰ*. Rev. v. 4, and Class. With art. *τὰ πολλὰ*, *these many times, for the most part, greatly*, Rom. xv. 22.

*Πολύσπλαγχνος*, ου, ὁ, ἡ, adj. (*πολὺς, σπλαγχνον*), *very compassionate, of great mercy*, Ja. v. 11.

*Πολυτελής*, ἑος οὖς, ὁ, ἡ, adj. (*πολὺς, τέλος*), *very costly, sumptuous; vārdos*, Mk. xiv. 3. *ἱματισμός*, 1 Tim. ii. 9. Sept. and Class.; fig. *very precious, excellent*, 1 Pet. iii. 4. Diod. Sic. xiv. 30.

*Πολύτιμος*, ου, ὁ, ἡ, adj. (*πολὺς, τιμή*), *of great value or price, very costly, very precious; vārdos*, John xii. 3. *μαργαρίτης*, Matt. xiii. 46.

*Πολυτρόπως*, adv. (*πολύτροπος*, fr. *πολὺς, τρόπος*), *in many ways*, in various manners, Heb. i. 1.

*Πόμα*, ατος, τὸ, (*πίνω*), *drink*, 1 Cor. x. 4. Heb. ix. 10. Sept. and Class.

*Πονηρία*, ας, ἡ, (*πονηρός*) *badness*, prop. in a physical sense; in N. T. only in a moral sense, *evil disposition, wickedness, malice*, Matt. xxii. 18, *γνοὺς ὁ Ἰησ. τὴν πον. αὐ.* Lu. xi. 39. Eph. vi. 12, *τὰ πνευματικὰ τῆς πονηρίας*, equiv. to *τὰ πονηρά*. Pl. *αἱ πονηρίαι*, *wicked counsels*, Mk. vii. 22; *wicked deeds, iniquities*, Acts iii. 26.

*Πονηρός*, α, ὄν, adj. (*πονέω*), prop. 'causing labour, sorrow, pain,' Theogn. 274, or 'having it,' *wretched, miserable*: hence gener. *evil*, both physically (*faulty* as opposed to *χρηστός*), and morally, *wicked*: it is used both active and passive: I. ACT. *evil*, i. e. 'causing evil to others,' *evil-disposed, malevolent, wicked*: 1) of persons, Matt. v. 45, *ἐπὶ πον. καὶ ἀγαθούς*. vii. 11, *εἰ ὑμεῖς πον. ὄντες*. Acts xvii. 5, *ἀνδρας πονηροὺς*, where, however, it may mean, 'bad, worthless, mean,' as Matt. xxv. 26. So *πνεύματα πον.* 'evil spirits,' malignant demons, Lu. vii. 21. xi. 26, *πνεύματα πονηρότερα*. Sept. 1 Sam. xvi. 14, al.: hence ὁ *πονηρός*, 'the Evil One,' Satan, Matt. xiii. 19, 38, oft. 2) of things, *οφθαλμὸς πονηρός*, 'an evil eye,' envy, Matt. xx. 15. So *διαλογισμοὶ πον.* xv. 19. 1 Tim. vi. 4. Lu. vi. 45, *ἐκ τοῦ πον. θησαυροῦ τῆς καρδίας*, equiv. to *θησαυροῦ τῆς πονηρίας*. Hlian. i. 8, 5. So prop. as causing pain

or damage, *hurtful*, e. g. words, *injurious*, *calumnious*, παν πον. ῥῆμα, Matt. v. 11. Acts xxviii. 21. 3 John 10. Sept. Gen. xxxvii. 1, al.: also *painful*, *grievous*, Rev. xvi. 2, ἵλκος κακόν καὶ πον. Neut. τὸ πονηρὸν, evil, i. e. *wickedness*, Matt. v. 37, τὸ περισσὸν τούτων ἐκ τοῦ πον. ἔστιν. ver. 39, al.; or *evil*, gener. Matt. vi. 13, ῥῆσαι ἡμᾶς ἀπὸ τοῦ πον. See my note. John xvii. 15. 2 Thess. iii. 3, where see my notes.—II. PASS. evil, i. e. evil in nature or quality, *bad*, *ill*, *vicious*: 1) of persons, *wicked*, *corrupt*, an *evil-doer*, 1 Cor. v. 13, ἔχαριτε τὸν πον. ἐξ ὑμῶν. 2 Tim. iii. 13, and Class. So γενεὰ πον. Matt. xii. 39. αἰὼν πον. Gal. i. 4; of a servant, *remiss*, *slightful*, Matt. xxv. 26; of things, *wicked*, *corrupt*, *flagitious*, John iii. 19, πονηρὰ αὐτῶν τὰ ἔργα. vii. 7. Col. i. 21. 2 Tim. iv. 18, al. Sept. and Class. as Xen. Mem. ii. 6, 20, τὰ πονηρὰ ποιῶν. ῥαδιούργημα πον. Acts xviii. 14 (see my note). 1 Th. v. 22, ἀπὸ παντὸς εἰδους πον. Heb. iii. 12; also of times, prop. as full of sorrow and affliction, *evil*, *sorrowful*, *calamitous*, ἡμέραι πον. Eph. v. 16. Neut. τὸ πονηρὸν, evil, *wickedness*, *guilt*, Lu. vi. 45. 1 John v. 19; pl. τὰ πονηρὰ, *evil things*, *wicked deeds*, Matt. ix. 4. xii. 35. Mk. vii. 23. 2) in a *physical* sense, or rather of external quality and condition, *evil*, *bad*, *carpal* πον. Matt. vii. 17; ὁφθαλμὸς πον. i. e. *ill*, *diseased*, vi. 23. xxii. 10, πονηροὺς τε καὶ ἀγαθοὺς, 'both bad and good,' a periphrasis for *all*; Lu. vi. 22, ἐκβάλωσι τὸ ὄνομα ὑμῶν ὡς πον.

Πόνος, ον, ὁ, (πένω,) *labour*, *toil*, *travail*: hence *pain*, *anguish*, Rev. xvi. 10, ἑμασσωμένο τὰς γλώσσας αὐτῶν ἐκ τοῦ πόνου. ver. 11. xxi. 4. Sept. and Class.

Πορεία, ας, ἡ, (πορεύω,) prop. a *going*; also a *journey*, Lu. xiii. 22, πορεύαν ποιούμενος, 'making his way,' i. e. *journeying*. From the Heb. in pl. *goings*, *ways*, *pursuits*, *occupations of life*, Ja. i. 11, where see my note.

Πορεύω, f. εὔσω, (πόρος,) *to cause to pass* over by land or water, *to convey*, *transport*; oftener, and in N. T. depon. mid. πορεύομαι, f. εὔσομαι, aor. 1. pass. as mid. ἐπορεύην, prop. *to convey one's self*, *betake one's self*, = *to PASS from one place to another*, intrans. ; hence, 1) prop. *to pass* or *go*, implying motion *from* the place where one is, and hence often = *to pass on*, *go AWAY*, *depart*; absol. Matt. ii. 9, οἱ ἀκούσαντες ἐπορεύθησαν. Mk. xvi. 10. Acts v. 20. viii. 39, ἐπορεύετο τὴν ὁδὸν αὐτοῦ. Usually with adjunct of place *whence* or *whither*; e. g. a prep. and its case, ἀπὸ, Matt. xxiv. 1. Acts v. 41; διὰ, Matt. xii. 1; εἰς of place, ii. 20. Lu. iv. 42; of state or condition, xxii. 33, εἰς

θάνατον. vii. 50, εἰς εἰρήνην; ἐμπροσθεν, John x. 4; ἐν of state or manner, Acts xvi. 36; ἐπὶ with acc. of place, Matt. xxii. 9. Acts viii. 26; of person, xxv. 12; of thing sought, object, ἐπὶ τὸ ἀπολωλός, Lu. xv. 4; ὧς of place, Acts xxiii. 23; κατὰ with acc. of place *towards* which, viii. 26; of way *along* which, ver. 36; ὅπως of person, by Hebr. *to go after* any one, to follow, Lu. xxi. 8; πρὸς with acc. of pers. Matt. x. 6. Lu. xi. 5; σὺν of pers. vii. 6. So with adverbs, ἐκεῖθεν, Matt. xix. 15; ἐντεῦθεν, Lu. xiii. 31; οὐ for ὅποι, xxiv. 28; ποῦ, John vii. 35. By a sort of pleonasm, πορεύομαι is often prefixed, espec. in the part., to verbs which already imply the idea of *going*, comp. ἔρχομαι and ἀνίστημι. Matt. ii. 8, πορευθέντες ἀκριβῶς ἐξετάσατε. ix. 13. x. 7. Lu. x. 37. 1 Pet. iii. 19. Sept. oft. and Jos. Ant. vii. 13, 1. 2) by impl. *to depart this life*, = *to die*, Lu. xxii. 22. Sept. and so ὀχομαι in Class. 3) gener. *to go*, *walk*; in N. T. only fig. and from the Hebr. *to walk*, = *to live*, *conduct one's self*, with adjunct of manner; with dat. of rule or manner, Acts ix. 31, πορ. τῷ φόβῳ τοῦ Κ. xiv. 16. Jude 11. 1 Macc. vi. 23; with prep. and its case, ἐν of rule or manner, Lu. i. 6. 2 Pet. ii. 10. Sept. in Eccles. v. 2; κατὰ with acc. of rule or manner, κατὰ τὰς ἰδίαις αὐτῶν ἐπιθυμίαις, 2 Pet. iii. 3. Jude 16, 18. Sept. Num. xxiv. 1. Wisd. vi. 4; ὅπως of rule or manner, ὅπως σαρκός, 2 Pet. ii. 10; ὑπὸ with gen. *under or among*, Lu. viii. 14, ὑπὸ μεριμνῶν πορ. Absol. Lu. xiii. 33, δεῖ με σήμερον πορ. i. e. *to walk*, *act*, fulfil my duties.

Πορθέω, f. ἦσω, (πέρθω,) *to lay waste*, *ravage*, *destroy*, a stronger term than διώκω: τὴν ἐκκλησίαν, Gal. i. 23; τὴν πίστιν, ver. 23; τοὺς ἐπικαλ. κ.τ.λ. Acts ix. 21.

Πορισμός, οὔ, ὁ, (πορίζω,) prop. 'the act of providing oneself with any thing,' or its effect; *acquisition*, *gain*; also meton. a source or *means* of gain, 1 Tim. vi. 5, 6. Apocr. and lat. Class.

Πορνεία, ας, ἡ, (πορνέω,) prop. *harlotry*; also *fornication*; any commerce of the sexes out of marriage, as oft. in Class. In N. T. 1) prop. and gener. Matt. xv. 19, μοιχεῖαι, πορνείαι. Rom. i. 29, and oft.; John viii. 41, ἡμεῖς ἐκ πορν. οὐ γαγεν. 'we are not born of fornication,' we are not spurious children, born of a concubine, but are the true descendants of Abraham; see, however, my note: spec. of whoredom with a married woman, *adultery*, Matt. v. 32. xix. 9. Eccles. xxiii. 23; see my note; of *incest*, or incestuous marriage, 1 Cor. v. 1. Probably also in reference to marriages within the

degrees prohibited by the Mosaic law, and gener. to all such intercourse as that law interdicted, Acts xv. 20. xxi. 25. 2) from the Hebr. symbol. for *idolatry*, the forsaking of the true God to worship idols, (comp. πορνεία, 2.) Rev. ii. 21, al.

Πορνεία, f. εὔσω, (πόρνος,) to commit fornication, (comp. Num. xxv. 1, 9.) intrans. 1) prop. 1 Cor. vi. 18, ὁ πορνείων. x. 8. Sept. and Class. 2) from the Heb., symbol., of *idolatry*, the spiritual relation existing between God and his Church being shadowed forth under the emblem of the conjugal union; which relation is broken by those who worship idols, Rev. ii. 14, 20. xvii. 2. Sept. & off.

Πόρνη, ης, ἡ, (πόρνος,) a harlot; prop. 'a woman who prostitutes herself for gain,' Matt. xxi. 31. Lu. xv. 30. 1 Cor. vi. 15. Heb. xi. 31. James ii. 25. Sept. Though the sense in Class. is generally a prostitute for gain, yet it may be doubted whether prostitution for gain is necessarily meant in any passage of the N. T. It is better to suppose it used in the general sense, frequent in our word *whore*, 'one who holds illegal intercourse with men.' From the Hebr., symbol., of Babylon, ἡ πόρνη μεγάλη, 'the great harlot,' as being the chief seat of idolatry, Rev. xvii. 1, al.

Πόρνος, ου, ὁ, (περνάω,) prop. a male prostitute, catamite; in N. T. a fornicator, 1 Cor. v. 9—11. vi. 9, and off.

Πόρρω, adv. (πρόσω, Dor. πόρσω, fr. πρό,) prop. and lit. 'forwards, far forwards;' hence *far, far off*, Lu. xiv. 32, and Class.; foll. by ἀπό, Mk. vii. 6, and Class.; comparat. πόρρωτίω, farther, Lu. xxiv. 28, and Class.

Πόρρωθεν, adv. (πόρρω,) from far, from a distance, Heb. xi. 13. Sept. and Class.; also *far off*, at a distance, Lu. xvii. 12, οἱ ἔστησαν πόρ. So Sept. and Class. as Hdian. ii. 6, 20, ἐστῶτες π.

Πορφύρα, ας, ἡ, Lat. *purpura*, i. e. the purple-mussel, a shell-fish, found on the coasts of the Mediterranean, which yields a reddish-purple dye, much prized by the ancients. In N. T. meton. *purple*, i. e. any thing dyed with purple, purple cloths, robes of purple, worn by persons of rank and wealth, Lu. xvi. 19, ἐνεδιδύσκετο πορφύραν καὶ βύσσον. Rev. xvii. 4. xviii. 12. Sept., Jos. Bell. vi. 8, 3. Hdian. vii. 1, 21. Spec. a purple robe, put upon Christ as a mock-emblem of royalty, Mk. xv. 17.

Πορφύρεος ους, ἑα ᾧ, εον οὖν, adj. (πορφύρα,) purple, i. e. reddish purple, John xix. 2, ἱμάτιον πορφ. and Class.

Πορφυρόπωλις, εως, ἡ, (πορφύρα, πωλίω,) a dealer in purple cloths or

vests, for the dyeing of which the Lydians were famous; who seem to have participated in, or rather succeeded to, the reputation of the Tyrians, Acts xvi. 14.

Ποσάκις, adv. interrog. (πόσος,) how many times? how often? Matt. xviii. 21.

Πόσις, εως, ἡ, (πίνω,) prop. a drinking. In N. T. drink, John vi. 55. Rom. xiv. 17, βρώσις καὶ πόσις. Sept. & Class.

Πόσος, η, ου, interrog. pron. (correl. to ὅσος, τόσος,) how great? quantus? 1) of MAGNITUDE or QUANTITY, how great? how much? Lu. xvi. 5, πόσον ὀφείλας τῷ κυρίῳ μου; ver. 7. Intena. Matt. vi. 23, τὸ σκότος πόσον; 2 Cor. vii. 11. Dat. πόσω, by how much, foll. by comparat. μᾶλλον, how much more, Matt. vii. 11; χείρων, Heb. x. 29; διαφέρει, Matt. xii. 12. Wisd. xii. 21. Xen. Mem. ii. 5, 4. Of an amount of time, how much, how long, πόσον χρόνον, Mk. ix. 21. Isocr. p. 424, π. χρόνος. 2) of NUMBER, how many? Matt. xv. 34, πόσους ἄρτους ἔχετε; xvi. 9, 10. Acts xxi. 20, πόσαι μυριάδες. Intena. Matt. xxvii. 13, πόσα σου καταμαρτυροῦσι; 'how many and great things.'

Ποταμός, οὔ, ὁ, (πότος,) a river, stream, Mk. i. 5, ἐν τῷ Ἰορδάνῃ ποταμῷ. Acts xvi. 13. Allegor. John vii. 38. Rev. xxii. 1, 2. Said of a stream, as swollen, overflowing, equiv. to a torrent, flood, Matt. vii. 25, al. Hom. II. iv. 452.

Ποταμοφόρητος, ου, ὁ, ἡ, adj. (ποταμός, φορέω,) borne away by a flood, Rev. xii. 15. Hesych. in ἀπέρεσι.

Ποταπός, ἡ, ὅν, interrog. adj. what? i. e. of what kind, sort, or manner? Said of disposition, character, quality; equiv. to ποῖος, Matt. viii. 27, ποταπός ἐστιν οὗτος; what manner of man is this? qualis, quantusque sit! Mk. xiii. 1, π. λίθοι καὶ π. οἰκοδομαί. Lu. i. 29. vii. 39.

Πότε, interrog. adv. (correl. to τότε or ὅτε,) when? at what time? e. g. direct, Matt. xxiv. 3, πότε ταῦτα ἔσται; xxv. 37, πότε σε εἰδομεν παινῶντα; ver. 38, 39, 44. So ἕως πότε, until when? how long? xvii. 17, ὡ γενεὰ ἄπιστος, ἕως πότε ἔσομαι μεθ' ὑμῶν; indirect, Mk. xiii. 33, οὐκ οἰδατε πότε ὁ καιρὸς ἐστίν. Lu. xii. 36.

Ποτε, indef. and enclitic, (correl. to τότε, ὅτε,) prop. WHEN, WHENEVER. 1) at some time, one time or other, once, both of time past and future; of the past, once, formerly, John ix. 13, τὸν ποτε τυφλόν. Rom. vii. 9. xi. 30. 2 Pet. i. 21. Phil. iv. 10, ὅτι ἤδη ποτὲ, 'now at length;' of the future, once, one day, at last, Lu. xxii. 32. Rom. i. 10, 2) at any time, ever, Eph. v. 29, οὐδαίς ποτε τὴν ἑαυτοῦ σάρκα ἐμίσησεν. 1 Th. ii. 5.



2 Pet. i. 10. Intens. in an interrog. like Engl. *ever, now*, expressing surprise, 1 Cor. ix. 7, τίς στρατεύεται ἰδίοις ὀνυγμοῖς ποτό; Heb. i. 5, 13. Indirect, Gal. ii. 6, ὁποιοὶ ποτε ἦσαν.

Πότερος, α, ον, interrog. pron. *which of two?* In N. T. only neut. *πότερον*, as adv. *whether? utrum?* indirect, and followed by *ἢ, or*, John vii. 17, *πότερον ἐκ τοῦ Θεοῦ ἐστίν, ἢ ἐγὼ κ.τ.λ.*

Ποτήριον, ου, τό, (ποτήριος, fr. ποτήρ,) a *drinking-vessel, cup*: 1. prop. Matt. x. 42, *ποτήριον ψυχροῦ μόνον*. xxiii. 25, *τὸ ἔξωθεν τοῦ ποτηρίου*. ver. 26. xxvi. 27, et saepe al. Sept. and Class. —II. meton. *cup*, for the contents of a cup, *cup-full*, e. g. *cup of wine*, said of the wine drunk at the eucharist, 1 Cor. xi. 25, *τοῦτο τὸ π. ἡ καινὴ διαθήκη*. x. 16, *τὸ π. τῆς εὐλογίας*, i. e. 'the cup for or over which we give thanks to God.' So *πίνειν π.* 'to drink a cup,' ver. 21, *π. Κυρίου πίνειν καὶ π. δαιμονίων*, i. e. consecrated to the Lord and to idols. xi. 28, *πίνειν ἐκ τοῦ π.* comp. John iv. 14. —III. metaph. from the Heb. *lot, portion*, under the emblem of a *cup*, which God presents to be drunk, either for good (as Ps. xvi. 5. xxiii. 5.) or evil, (as Ps. xi. 6. Ezek. xxiii. 31.) In N. T. *cup of sorrow*, i. e. the bitter lot which awaited the Saviour in his passion and death for the sins of the world, Matt. xx. 22. xxiii. 26. xxvi. 42, al. Said also of the *cup of God's wrath*, see *Συμὸς*, Rev. xiv. 10. xvi. 19.

Ποτίζω, f. ἴσω, (πότος,) *to give to drink*: 1) prop. with acc. of pers. Matt. xxv. 35, *ἐποτίσατέ με*. xviii. 48; acc. impl. xxv. 37; fig. Rev. xiv. 8. Pass. fig. 1 Cor. xii. 13. Sept. and Class. With double acc. of person and thing, Matt. x. 42, *ὃς ἐὰν ποτίσῃ ἓνα τῶν μικρῶν τ. ποτήριον ψυχροῦ*: fig. 1 Cor. iii. 2. Sept. Ecclus. xv. 3. Ceb. Tab. 19. 2) of plants, *to water, irrigate*, Sept. and Class.; only fig. of instruction, absol. 1 Cor. iii. 6—8.

Πότος, ου, ὁ, (πίνω,) prop. a *drinking*, the act of drinking; oftener, and in N. T. a *drinking together, a drinking-bout*, 1 Pet. iv. 3, *ἐν κώμοις, πότοις, κ.τ.λ.* Sept. and Class.

Που, indef. enclitic particle, (correl. with *πού, οὐ*,) *somewhere*, in some place or other, Heb. ii. 6, *διεμαρτύρατό που τις*. iv. 4, and Class. Joined with numerals, *somewhere about, nearly*, Rom. iv. 19, *ἐκατονταίτης που ὑπάρχων*, and Class.

Ποῦ, interrog. adv. (correl. to *που* indef. and *οὐ*,) *where? in what place?* I. prop. and gener. 1) in a *direct* question, by indic. Matt. ii. 2, *πού ἐστίν ὁ*

*τεχθεὶς βασις*; Mark xiv. 14: foll. by *θῆλειν* with subj. Matt. xxvi. 17, *πού θῆλεις ἱτοιμάσασμεν κ.τ.λ.* Lu. xxii. 9. Sept. and Class. 2) *indirect*; with indic. Matt. ii. 4, *ἐκυνθάνετο παρ' αὐτῶν πού ὁ Χ. γυνάται*. Mk. xv. 47. John i. 40, *εἶδον πού μένει*. xi. 57: with subj. Matt. viii. 20, *πού τὴν κεφαλὴν κλίνῃ*. Lu. xii. 17. 3) in a *direct* question *implying a negative*, i. e. that a person or thing is *not* present, does not exist, Lu. viii. 25, *πού ἐστίν ἡ πίστις ὑμῶν*; Rom. iii. 27. 1 Cor. i. 20, al. Sept. and Class. —II. by attraction, after verbs of motion, *where? = whither?* to what place? as often in English; in a *direct* question, John vii. 35, *πού οὗτος μέλλει πορεύεσθαι*; xiii. 36. xvi. 5. Indirect, John iii. 8, *οὐκ οἶδας πού ὑπάγει*. viii. 14. xii. 35. Heb. xi. 8, al.

Ποῦς, ποδός, ὁ, *the foot*; of men, Matt. x. 14, al.; of animals, vii. 6; anthropopath. of God, v. 35. Acts vii. 49. Sept. and Class. The following special uses may be noted: 1) *παρὰ τοὺς πόδας τινός*, said of what is *at one's feet*, e. g. *to cast or lay at one's feet*, = to give over into one's care and charge; as sick persons, Matt. xv. 30; money, or garments, Acts iv. 35. vii. 58: also *to sit at the feet of* any one, as disciples were accustomed to sit on the ground before their teacher, Lu. viii. 35. x. 39. Acts xxii. 3; but Lu. vii. 38, *στάσα ὀπίσω παρὰ τοὺς πόδας αὐτοῦ*, i. e. 'standing behind the triclinium, at the feet of Jesus' as he reclined on it. 2) *ὑπὸ τοὺς πόδας τινός*, i. e. *to put or subdue under one's feet*, = 'to make subject to any one, in allusion to the ancient manner of treading down or putting the foot upon the necks of vanquished enemies, Matt. xxii. 44. Rom. xvi. 20, ὁ Θεὸς συντρίψει τὸν Σατ. ὑπὸ τοὺς π. ὑμῶν. 1 Cor. xv. 25. Heb. ii. 8, πάντα ὑπέταξας ὑποκάτω τῶν ποδῶν αὐτοῦ, et al. 3) spoken of the oriental mode of making supplication, or of doing reverence and homage to a superior by prostrating one's self before him, *to fall at one's feet*; in supplication, *πεσὼν εἰς τοὺς πόδας αὐτοῦ*, Matt. xviii. 29. *πρὸς τοὺς πόδας*, Mk. v. 22; in reverence, Lu. xvii. 16. John xiii. 32. Acts x. 25. Rev. iii. 9. xix. 10; in a like sense, *κρατῆσαι τοὺς πόδας τινός*, Matt. xxviii. 9. 4) in allusion to the custom of washing and anointing the feet of strangers and guests, Lu. vii. 38, 44, *ὕδωρ ἐπὶ τοὺς πόδας μου οὐκ ἔδωκας*. John xiii. 5. ver. 6—14. 5) meton. *to the feet*, as the instrument of *going*, is sometimes ascribed that which strictly belongs to the *person* who goes, walks, &c. Lu. i. 79, *καταβῆναι τοὺς πόδας ἡμ. εἰς ὁδὸν εἰρήνης*, Acts v. 9. Rom. iii. 15. x. 15. Heb. xii. 13.

**Πράγμα**, ατος, τό, (πράσσω,) prop. *a thing done or to be done*: 1) *a thing DONE, a deed, act, fact, matter*, Lu. i. 1, δέησιν ἐπὶ τῶν πεπλ. ἐν ἡμῖν πραγμάτων. Jam. iii. 16, πᾶν φάλον πρᾶγμα. Heb. vi. 18. x. i. xi. 1. Sept. & Class. 2) *a thing DOING or TO BE DONE, a matter, business, affair*, Matt. xviii. 19, ἐν δύο ὑμῶν συμφωνήσας ἐπὶ παντός πρᾶγ. Acts v. 4. Rom. xvi. 2. 2 Cor. vii. 11. 1 Th. iv. 6, where τῷ πρᾶγματι means 'the matter in question.' In a judicial sense, πρᾶγμα ἔχειν, 'to have a matter at law, a lawsuit, 1 Cor. vi. 1. Xen. Mem. ii. 9, 1.

**Πραγματεία**, ας, ἡ, (πραγματεύομαι,) *a prosecution of some business, and gener. business, affair*, 2 Tim. ii. 4.

**Πραγματεύομαι**, f. εὔσομαι, depon. mid. (πρᾶγμα,) *to be doing, be busy, occupied*; in N. T. like Engl. *to do business*, i. e. *to trade, traffic*, 'to do business with by investment in trade,' Lu. xix. 13, = ἐργάζομαι, Matt. xxv. 16, al.; so Greg. Basil, and Chrys. ap. Steph. Thes. 7935.

**Πραιτώριον**, ου, τό, Lat. *prætorium*, i. e. in Lat. usage *the general's tent in a camp, the house or palace of the governor of a province*, whether a prætor or other officer; also *any large house, palace*; hence in N. T. *a prætorian residence, governor's house, palace*; said 1) *of the palace of Herod at Jerusalem*, Matt. xxvii. 27. John xviii. 28. 2) *of the palace of Herod at Caesarea*, perhaps in like manner the residence of the procurator, Acts xxiii. 35. 3) *of the prætorian camp at Rome*, i. e. the camp or quarters of the prætorian cohorts, Phil. i. 13. And so in Soph. Trach. 862. Antig. 39. 121.

**Πράκτωρ**, ορος, ὁ, (πράσσω,) prop. *a doer*. As, however, πράσσειν, the verb, signified 'to exact, or require payment' of money, so πρᾶκτωρ came to mean, as in N. T. *an exactor, collector*, i. e. a public officer, whose business it was to exact any sum of money adjudged to be paid, in the way of fine or satisfaction, to the injured party, by a court of justice. A sense in which the word often occurs in Demosth. and which is attested by Suid. and Hesych. The term, however, probably meant also an *exactor pœnis gener.* which is alluded to in Soph. Elect. 953, πρ. φόνον, & Æsch. Eum. 315, π. αἵματος, where the sense is *avenger*; and such was, it seems, the name given to an officer of the court, like our *bailiff*, who apprehended and committed to prison any person who failed to pay the fine or mulct awarded, and there secured him till he should pay it. A sense this clearly intended in Lu. xii. 58, especially considering the definite term πρᾶκτορι,

for which St. Matthew, v. 25, uses the general one ὑπηρέτη.

**Πράξις**, εως, ἡ, (πράσσω,) prop. and gener. *a doing*, or the prosecution of any thing, *an action*, or course of action, also *an occupation or business*, Hom. Od. iii. 72, and lastly, *practice or behaviour*. In N. T. 1) 'something done,' *an act, or deed*, and pl. *acts, works, conduct*, Matt. xvi. 27, ἀποδώσει ἑκάστῳ κατὰ τὴν πρᾶξιν αὐτοῦ, i. e. 'practice, conduct,' as taken generically for τὰς πράξεις. Thus in a similar passage of Ecclesi. xxxii. 19, ὡς ἀνταποδῶν ἀνθρώπῳ κατὰ τὰς πράξεις αὐτοῦ, Lu. xxiii. 51. Acts xix. 18. Rom. viii. 13. Col. iii. 9. Sept. Jos. and Class. 2) 'something to be done,' *business, office, function*, Rom. xii. 4, οὐ τὴν αὐτὴν ἔχει πρᾶξιν, a peculiar idiom, of which I know of no other example; for, as to those adduced by the Lexicographers, they are not to the purpose. The expression may be best explained, in reference to the primary sense, 'an acting or course of action.'

**Πρᾶος**, neut. πρᾶον, adj. *meek, mild, gentle*, Matt. xi. 29, πρᾶός εἰμι.

**Πραότης** or **Πραότης**, τῆτος, ἡ, (πρᾶος,) *meekness, mildness, forbearance*, 1 Cor. iv. 21, ἐν πνεύματι τῆς πραότητος. 2 Cor. x. 1.

**Πρασινά**, ᾱς, ἡ, (fr. πράσσω, an onion,) prop. *an onion-bed*, hence a bed in a garden. In N. T. *an area, square*, like a garden-bed. See my note on Thuc. ii. 56. Hence the term came to denote regular and equal *companies* of men, like *squadrons* of troops. So Mk. vi. 40, πρᾶσιαι πρ. by *squares*, like beds in a garden; the repetition without copula denoting distribution, q. d. κατὰ πρᾶσιδας. So ver. 39, we have συμπόσια συμπόσια, 'by table-parties.' And so Sept. Exod. viii. 14, θημῶνας θημῶνας, 'in heaps.' So also μυρία μυρία, in Æschyl. Pers. 974.

**Πράσσω**, f. ξω, aor. 1. ἔπραξα, perf. πτέπραξα, *to do*, expressing an action as continued or not yet completed; what one does repeatedly, habitually; like ποιῶ II. I. foll. by acc. of thing, without reference to a person as the remote object; comp. below in III. 1) as said of particular deeds or acts, *done repeatedly*, or *continually*, *to do*, to *PERFORM*, to *execute*, Acts xix. 19, ἱκανοὶ δὲ τῶν τὰ περίεργα πραξάντων. ver. 36, μηδὲν προκετίς. xxvi. 26. 1 Th. iv. 11, πράσσειν τὰ ἴδια. Xen. Cyr. v. 4, 11, πρ. τὰ ἑαυτοῦ. 2) *of a course of action or conduct*, espec. of right, duty, virtue, *to do*, i. e. *to exercise*, *to practise*, Acts xxvi. 20, ἀξία τῆς μεταβολῆς ἔργα πράσσοντας. Rom. ii. 25, νόμον, i. e. τὰ τοῦ νόμου. vii. 15. ix. 11, al. Sept. and Class. 3) oftener of evil

*deeds or conduct, to do, to commit, to practise*, Lu. xxii. 23, ὁ τοῦτο μέλλων πράσσειν. xxiii. 15, 41, bis. John iii. 20, ὁ φαῦλα πράσσων. Rom. ii. 1. Sept. and Class.—II. intrans. *to do, act, 1)* with an adjunct of manner, Acts iii. 17, κατὰ ἄγνοιαν ἐπράξατε. xvii. 7. 2) like Engl. *to do, i. e. to fare, to be in any state of good or ill, with an adjunct of manner*, Eph. vi. 21, τί πράσσω, *how I do*. And so in Apocr., Jos., and Class.—III. said in reference to a person, *to do to, or in respect to any one*; in N. T. only of harm or evil: 1) gener. with acc. of thing and dat. of pers. Acts xvi. 28, μὴδὲν πράξῃς σεαυτῷ κακόν. So with ἐπὶ τινα, *as to*, Acts v. 35. πρὸς τινα, *against*, Acts xvi. 9, and Class. 2) in the sense *to exact, to collect money from any one*; a use of the word, like that of *perficere* in Latin, frequent in the Class. writers, and of which the full construction is *πράσσειν τινα ἀργύριον*; though sometimes the acc. of person is omitted, especially when the person is not meant to be made prominent; e. gr. χοήματα πρᾶττειν and τέλος πρ. So in N. T. Lu. iii. 13, μὴδὲν πλεον παρὰ τὸ διατεταγμένον ὑμῖν πρᾶσσετε. And Lu. xix. 23, ἐγὼ ἐλθὼν σὺν τόκῳ ἀν ἐπραξα αὐτόν, is also adduced; but there *πράσσω* has the sense found in the Lat. *exigo*, 'to require or call in money' deposited with any one, or due from him.

Πραῦς, εἰς, ὃ, gen. ἑὸς οὖς, εἰας, ἑὸς οὖς, adj. *meek, mild, gentle*, Matt. v. 5, μακάριοι οἱ πραεῖς. xxi. 5, (where see my note,) 1 Pet. iii. 4.

Πραῦτης, τητος, ἡ, (πραῦς,) *meekness, mildness, forbearance*, Ja. i. 21. iii. 13, ἐν πραύτητι σοφίας, for σοφία πραεῖα, in allusion to the dictatorial temper of the false teachers. 1 Pet. iii. 15. Sept. Eccles. iii. 17. iv. 8.

Πρίκω, prop. *to be eminent, distinguished, to excel*; in N. T. impers. *πρέπει, it becomes one, it is right, proper*; part. *πρέπον ἐστὶ, it is becoming, &c.*; sometimes with an implied notion of what is necessary to be done, and *ought* to be done. Constr. prop. with dat. of pers. and infin. as subject, Heb. ii. 10, ἐπρεπε γὰρ αὐτῷ —τελειῶσαι. Matt. iii. 15, πρέπον κ.τ.λ. and Class. With simple dat. Eph. v. 3, καθὼς πρέπει ἀγίοις. Foll. by acc. and infin. 1 Cor. xi. 13, and Class. Also in the personal construction with a nom. 1 Tim. ii. 10, ὃ πρέπει γυναῖξιν. Tit. ii. 1. Heb. vii. 26. Sept. and Class.

Πρεσβεία, ας, ἡ, (πρεσβύς,) prop. *age, seniority, primogeniture*; in N. T. *an embassy*, (for concr. *ambassadors*.) e. gr. πρεσβείαν ἀποστέλλειν, Lu. xiv. 32. xix. 14. 2 Macc. iv. 11. Hadian. ii. 8, 12. Xen. Cyr. ii. 4, 1.

Πρεσβυῦς, f. εὔσω, (πρέσβυς, an aged man, elder, also an ambassador,) prop. *to be aged or elder*, Hdot. vii. 2. In N. T. *to be an ambassador*, intrans. 2 Cor. v. 20, ὑπὲρ Χριστοῦ οὖν πρεσβεύομεν. Eph. vi. 20. Jos. Ant. xii. 4, 2. Dem. 421, 16. Xen. Cyr. v. 1, 1.

Πρεσβυτέριον, ἰου, τὸ, (πρεσβύτερος,) prop. *an assembly of aged men, council of elders, senate*; in N. T. used 1) of the Jewish senate, *Sanhedrim, συνέδριον*, (wh. see,) Lu. xxii. 66. Acts xxii. 5. 2) of the presbyters of the Christian Church, 1 Tim. iv. 14.

Πρεσβύτερος, α, ον, adj. (prop. compar. fr. πρέσβυς,) *older, elder*: 1. prop. as compar. ADJ. Lu. xv. 25, ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος. Hence as subst. *an elder person, senior, pl. old men, seniors*, 1 Tim. v. 1, πρεσβυτέρῳ μὴ ἐπιπλήξῃς. ver. 2. Acts ii. 17. 1 Pet. v. 5; also οἱ πρεσβύτεροι, *the ancients, the fathers, ancestors*, Matt. xv. 2, ἡ παράδοσις τῶν πρεσβ. Heb. xi. 2.—II. as SUBST. in the Jewish and Christian usage, as a title of dignity, *an elder, pl. elders*, i. e. persons of ripe age and experience, who were called to take part in the management of public affairs; in N. T. used 1) of members of the Jewish sanhedrim at Jerusalem, gener. John viii. 9. Acts xxiv. 1; as one of the classes of members, ὁ ἀρχιερεὺς, οἱ γραμματεῖς καὶ οἱ πρεσβ. Matt. xxvi. 57; oftener οἱ ἀρχιερεῖς καὶ οἱ γραμμ. καὶ οἱ πρεσβ. xxvi. 3. xxvii. 41; also οἱ ἀρχιερεῖς καὶ οἱ πρεσβ. xxi. 23; οἱ πρεσβ. καὶ οἱ γραμμ. Acts vi. 12. iv. 8. 2) of the elders in other cities; Capernaum, Lu. vii. 3. 3) of the elders of Christian churches, *presbyters*, to whom was committed the direction and government of individual churches, Acts xi. 30, oft., on whose office, &c. see my note on Acts xi. 30, and xx. 17; sing. ὁ πρεσβύτερος, 1 Tim. v. 19. 2 John 1. 3 John 1. 4) symbol. of the 24 elders around the throne of God in heaven, Rev. iv. 4, (where see my note,) et al. in Apoc.

Πρεσβυτήτης, ου, ὁ, (πρέσβυς,) *an old man, one aged*, Lu. i. 18. Tit. ii. 2. Philem. 9, Παῦλος πρεσβυτήτης, & Class.

Πρεσβυτίς, ιδος, ἡ, (πρεσβυτήτης,) *an aged woman*, Tit. ii. 3, and Class.

Πρῆθω, see Πέμπρημι.

Πρηνής, ἑὸς οὖς, ὁ, ἡ, adj. Lat. *pronus*, i. e. *bending forwards, headlong*, Acts i. 18, πρηνῆς γενόμενος, *falling headlong*, namely, from a certain height, as the expression itself implies.

Πρίζω, or Πρίω, fut. ἴσω, *to saw, saw asunder*, Heb. xi. 37, where see my note. Sept. and Class.

Πρίν, adv. of time (kindred with πρό),

prop. *before, formerly*; usually and in N. T. in a relative or conjunctive sense, connecting the clause before which it stands with a preceding one, and having the force of a comparative, *before, sooner than*: I. simply, foll. by infin. aor. with acc., when something new is introduced, Matt. xxvi. 34, *πριν ἀλέκτορα φωνῆσαι*. John iv. 49. viii. 58. xiv. 29.—II. with ἦ, i. e. *πριν ἦ, sooner than, = before*: 1) foll. by inf. aor. with acc., where something new is introduced, Matt. i. 18, *πριν ἢ συναλθεῖν αὐτοὺς εὐρέθη κ.τ.λ.* Mk. xiv. 30. Acts ii. 20. vii. 2. 2) foll. by subjunct. aor., where the reference is to something future, Lu. ii. 26, *μὴ ἰδεῖν θάνατον, πριν ἢ ἰδῇ τὸν Χρ.* xxii. 34. 3) foll. by optat., where the preceding clause contains a negat. Acts xxv. 16.

Πρίω, see Πρίξω.

Πρό, prep. governing the genit. with the prim. signif. *before* (Lat. *pro, prae*.) both of place and time: I. of PLACE, *before*, i. e. 'in front of, in presence of, or in advance of,' opp. to *μετά* with acc. *behind*; foll. by gen. of place, Acts v. 23, *ἰστώτας πρὸ τῶν θυρῶν*. xii. 6, 14. xiv. 13; of person, from the Heb. *πρὸ προσώπου* τινός, prop. *before the face of* any one, but used pleonast. instead of *πρὸ* simply, *before any one*, Matt. xi. 10, oft.—II. of TIME, *before*, i. e. 'earlier than, prior to': 1) foll. by gen. of a noun of time, Matt. viii. 29, *πρὸ καιροῦ, before the time appointed*, John xi. 55. Acts v. 36. 1 Cor. ii. 7. 2 Cor. xii. 2. 2 Tim. i. 9; by inversion, John xii. 1, *πρὸ ἑξ ἡμερῶν τοῦ πάσχα*, for *ἑξ ἡμ. πρὸ τοῦ πάσχα*, 'six days before the passover.' 2) foll. by gen. of a noun implying an event, as marking a point of time, Matt. xxiv. 38, *πρὸ τοῦ κατακλυσμοῦ*. Lu. xi. 38. xxi. 12. John xvii. 24. Heb. xi. 5; by Hebr. Acts xiii. 24, *πρὸ προσώπου τῆς εἰσόδου αὐτοῦ*, by Hebr. for *πρὸ εἰσόδου αὐτοῦ*, see in no. I. 3) foll. by gen. of person or thing, *before one* in time, John v. 7, *πρὸ ἐμοῦ καταβαίνει, before me*. x. 8. αὐτός ἐστι πρὸ πάντων, Col. i. 17. οἱ πρό τιμος, *those before any one*, who preceded him, Matt. v. 12. Rom. xvi. 7. Gal. i. 17. 4) foll. by τοῦ with infin. expressing an event, Matt. vi. 8, *πρὸ τοῦ ὑμᾶς αἰτῆσαι*. Lu. ii. 21. xxii. 15, al.—II. fig. of PREFERENCE, preference, dignity, *before, above*; *πρὸ πάντων, before all things*, Ja. v. 12. 1 Pet. iv. 8.—NOTE. In composition *πρὸ* implies, 1) place, *fore, before, forward, forth*, as *προάγω, προβαίνω, προβάλλω*, &c.; 2) time, *fore, before, beforehand*, as *προεῖπον, προλέγω, προμεριμνάω*, &c.; 3) preference, as *προαιρέομαι*.

Προάγω, f. ξω, I. TRANS. *to lead forth, bring forth*; of a prisoner, Acts xvi.

30, *προαγαγὼν αὐτοὺς ἔξω*: so, in a judicial sense, xii. 6, *ὅτε ἐμελλαν αὐτὸν προάγειν ὁ Ἡρώδης*, (scil. *εἰς τὴν ἐκκλησίαν*, or *εἰς δίκην*, which words are expressed in Jos. Ant. xvi. 11, 6.) ARR. EXP. Al. iv. 14, 3. Acts xxv. 26, *διὸ προήγαγον αὐτὸν ἐφ' ὑμῶν*, i. e. 'before you as judges'. —II. INTRANS. *to go before*, referring either to place or time: 1) of PLACE, *to go before*, i. e. in front, absol. Matt. xxi. 9, *οἱ προάγοντες καὶ οἱ ἀκολουθοῦντες ἔκραζον*. Lu. xviii. 39; with acc. of person, depending on the force of *πρὸ* in comp., although by itself it governs only the gen. Matt. ii. 9, *ὁ ἀστὴρ προήγαγεν αὐτοὺς*. Mk. x. 32. Jos. Bell. vi. 1, 6, *προῆγε δὲ πολὺ πάντας*. 2) of TIME, *= to go first, precede*, absol. Mk. vi. 45, *προάγειν εἰς τὸ πέραν*: fig. 1 Tim. v. 24; with acc. of pers. depending on *πρὸ*, Matt. xiv. 22, *προάγειν αὐτὸν εἰς τὸ πέραν*. xxi. 31. xxvi. 32. Part. *προάγων, foregoing, former*, 1 Tim. i. 18, *κατὰ τὰς προαγουσας ἐπὶ σὲ προφητίας*. Heb. vii. 18. Hadian. viii. 8, 8.

Προαιρέω, f. ἦσω, *to take forth out of* any place; oftener mid. *προαιρέομαι, to take one thing before another, = to prefer, choose*; in N. T. mid. prop. *to take or have before one's self, = to propose to one's self, to purpose, resolve, be disposed*, absol. 2 Cor. ix. 7, *καθὼς προαιρεῖται τῇ καρδίᾳ, and Class.*

Προαιτιάομαι, f. ἀσوماί, depon. mid. *to accuse beforehand*, aor. 1. *to have already accused, to have already brought a charge, with acc. and inf.* Rom. iii. 9, *προητιασάμεθα Ἰουδ.* not 'already proved,' for which sense there is no authority, but 'made a [well-grounded] charge against;' see more in my note.

Προακούω, aor. 1. *προήκουσα, to hear beforehand*, aor. *to have heard of before, already*, with acc. Col. i. 5, *ἣν (ἐλπίδα) προηκούσατε*. Jos. and Class.

Προαμαρτάνω, f. ἦσω, perf. *προημάρτηκα, to have sinned already, heretofore*, 2 Cor. xii. 21. xiii. 2, and Class.

Προαύλιον, ου, τὸ, (αὐλή,) prop. 'place before the αὐλή or interior court,' i. e. the large gateway of an oriental house or palace, equiv. to *gateway, vestibule*, Mk. xiv. 68, comp. Matt. xxvi. 71, *πυλῶν*.

Προβαίνω, f. βήσομαι, aor. 2. *προέβην, to go forward, advance*, intrans. Matt. iv. 21, *προβάς ἐκείθεν*. Jos. and Class. Fig. part. perf. *προβεβηκώς, vια, ὅς, advanced*, i. e. in life; foll. by *ἐν*, Lu. i. 7, *προβεβηκότες ἐν ταῖς ἡμέραις*. Sept. and Class.

Προβάλλω, f. αλῶ, *to cast or thrust forward, trans.* 1) gener. Acts xix. 33, *προβαλλόντων αὐτὸν τῶν Ἰουδ.* 'the

Jews thrusting him (Alexander) forward,' or rather, *to put forward* as an advocate, *to propose, recommend*, and so in Class. 'to propose or nominate any one for an office:' 2) of *plants and trees, to put forth*, e. gr. leaves, blossoms, fruit, Lu. xxi. 30, ὅταν προβάλωσιν sc. τὰ φύλλα, comp. Matt. xxiv. 32. Jos. Ant. iv. 8, 19, καρπὸν. Julian Or. p. 169.

Προβατικός, ἡ, ὄν, adj. (πρόβατον,) *pertaining to sheep*, John v. 2, ἐπὶ τῇ προβατικῇ sc. πύλῃ, *by the sheep-gate*, and prob. so called as being the place where sheep were sold for the sacrifices.

Πρόβατον, ον, τὸ, (πρόβαϊν,) *gener. τὰ πρόβατα, beasts, cattle*, espec. smaller cattle, sheep and goats; in Attic usage and N. T. a *sheep*, pl. *sheep*, as distinguished from goats, Matt. xxv. 32, ὅσπερ ὁ ποιμὴν ἀφορίζει τὰ πρόβ. ἀπὸ τῶν ἐρίφων. ver. 33; so gener. vii. 15. ix. 36, sære; fig. of those under the care of any one, as sheep under a shepherd, Matt. x. 6. xv. 24, and oft.

Προβιβάζω, f. άσω, *to cause to go forwards, or advance*, trans. Acts xix. 33, ἐκ τοῦ ὄχλου προεβίβασαν Ἀλ. 'they caused Alexander to advance out of the crowd,' i. q. to stand forth, prob. to speak in behalf of the Jews. Fig. *to urge on, instigate*, Matt. xiv. 8, προβιβ. ὑπὸ τῆς μητρὸς αὐτῆς: a signif. found in the Sept. and also in Class. as Xen. Mem. i. 2, 17, προβ. λόγῳ. Aristoph. Av. 1570.

Προβλέπω, f. ψω, *to foresee*; in N. T. mid. προβλέπομαι, *to provide*, with acc. Heb. xi. 40.

Προγίνομαι, perf. 2. προγίγωνα, *to be done before, to have been before*, Rom. iii. 25, τῶν προγεγ. ἁμαρτημάτων, 'sins before done,' former sins, meaning 'the sins with which Jews and Gentiles had polluted themselves before coming to the Christian faith.'

Προγινώσκω, f. γινώσσομαι, *to know before*, trans. 1) gener. = *to know already, to be before acquainted with*, foll. by acc. Acts xxvi. 5, προγιν. με ἄνωθεν. 2) = *to foreknow, foresee*; in N. T. by impl. *to fore-determine, fore-ordain*, pass. part. 1 Pet. i. 20, Χρ. προγιν. πρὸ καταβολῆς κόσμου. In Rom. viii. 29, οὓς προέγνω καὶ προώρισε, the sense is doubtful; it may be either, 'whom he fore-approved and loved,' or 'who he foreknew would be lovers of God.' See more in my note. xi. 2, λαὸν αὐτοῦ ὃν προέγνω, i. e. 'whom he hath fore-approved, loved of old,' comp. γινώσκω II. 3.

Προγνώσις, εως, ἡ, (προγινώσκω,) *foreknowledge of future things*; in N. T. by impl. *fore-determination*, i. q. *eternal purpose, decree, counsel*, Acts ii. 23. 1 Pet.

i. 2: a signif. common to Hellenistic and Class. Greek.

Πρόγονος, ον, ὁ, ἡ, adj. (προγίνομαι,) *prop. earlier born, older*; in N. T. οἱ πρόγονοι, *progenitors, ancestors*, and gener. *forefathers*, 2 Tim. i. 3, see ἀπὸ III. 2; spec. *parents*, 1 Tim. v. 4. Xen. Mem. i. 3, and Class.

Προγράφω, f. ψω, *to write before*: I. in reference to time PAST, in the preter tenses, *to have written before*, at a former time, Eph. iii. 3, καθὼς προέγραψα ἐν ὀλίγῳ. Rom. xv. 4.—II. in reference to time FUTURE, *to announce beforehand in writing*, i. e. *by posting up a written tablet*, as oft. in Class.: hence in N. T. gener. *to announce, promulgate*, Gal. iii. 1, οἷς κατ' ὀφθ. Ἰ. Χρ. προεγράφη ἐν ὑμῖν ἐσταυρωμένος, 'before whose eyes Jesus Christ hath been announced, set forth, among you as crucified,' namely, partly by *preaching*, (see 1 Cor. i. 23. ii. 2,) and partly by the lively representation of Christ crucified in the *Eucharist*. Hence also *to appoint, ordain*, Jude 4, οἱ πάλαι προγεγρ. εἰς τοῦτο τὸ κρίμα, meaning that stated ver. 5—7, 11, 15. The expression is a *forensic* one, denoting *those cited to trial*, by posting up their names, or those whose names were posted up, as required εἰς κρίμα, 'for condemnation and punishment.'

Πρόδηλος, ον, ὁ, ἡ, adj. *manifest before-hand*; in N. T. emphat. *manifest before all, well-known, prominently conspicuous*, 1 Tim. v. 24, 25. Heb. vii. 14, where it is used as a stronger term for δηλον, and is synon. with κατάδηλον, Heb. vii. 15. In this intensive sense both terms occur in Class.; the former also in Apocr. as Judith viii. 29. 2 Macc. iii. 17.

Προδίδωμι, f. δώσω, *to give before-hand, give first*, with dat. Rom. xi. 35, τίς προέδωκεν αὐτῷ; So Xen. oft.

Προδότης, ον, ὁ, (προδίδωμι,) a *betrayor, traitor*, Lu. vi. 16, and Class.

Προδράμω, see Προτρέχω.

Πρόδρομος, ον, ὁ, ἡ, adj. (προτρέχω,) *running before*; in N. T. a *forerunner, precursor*, spoken of Jesus as entering before his followers into the celestial sanctuary, namely, 'to introduce thither all true believers into the presence of God,' to prepare a place for them, as he himself says, John xiv. 2. See more in my note. Heb. vi. 20.

Προσίδον, aor. 2. (see εἶδω,) *to see before one's self, far off*; in N. T. *to foresee*, as things future, absol. Acts ii. 31, προεἶδὼν ἐλάλησα. Gal. iii. 8, with ὅτι, and Class. oft.

Προεῖπον, aor. 2. perf. προεῖρηκα, (see εἶπον,) *to say before*: I. in reference

to time PAST, to have said before, aor. καθὼς καὶ προεῖπον, Gal. v. 21; with dat. 1 Th. iv. 6, προεῖπαι ὑμῖν. Perf. Gal. i. 9. Heb. x. 15; with ὅτι, 2 Cor. vii. 3, and Class.—II. in reference to time FUTURE, to say beforehand, foretell; aor. with acc. Acts i. 16, ἣν προεῖπε τὸ Πν. Perf. Rom. ix. 29; with ὑμῖν, Matt. xxiv. 25. ὑμῖν πάντα, Mk. xiii. 23. ὅτι, 2 Cor. xiii. 2 τῶν προειρημένων ρημάτων, 2 Pet. iii. 2, and Class.

Προελπίζω, f. ἴσω, to hope before; perf. to have hoped before, Eph. i. 12, ἡμᾶς τοὺς προηλπικότας ἐν τῷ Χριστῷ, meaning either the Jews, as having of old had the hope and promise of the Messiah, in opp. to the Gentiles, who have only now first heard of him, or the Jewish Christians, as having already and before the Gentiles hoped in Christ. Comp. Rom. iii. 1, sq.

Προεἰνάρχομαι, f. ἔσμαι, to begin before; aor. to have begun before, already, 2 Cor. viii. 6, 10.

Προεπαγγέλλω, f. αἰῶ, to promise before; aor. 1. mid. Rom. i. 2, δ προεπηγγείλατο διὰ τῶν προφ. i. e. of old; a signification rare in Class. See my note there.

Προεῖρχομαι, f. ελεύσομαι, aor. 2. προῆλθον, depon. mid. 1. to go forward or further, pass on, intrans. Matt. xxvi. 39, προελθὼν μικρόν: with acc. of way, Acts xii. 10, προῆλθον ῥύμην μίαν, and Class.—II. to go before any one, as referring either to place or time: 1) of PLACE, to go before, in advance of any one, as a fore-runner, messenger; with ἐνώπιόν τινος, Lu. i. 17; or as a leader, guide, with acc. xxii. 47, 'Ιούδας προήρχετο αὐτούς. 2) of TIME, to go first, precede, set off before another, Acts xx. 5, οὗτοι προελθόντες ἔμεινον ἡμᾶς ἐν Τρ. xx. 13, ἐπὶ τὸ πλοῖον. 2 Cor. ix. 5, εἰς ὑμᾶς. In the sense of to outgo, arrive first, Mk. vi. 33.

Προετοιμάζω, f. ἄσω, to prepare beforehand; in N. T. to appoint before, trans. with eis, Rom. ix. 23, ἃ προητ. eis δόξαν, where see my note; with dat. Eph. ii. 10, οἷς (scil. ἔργοις ἀγαθοῖς) προητοίμασεν (ἡμᾶς) ὁ Θεός, 'to the performance of which God hath fore-prepared us,' namely, by the motives to holiness propounded in the Gospel, and the influences of the Holy Spirit. So Philo, p. 17, ὁ Θεὸς τὰ ἐν τῷ κόσμῳ πάντα προητοίμασται eis ἔργα καὶ πόθον αὐτοῦ.

Προεὐαγγελίζομαι, f. ἴσμαι, to announce glad tidings beforehand, to foretell joyful news, Gal. iii. 8, προεὐηγγ. τῷ Ἀβραάμ, ὅτι.

Προέχω, f. ἔξω, prop. to have a thing

before another; hence to have the preference or pre-eminence, to excel, be superior; hence in N. T. mid. προέχομαι, to excel, Rom. iii. 9, τί οὖν; προεχόμεθα; 'have we any pre-eminence?' See my note there.

Προηγέομαι, f. ἴσομαι, prop. and in Class. to go before, take the lead, as guide or leader; in N. T. fig. to lead on by example, with acc. and dat. of that in or as to which, Rom. xii. 10, τῇ τιμῇ ἀλλήλους προηγ. 'in mutual respect, or courtesy, taking the lead of each other,' and anticipating each other.

Πρόθεσις, εως, ἡ, (προτίθημι,) a setting before or forth, exposure to, as the laying out of a dead body, Demosth. 1071; in N. T. used 1) prop. of food, said only of the shew-bread, as being set out before Jehovah on a table in the sanctuary, and hence by the Hebrew name denominated literally presence-bread. See Lev. xiv. 5—9. Used in an adjectival sense in the phrases οἱ ἄρτοι τῆς προθ. Matt. xii. 4. ἡ πρόθ. τῶν ἄρτων, Heb. ix. 2, both equiv. to οἱ ἄρτοι οἱ προτιθέμενοι. Both expressions are of frequent occurrence in the Sept. From the directions given in Exod. xxv. 30, and Lev. xxiv. 5—9, for the preparation and use of this shew-bread, it is plain that this was meant to typify Christ, first presented as a sacrifice to God, and thus becoming spiritual food to such as in and through him are made spiritual priests unto God, even the Father. See Rev. i. 6. v. 10. xx. 6, and compare 1 Pet. ii. 5. 2) fig. of what any one sets before his mind, proposes to himself, Lat. propositum, i. e. purpose, counsel, resolve, Acts xvii. 13, δόξαντες τῆς προθ. κικρατηκέναι. So of firm purpose, resolve, xi. 23, τῇ προθ. τῆς καρδίας. 2 Tim. iii. 10, τῇ προθ. There, however, it denotes not so much, as most Commentators suppose, 'firmness of purpose,' but rather purpose generally, i. e. such a course as one sets before oneself as one's great end and aim, or design, to which one's actions tend; which was, in the present case, the approving himself in the sight of God. Elsewhere the term used of the eternal purpose and counsel of God, namely, of 'gathering together in one all things in Christ,' both Jews and Gentiles, or of choosing one nation rather than another to certain privileges and blessings. Rom. viii. 28, τοῖς κατὰ πρόθ. (scil. Θεοῦ) κλητοῖς, and ix. 11. Eph. i. 11. iii. 11. 2 Tim. i. 9; on which passages see my notes.

Προθέσιμος, ia, on, adj. (πρὸ, θεσμός,) set beforehand, appointed, said of time; whence ἡ προθεσμία, scil. ἡμέρα, 'a set day, appointed time,' Gal. iv. 2. So Jos.

Ant. xii. 47, τῆς προθεσμίας ἐνισταμένης, and oft. in Lucian.

Προθυμία, ας, ἡ, (πρόθυμος,) forwardness of mind, readiness, alacrity of mind, Acts xvii. 11. 2 Cor. viii. 11, al. and Class.

Πρόθυμος, ου, ὁ, ἡ, adj. lit. 'forward in mind, ready,' willing, prompt, τὸ πνεῦμα πρόθυμον, Matt. xxvi. 41. Mk. xiv. 38. Sept. and Class. Neut. τὸ πρόθυμον, readiness, alacrity, Rom. i. 15, τὸ κατ' ἐμὲ πρόθ. (ἔστι), 'there is a readiness on my part,' I am ready. 3 Macc. v. 26. Jos. Ant. iv. 8, 13, τὸ περὶ αὐτοὺς πρόθυμον τοῦ Θεοῦ. Thuc. iv. 81.

Προθυῶς, adv. (πρόθυμος,) readily, willingly, with alacrity, 1 Pet. v. 2.

Προΐστημι, f. προστήσω, aor. 2. προΐστην, perf. part. contr. προεστῶς, trans. to cause to stand before, to set over; in N. T. only in the intrans. tenses, e. gr. aor. 2. and perf. of the active, and pres. mid. or pass. to stand before: 1) to be over, preside, rule, absol. Rom. xii. 8, ὁ προϊστάμενος. 1 Tim. v. 17, οἱ καλῶς προεστῶτες: foll. by gen. like other verbs of ruling, through the force of πρό in comp. iii. 4, τοῦ ἰδίου οἴκου καλῶς προϊστάμενον, ver. 5. 1 Th. v. 12. Jos. and Class. 2) by impl. to care for any thing, to be diligent in it, to practise, with gen. καλῶν ἔργων προϊστασθαι, Tit. iii. 8, 14. So Jos. Bell. i. 20, 2, πρ. φιλίας. Athen. p. 612, πρ. τέχνης. Plut. Pericl. 24, πρ. ἐργασίας.

Προκαλέω, f. ἴσω, to call forth, mid. to call forth before one's self, i. e. either to invite to come, to solicit, or to challenge, to defy, i. e. to combat; hence in N. T. mid. προκαλίσμαι, to provoke, irritate, or to call forth by a vain-glorious rivalry; with acc. Gal. v. 26, ἀλλήλους προκαλούμενοι, see my note.

Προκαταγγέλλω, f. αἰῶ, to announce beforehand, foretell future events, Acts iii. 18. vii. 52: pass. part. perf. προκατηγγελμένος, announced beforehand, equiv. to promised, 2 Cor. ix. 5. Jos. Ant. ii. 9, 4, τοῖς προκατηγγελμένοις ὑπὸ τοῦ Θεοῦ πίστιν παρεῖχε.

Προκαταρτίζω, f. ἴσω, to make ready beforehand, trans. 2 Cor. ix. 5.

Πρόκειμαι, part. προκείμενος, prop. to lie before, to be laid or set before any one, intrans.; in N. T. only fig. 1) to lie or be before the mind of any one, to be present to him, 2 Cor. viii. 12, εἰ ἡ προθυμία πρόκειται. Philo and Class. 2) equiv. to perf. pass. of προτίθημι, to be laid or set before one's mind, as a duty, reward, example, Heb. vi. 18, κρατῆσαι τῆς προκειμένης ἐλπίδος. xii. 1, 2. Jude 7. Jos. and Class. oft.

Προκηρύσσω, f. ξω, to proclaim, i. e. by a herald; in N. T. gener. to announce or preach beforehand, and in the past tenses to have before announced, preached, trans. Acts iii. 20, text. rec. xiii. 24, προκηρύξαντος Ἰωάννου βάπτισμα μετανοίας, and Class.

Προκοπή, ἡς, ἡ, (προκόπτω,) prop. a going forward, and fig. progress, advancement, furtherance, Phil. i. 12, 25. 1 Tim. iv. 15, and later Gr. wr.

Προκόπτω, f. ψω, prim. 'to cut forward, cut one's way forward,' as through a wood or thicket; hence 'to make one's way forward,' proceed, make progress, Jos. Ant. ii. 16, 13. Bell. iv. 2, 4; in N. T. only fig. 1) to make progress in any thing, to advance, increase; with dat. of that in or as to which, Lu. ii. 52, Ἰησοῦς προέκοπτε σοφίᾳ. Plut. πρ. τῇ ἀρετῇ, and similar expressions occ. in other Class.; with ἐν, Gal. i. 14, ἐν τῷ Ἰουδαϊσμῷ. Comp. Lucian, Hermog. πρ. ἐν τοῖς μαθήμασι. Diod. Sic. iv. 50, πρ. ἐν παιδείᾳ: with ἐπὶ and acc. ἐπὶ τὸ χεῖρον, 'to grow worse and worse.' 2 Tim. iii. 13; ἐπὶ πλεον, further, ii. 16, and oft. in lat. Class. 2) spoken of time, aor. to be advanced, to be far spent, Rom. xiii. 12, ἡ νύξ προέκοπεν. So Jos. Bell. iv. 4, 6, τῆς νυκτὸς προκοπούσης. Hdot. ix. 44, expresses it thus, πρόσσω τῆς νυκτὸς προεληλατο.

Πρόκριμα, ατος, τὸ, (προκρίνω,) prejudice, prepossession, lit. 'fore-judging,' 1 Tim. v. 21.

Προκυρόω, f. ὠσω, to establish or confirm before, previously, pass. perf. Gal. iii. 17.

Προλαμβάνω, aor. 2. προέλαβον, to take before, trans. 1) to take before another, to anticipate another in doing any thing, with acc. 1 Cor. xi. 21, ἕκαστος τὸ ἰδίον δεῖπνον προλαμβάνει, 'anticipat,' i. e. 'the rich man eats the provisions he has brought, without waiting for the poorer members to come in;' intrans. to take up beforehand, to anticipate the time of doing any thing, with inf. Mk. xiv. 8, προέλαβε μυρίσαι μου τὸ σῶμα κ.τ.λ. 'she hath anointed my body, by anticipation, against my burial.' Comp. Eurip. Hel. 345, Μὴ, πρόμαντις ἀλγέων, Προλάβαν', ὦ φίλα, γόους. 2) of persons, aor. 1. pass. προελήφθην. Gal. vi. 1, ἐν και προληφθῇ ἀνθρ. ἐν τινι παραπτήματι, 'if any one should be overtaken or surprised in a fault.'

Προλέγω, f. ξω, to foretell, foreshow, forewarn, 2 Cor. xiii. 2. Gal. v. 21. 1 Th. iii. 4. Sept. Jos. and Class.

Προμαρτύρομαι, prop. to call to

*witness beforehand*; in N. T. *to testify or declare beforehand*, 1 Pet. i. 11.

Προμελετάω, f. ήσω, *to premeditate*, with inf. Lu. xxi. 14, *μη προμελεστῶν ἀπολογηθῆναι*, and Class.

Προμεριμνάω, f. ήσω, *to care or take thought beforehand*, Mk. xiii. 11.

Προνοέω, f. ήσω, prop. *to foresee, perceive beforehand*, Hom. II. xviii. 526. Xen. Cyr. viii. 1, 13; *to consider beforehand*, Hom. Od. v. 364. In N. T. fig. *to see beforehand*, i. e. *to care for, provide for*, with gen. of person, 1 Tim. v. 8, & Class. espec. Xenoph. Mid. *to provide for* in one's own behalf, as to any thing, and by impl. *to apply oneself to it, to practise it diligently*: so *προν. καλὰ ἐνώπιον πάντων ἀνθρ.* Rom. xii. 17. 2 Cor. viii. 21. Sept. Prov. iii. 4, *προνοοῦ καλὰ ἐνώπιον Κυρίου*. Sext. Emp. p. 104, *προνοεῖσθαι τὰ καλὰ*. Jos. Ant. ix. 1, 1, *τοῦ δικαίου προνοούμενος*.

Πρόνοια, as, ή, (προνοέω,) *foresight, providence, provision*, Acts xxiv. 3. Rom. xiii. 14, *πρόνοιαν μὴ ποιεῖσθαι*. The phrase *πρόνοιαν ποιεῖσθαι τινος*, 'to make provision for any thing,' often occurs in Class.

Προοράω, perf. προεώρακα, *to foresee*, Jos. C. Ap. i. 28. Xen. Conv. iv. 5; also *to look or see before oneself*, Thuc. vii. 44; in N. T. *to see before*: 1) mid. *to see before oneself*, have before one's eyes, to be so mindful of a thing or person as to have it or him constantly, as it were, before us; with acc. Acts ii. 25, *προωράμην τὸν Κύριον ἐνώπιόν μου*. 2) perf. *to have seen before*, in time, Acts xxi. 29.

Προορίζω, f. ίσω, *to set bounds before*; in N. T. fig. *to pre-determine, fore-ordain*, spoken of the eternal counsels and decrees of God, foll. by acc. with inf. expr. or impl. Acts iv. 28, *ὅσα ἡ βουλή σου προώρισε γενέσθαι*. Rom. viii. 29, 30; with acc. and εἰς, 1 Cor. ii. 7. Eph. i. 5, pass. ver. 11. See my notes on the passages.

Προπάσχω, aor. 2. προέπαθον, *to be affected beforehand, to experience before*, either good, as in Hdot. vii. 11, al. or evil, as in N. T. aor. *to have suffered before*, previously, 1 Th. ii. 2. Thuc. iii. 67.

Προπέμπω, f. ψω, *to send on before*, Xen. Cyr. ii. 4, 18; *to send forwards or forth*, Hdot. iv. 33; in N. T. *to send forward on one's journey, to bring one on his way*, espec. *to accompany* for some distance in token of respect and honour, trans. *προπέμπον αὐτὸν εἰς τὸ πλοῖον*, Acts xx. 38. xxi. 5. Jos. and Class.; hence gener. *to help one forward on his journey*, Acts xv. 3. Rom. xv. 24, al. 1 Esdr. iv. 47. 1 Macc. xii. 4.

Προπετιή, έος ουτ, δ, ή, adj. (προπίπτω,) prop. *hanging or falling forwards*, and fig. *prone, inclined, ready to do any thing*, Xen. Hist. v. 5, 24; in N. T. in a bad sense, *precipitate, headlong, rash*, Acts xix. 36, *μηδέν προκ. πράττειν*. 2 Tim. iii. 4. Jos. and Class.

Προπορεύομαι, f. εὔσομαι, depon. mid. *to pass on before, go before* any one; as a leader, guide, with gen. Acts vii. 40, *Ἰσίδου οὗ προκ. ἡμῶν*. 1 Macc. ix. 11. Pol. xviii. 2, 5; also as a forerunner, herald, Lu. i. 76. Sept. and Class.

Πρός, prep. governing the genit., dat., and accus., and corresponding, in its primary signif., to the primary force of these cases themselves, viz. with the gen. implying *motion, or direction, from a place hither*; with the dat. *rest or remaining by, at, near a place*; with the accus. *motion or direction towards or to a place*. I. with the GENITIVE, prop. *from a place hither*, Hom. Od. viii. 29, *ξείνους-ἵκετ' ἐμὸν δῶ, ἢ ἐπὶ πρὸς ἡλίων ἢ ἐπὶ πρὸς ἀνθρώπων*. Then, in the direction of a place, as *πρὸς βορρᾶν, from the north, at north*, Hom. Od. xiii. 110. Fig. of the source, agent, or cause *from* which any thing comes or proceeds, as *λαβεῖν τι πρὸς τινος*, Hdot. ii. 139, and so after neut. and passive verbs, *from, of, by*: also expressing dependence or relation of any kind *from or with* any one, i. e. 'the pertaining or belonging' in any way to a person or thing, e. g. *πρὸς δικῆν*, 'according to right', Soph. Œd. Col. 1014. Hence in N. T. once, fig. *pertaining to*, i. e. *for, for the benefit of*, Acts xxvii. 34, *τοῦτο πρὸς τῆς ὑμ. σωτηρίας ὑπάρχει*. So Thuc. iii. 38, and oft. in Class.—II. with the DATIVE *πρὸς* marks a place or object *by the side of* which a person or thing is, *by, at, near*, Mk. v. 11, *πρὸς τῷ θρεῖ*. Lu. xix. 37, *πρὸς τῇ καταβάσει τοῦ θρους*. John xviii. 16, δ Π. εἰστέκει *πρὸς τῇ θύρᾳ*. xx. 12. Rev. i. 13, and Class.—III. with the ACCUS. *πρὸς* marks the object *towards* or to which any thing moves or is directed.—I. of PLACE, *towards, to, unto*, with acc. of place, thing, person: 1) prop. of *motion or direction*; after verbs of going, coming, departing, returning, &c., and also after like nouns, Matt. ii. 12, *μὴ ἀνακάμψαι πρὸς Ἡρώδην*. iii. 5, *ἐξ-επορεύετο πρὸς αὐτόν*. ver. 14. x. 13. xi. 28. xxv. 9. Mk. i. 33, *πρὸς τὴν θύραν*. vi. 25, 45, *προάγειν πρὸς Βηθσαϊδάν*. x. 1. Lu. viii. 4, 19. xxiv. 12, *ἀπῆλθε πρὸς ἑαυτὸν*, i. e. home. John iii. 20. vii. 33. Acts iii. 11. xxviii. 30, al. *sees*, and Class. So after *γίνεσθαι*, John x. 35. Acts xiii. 32. 2 Cor. i. 18. After verbs of sending, with acc. of pers. Matt. xxi. 34. Lu. xxiii. 7. John xvi. 7: hence *ἐπι-*



στολή *πρός τινα*, Acts ix. 2, and Class. After verbs of leading, bringing, drawing, by force or otherwise, Matt. xxvi. 57, ἀπὸ γαλῶν *πρός Καϊάφαν*. Mk. ix. 17, 19, φέρετε αὐτὸν *πρός με*. Lu. xii. 58. John xii. 32, πάντας ἐλκύσω *πρός ἐμαυτὸν*. xiv. 3. Acts xxiii. 15. Rev. xii. 5. So after verbs implying motion to a place, and also a subsequent remaining there, where in Engl. we mostly use *at, upon*, but also *to, unto*; verbs of falling, πίπτειν or προσπίπτειν *πρός τοὺς πόδας τινός*, 'to fall at one's feet,' Mk. v. 22. vii. 25; of laying, putting, casting, and the like, Matt. iii. 10, ἡ ἀβύσσος *πρός τὴν ῥίζαν κείται*. Lu. xvi. 20, ὃς ἐβίβλητο *πρός τὸν πυλῶνα αὐτοῦ*. Acts iii. 2. So Matt. iv. 6. Mk. x. 7. Acts xiii. 36. Also after verbs and words implying mere direction, as a turning, reaching, looking, and the like, Lu. vii. 44, στραφείς *πρός τὴν γυναῖκα*. Acts ix. 40. Rom. x. 21, ἐξεπείτασα τὰς χεῖράς μου *πρός λαόν*. Eph. iii. 14; fig. James iv. 5, see ἐπιποθέω. So by Hebr. βλέπειν *πρόσωπον* *πρός πρόσωπον*, face to face, 1 Cor. xiii. 12. 2) with all verbs and words which include the idea of *speaking to* any one, mostly with accusative of pers. (1) gener. Lu. i. 13, 19. v. 36. xxii. 70. So with verbs of answering, Acts iii. 12; of accusing, John v. 45; of praying, entreating, Lu. xviii. 7. Acts viii. 24. xii. 5. Rom. x. 1. 2 Cor. xiii. 7. With words of declaring, making known, Lu. i. 80. Acts xxiii. 22. Phil. iv. 6; of command and the like, Acts xvii. 15. xxii. 1, &c. Sept. and Class. (2) of *mutual* words and sayings, &c. Acts ii. 12, ἄλλος *πρός ἄλλον λέγοντες*. So *πρός ἀλλήλους*, to one another, one to another, Mk. viii. 16. *πρός ἑαυτοὺς*, id. i. 27. (3) after verbs of *swearing* to any one, Lu. i. 73, ὅρκον *δὲν ὤμοσε* *πρός Ἀβρ.* Hom. Od. xiv. 331. 3) fig. after verbs and words implying *direction* of the mind or will, an affection or disposition *towards* any one, whether *favourable*, 2 Cor. iii. 4, *πεποιθῆσιν ἐχ.* *πρός τὸν Θεόν*. vii. 4, *παρόρησία* *πρός ὑμᾶς*. ver. 12. Gal. vi. 10, *ἐργαζώμεθα τὸ ἀγαθὸν* *πρός πάντας*. Eph. vi. 9. 1 Th. i. 8, ἡ πίστις *ἡ* *πρός τὸν Θεόν*. v. 14. 2 Tim. ii. 24. Tit. iii. 2: so Col. iv. 5, *ἐν σοφίᾳ περιπατεῖτε* *πρός τοὺς ἔξω*. 1 Th. iv. 12: also in Class. or *unfavourable*, equiv. to *against*, Acts vi. 1, *γογγυσμός* *πρός τοὺς Ἑβρ.* xxiii. 30, *λέγειν τὰ* *πρός αὐτόν*. xxiv. 19. xxv. 19. 1 Cor. vi. 1. Eph. vi. 11. Col. iii. 13, 19. Heb. xii. 4. Rev. xiii. 6, and Class.—II. OF TIME: 1) prop. of time *when* any thing is, *towards, near*, Lu. xxiv. 29, *ὅτι* *πρός ἑσπέραν ἔστι*, and Class. 2) as forming with the accus. a periphr. for an adv. of time, equal to *at, for*; *πρός καιρὸν*, for a sea-

son, awhile, Luke viii. 13. *πρός καιρὸν ἔσας*, 1 Th. ii. 17. John v. 35: so Heb. xii. 10, *πρός ὀλίγας ἡμέρας*. ver. 11, *πρός τὸ παρὸν*, for the present. Jam. iv. 14, *πρός ὀλίγον*, sc. χρόνον, and Class.—III. FIG. as denoting the direction, reference, relation, which one object has *towards* or *to* another: 1) *towards*, i. e. in reference to, in respect to, as to, implying the direction or remote object of an action. (1) with accus. of pers. Mk. xii. 12, *ἐγίνωσαν ὅτι* *πρός αὐτοὺς τὴν παραβολὴν εἶπε*. Acts xxiv. 16, *ἀπρ. συνέδριον* *ἐχεν* *πρός τὸν Θεόν*. Rom. iv. 2. Heb. i. 7, and Class. (2) with accus. of thing, Heb. ix. 13, *ἀγιάζει* *πρός τὴν τῆς σαρκὸς καθαρότητα*. Lu. xviii. 1. 2 Cor. iv. 2: so after verbs of replying, Matt. xxvii. 14. Rom. viii. 31, and Class. Here belongs the construction *τὰ* *πρός τινα* *εἶ* *τι*, things relating or pertaining to any person or thing; *τὰ* *πρός εἰρήνην*, either prop. Lu. xiv. 32, 'conditions of peace,' or fig. xix. 42; *τὰ* *πρός τὴν χρεῖαν*, 'things necessary,' Acts xxviii. 10; *τὰ* *πρός ζωὴν*, 2 Pet. i. 3; *τὰ* *πρός τὸν Θεόν*, things pertaining to God, divine things, Ex. xviii. 19. Rom. xv. 17, and oft. in Class. as *τὰ* *πρός πόλεμον* or *εἰρήνην*. 2) spoken of a rule, standard, according to, in conformity with, &c. Lu. xii. 47, *μηδὲ ποιήσας* *πρός τὸ θελημα αὐτοῦ*. 2 Cor. v. 10, *πρός* *δ* *ἵκραξιν*. Gal. ii. 14. Eph. iii. 4. 3) of the motive, ground, or occasion of an action, equiv. to *on account of, because of, for*, Matt. xix. 8, M. *πρός τὴν σκληροκαρδίαν ὑμῶν ἐπέτρεψεν*. Mk. x. 5, and Class. 4) as marking the end or result, the aim or purpose of an action; *πρός τί*, for what? why? i. e. to what end, for what purpose, John xiii. 28. (1) after verbs, as expressing the end, aim, tendency of an action or quality, Acts iii. 10, *ὁ* *πρός τὴν ἐλεημοσύνην καθήμενος*. Rom. iii. 26. xv. 2. 1 Cor. vi. 5, *πρός ἐντροπήν ὑμῖν λέγω*. vii. 35. x. 11. 1 Tim. iv. 7. 1 Pet. iv. 12; espec. foll. by inf. with *τὸ*, to the end that, Matt. v. 28, *πᾶς ὁ βλέπων γυναῖκα* *πρός τὸ ἐπιθυμῆσαι αὐτῆς*. vi. 1, *πρός τὸ θαυθῆναι αὐτοῖς*. xiii. 30. Mk. xiii. 22. Eph. vi. 11. Jam. iii. 3, & Class. (2) after nouns and adjectives, John xi. 4, *ἀσθένεια* *πρός θάνατον*. Eph. iv. 14. Col. ii. 23. John iv. 35, *λευκαὶ εἰσι* *πρός θαρισμόν*. Acts xxvii. 12. 2 Cor. ii. 16. x. 4. Eph. iv. 29, oft. and Class. Also of a *tendency* or *result*, 2 Pet. iii. 16, *πρός τὴν ἰδίαν αὐτῶν ἀπώλειαν*. 1 John v. 16, *μὴ* *πρός θάνατον*: so *ἀμαρτία* *πρός θάν.* ver. 16, 17. 5) of the relation in which one pers. or thing stands *towards* another, *towards, with, &c.* Lu. xxiii. 12, *ἐν ἐχθρᾷ ὄντες* *πρός ἑαυτούς*. Rom. v. 1, *εἰρήνην* *ἐχ.* *πρός τὸν Θεόν*. Acts ii. 47. xxviii. 25, *ἀσπρ-*

φωναὶ ὄντες πρὸς ἀλλήλους. 2 Cor. vi. 15: so διατίθεσθαι διαθήκην πρὸς τινα, *to make a covenant with any one*, Acts iii. 25. Heb. ix. 20. x. 16. So in a comparison, Rom. viii. 18, πρὸς τὴν μέλλουσαν δόξαν.—iv. sometimes πρὸς with acc. is used after verbs which express simply rest at, by, in a place, equiv. to πρὸς with dat. 1) with acc. of place, Mk. xi. 4, δεδεμένον πρὸς τὴν θύραν. xiv. 54, θερμαινόμενος πρὸς τὸ φῶς, at or towards the fire. Lu. xxii. 56. John ix. 11. 2) with acc. of person, equiv. to *with, by, among*, Matt. xxvi. 18, πρὸς σὲ ποιῶ τὸ πάσχα. ver. 55. Mk. xiv. 49. Acts xii. 20. xiii. 31. 1 Cor. ii. 3. xvi. 7. 2 Cor. i. 12, al. 3) rarely, and only in later usage, the idea of previous motion or direction is wholly dropped, and πρὸς with acc. is then equiv. to *παρά* with dat. Mk. ii. 2, τὰ πρὸς τὴν θύραν. iv. 1. Matt. xiii. 56. John i. 1. Philem. 13.—NOTE. In comp. πρὸς implies, 1. motion, direction, reference *towards, to, at, &c.* as προσάγω, προσεγγίζω, προσέρχομαι, προσδοκῶ: 2. accession, addition, *thereto, over and above, more, further*, as προσαιτέω, προσακείλω, hence intens. as πρόσκαινος, προσφιλής: 3. nearness, *near, at, by*, as προσεδρεύω, προσμίνω.

Προσάββατον, ου, τὸ, (πρὸ, σάββατον,) lit. *fore-sabbath, eve of the sabbath*, equiv. to παρασκευή, Mk. xv. 42. Judith viii. 6.

Προσαγορεύω, fut. εἰσώ, gener. *to speak to, accost, any one, to address, salute; also to call by name, to name*, Jos. Ant. xv. 8, 5. Xen. Mem. iii. 2, 1; hence in N. T. *to name, declare*, pass. Heb. v. 10, προσαγ. ὑπὸ τοῦ Θεοῦ ἀρχιερέως: or rather, there is a blending of two senses, namely, *named or declared, and constituted*.

Προσάγω, f. ξω, aor. 2. προσήγαγον, *to lead or conduct any one, to bring near*: 1) TRANS. with acc. Lu. ix. 41, προσάγαγε ὧδε τὸν υἱόν σου: with acc. and dat. Acts xvi. 20, προσαγ. αὐτοὺς τοῖς στρατηγοῖς. Sept. and Class. Implying admission or access to any one, as, in Class., *introduction to a king*, Xen. Cyr. i. 3, 8. In N. T. used fig. of God, *to bring near, present before*, with acc. and dat. 1 Pet. iii. 18, ἵνα ἡμᾶς προσαγάγῃ τῷ Θεῷ, i. e. 'bring us into a state of reconciliation with God.' 2) INTRANS. *to come or draw near, to approach*, with dat. Acts xxvii. 27, ὑπενόουν οἱ ναῦται προσάγειν τινα αὐτοῖς χώραν, 'the sailors deemed that some country drew near to them;' meaning, by a usual seaphrase founded on a well-known optical illusion, (by which, on drawing near to a coast, the land seems to approach to the

ship, not the ship to the land,) 'that they were drawing near to some land.' So Achill. Tat. ii. 2, 32, τὴν γῆν ἐωρῶμεν ἀπὸ τῆς νεῆς ἀναχωροῦσαν, ὡς αὐτὴν πλείουσαν.

Προσαγωγή, ἡς, ἡ, (προσάγω,) a *leading or bringing to, accession*, Plut. vi. p. 201. Thuc. i. 82. In N. T. *approach, access, admission, εἰς τι*, Rom. v. 2, εἰς τὴν χάριν ταύτην. Eph. ii. 18, δι' αὐτοῦ ἔχομεν τὴν πρ. πρὸς τὸν Πατέρα: absol. iii. 12, ἐν ᾧ ἔχομεν πρ. (πρὸς τὸν Θεόν), as said of the free access to God obtained for us by Christ, meaning both access in prayer, and access as to salvation, or introduction to a state of favour and acceptance. In the Class. the term is only used of *introduction to some powerful person*.

Προσαιτέω, f. ἦσω, (πρὸς, αἰτέω,) *to ask in addition, to demand besides*, Xen. An. i. 3, 21. In N. T. *to beg*, absol. Mk. x. 46, al. Sept. and later Class.

Προσαιτής, ου, ὁ, (προσαιτέω,) a *beggar*, John ix. 8, in later edit. for τυφλός.

Προσαναβαίνω, aor. 2. προσέβην, *to go up further, higher*, with ἀνώτερον pleon. Lu. xiv. 10, φίλε, προσανάβηθι ἀνώτερον, 'take a higher seat,' Sept. and Class. but not in the same sense.

Προσαναλίσκω, f. λώσω, prop. *to consume besides, or expend further*, as Demosth. 1025, 20. Plut. p. 3, 11. Such, however, cannot be the sense in Lu. viii. 43, ἥτις λατοῖς προσαναλώσασα ὄλον τὸν βίον. Yet the preposition there is *not*, as Schleusner and others regard it, pleonastic, but rather intensive, i. e. 'had gradually and entirely spent.' Perhaps, however, the πρὸς in this as well as many other instances, merely denotes movement or direction towards any thing. So at Dio Cass. 353, 62, we have πάντα τὰ ὑπάρχοντά μοι προσανάλωκα ὑμῖν, and Diog. Laërt. vi. 98, εἰ τὸν χρόνον ὃν ἔμελλον ἱστοῖς προσαναλώσειν, τοῦτον εἰς παιδείαν κατεχρησάμην.

Προσαναπληρόω, f. ὤσω, *to fill up further, supply fully*, τὰ ὑστερήματα, 2 Cor. ix. 12. xi. 9, and Class.

Προσανατίθημι, f. θήσω, prop. *to lay up in addition, mid. to take upon one's self besides*, as an additional burden, Xen. Mem. ii. 1, 8; in N. T. only mid. aor. 2. προσανεθήμην, fig. *to lay before in addition, to impart or communicate further*, i. e. on one's own part: 1) gener. with acc. and dat. Gal. ii. 6, ἐμοὶ οἱ δοκοῦντες οὐδὲν προσανεθέντο. 2) by way of consultation, = *to confer with, consult*, with dat. Gal. i. 16, οὐ προσανεθήμην σαρκὶ καὶ αἵματι. So Diod. Sic. xvii. 116,

τοῖς μάντασι π. περί τοῦ σημείου. Lucian Trag. 1, ἐμοὶ προσανάβον· λάβε με σύμβουλον πόνην. Here the πρὸς merely denotes *direction*, as perhaps in the compound προσαναλίσκω, lit. 'to commit or deposit any communication' to another, lay one's case open to him, refer it to him, and thus consult him in the matter.

Προσάπειλῶ, f. ἤσω, *to threaten further*, absol. Acts iv. 21, and Class.

Προσδαπανάω, f. ἤσω, *to spend further*, with acc. Lu. x. 35, and Class.

Προσδίδομαι, f. ἴσομαι, depon. pass. *to need besides*, in addition, with gen. Acts xvii. 25. Sept. and Class.

Προσδέχομαι, f. ξομαι, depon. mid. *to receive to one's self, to admit*, trans. 1) of THINGS, fig. *to admit, allow*, τὴν ἐλπίδα, Acts xxiv. 15; negat. Heb. xi. 35, οὐ προσδεξ. τὴν ἀπολύτρωσιν, *not accepting*, equiv. to rejecting. So Pol. i. 17, 1, & 63, 1, πρ. τὰς συνθήκας. Of evils, *to put up with, endure*, Heb. x. 34, τὴν ἀρπαγὴν τῶν ὑπαρχόντων. So Exod. x. 17, προσδέξασθέ μου τὴν ἀμαρτίαν, i. e. put up with, overlook. 2) of PERSONS, *to receive, to admit*, i. e. to one's presence and kindness, Lu. xv. 2, οὗτος ἀμαρτωλοὺς προσδέχεται. Sept. and Class. as Thuc. ii. 12. So in hospitality, *to receive kindly, to entertain*, as a guest, Rom. xvi. 2. Phil. ii. 29. Sept. 1 Chron. xii. 18. 3) of things future, *to wait for, expect*, with acc. Lu. xii. 36, ἀνθρώποις προσδεχ. τὸν κύριον ἑαυτῶν, *ότε κ.τ.λ.* Acts xxiii. 21: so of a future good, with the idea of faith, confidence, τὴν βασ. τοῦ Θεοῦ, Lu. xxiii. 51. παράκλησιν, ii. 25. λύτρωσιν, ver. 38. τὴν μακαρίαν ἐλπίδα, Tit. ii. 13. τὸ ἔλπος τοῦ Κυρίου, Jude 21, and Class.

Προσδοκάω, f. ἤσω, (πρὸς, δοκίω,) prop. *to watch toward or for any thing*, = *to look for, expect*: 1) absol. or with inf. = *to think, suppose*, Matt. xxiv. 50, ἐν ἡμέρᾳ ἣ οὐ προσδοκᾷ. Lu. iii. 15. Acts xxviii. 6; with inf. ib. οἱ δὲ προσεδόκων αὐτὸν κ.τ.λ. Jos. and Class. In the sense of *to hope*, Acts xxvii. 33, with inf. iii. 5, and Class. 2) with acc. = *to wait for, to await*; of person, Matt. xi. 3, ἢ ἕτερον προσδοκώμεν; Lu. vii. 19. i. 21, προσδοκῶν τὸν Ζαχ. viii. 40. Acts x. 24; acc. of thing, 2 Pet. iii. 12, τὴν παρουσίαν, and ver. 13, 14. Sept. and Class.

Προσδοκία, ας, ἡ, (προσδοκάω,) prop. *a looking for*, Pol. i. 31, 3. Jos. Ant. xv. 3, 4; also *expectation*. In N. T. only of *sal.* Lu. xxi. 26, ἀπὸ φόβου καὶ προσδοκίας τῶν ἐπερχομένων. So Jos. Ant. xv. 3, 4, ἐπὶ μίξονος κακοῦ προσδοκία, and v. 104; also Thuc. vi. πρὸς τὸν πρῶτον φόβον καὶ προσδοκίαν.

Most frequently, however, in Class. the word is used only of *good*. Meton. as Gen. xlix. 10, αὐτὸς, i. e. the Messiah, προσδοκία ἰδνῶν. Acts xii. 11, τῆς πρ. τοῦ λαοῦ τῶν Ἰουδ., i. e. 'the evils which the Jews expect to come upon me.'

Προσδράμω, see Προστρέχω.

Προσιᾶω, f. ἄσω, (πρὸς and ἰάω,) *to permit or suffer further*, with dat. Acts xxvii. 7, μὴ προσιῶντος ἡμῖν τοῦ ἀνέμου, i. e. 'the wind not suffering us to proceed further' on that course, πρὸς for πρὸσω, as in several passages of the Class. adduced by me in Rec. Syn.

Προσγγίζω, f. ἴσω, (ἐγγίζω,) *to come near unto any one*, with dat. Mk. ii. 4. Sept. Pol. xxxix. 1, 4.

Προσιδρεύω, f. εὔσω, (πρόσεδρος, sitting by, from ἔδρα,) *to sit near by*, lit. *adsideo*, e. gr. by other persons, Dem. 313, 11. Eurip. Or. 397; also, 'to be in respectful attendance upon' any person, or 'to be assiduously occupied about' any thing. In N. T. *to wait near, to attend, serve*, with dat. 1 Cor. ix. 13, οἱ τῷ Θεοῦ διακονοῦντες, where the above two senses seem blended. So Jos. contra Ap. i. 7, τῇ θεραπείᾳ τοῦ Θεοῦ πρ. Diod. Sic. v. 46, πρ. ταῖς τῶν θεῶν θεραπεύσεσιν.

Προσεργάζομαι, f. ἄσομαι, depon. mid. *to work out in addition, to gain more by labour*, Hdor. vi. 61. In N. T. gener. *to gain besides*, in addition, Lu. xix. 16, ἡ μὲν σου προσεργ. δόκα μνᾶς.

Προσιέρχομαι, f. ελεύσομαι, depon. mid. *to come to or near to any place or person, to approach*, intrans. I. PROP. and foll. by dat. after πρὸς in comp.; e. gr. dat. of place, Heb. xii. 18, οὐ γὰρ προσελήθατε ψηλαφώμεναι δρει. ver. 22, and Class. Foll. by dat. of pers. Matt. iv. 3, καὶ προσελθὼν αὐτῷ—εἶπεν. viii. 5. Absol. or with dat. impl. Matt. iv. 11, ἄγγελοι προσῆλθον καὶ κ.τ.λ. Mk. i. 31. Lu. viii. 24. x. 34, al. Sept. and Class. In the sense of *to visit, to have intercourse with*, Acts x. 28. xxiv. 23.—II. FIG. 1) of God or Christ, *to come to God, to draw near unto*, in prayer, worship, implying the devotion of heart and life; with dat. Heb. vii. 25, τοὺς προσερχ. δι' αὐτοῦ τῷ Θε. xi. 6, with τῷ Θεῷ impl. Heb. x. 1, 22. So iv. 16, προσερχώμεθα οὖν—τῷ θρόνῳ τῆς χάριτος. So Sept. Lev. xxi. 21. Deut. xxi. 5, of approaching to the altar in sacrifice. Of Christ, 1 Pet. ii. 4, πρὸς ὃν προσερχόμενοι, *to whom coming*, i. e. 'becoming his disciples, followers.' So of disciples, with dat. Xen. Mem. i. 2, 47. ib. i. 6, 1. 2) with dat. of thing, *to assent to, embrace*, 1 Tim. vi. 3, μὴ προσιέρχεται ὑγαινοῦσι λόγοις. So

Philo, p. 289, μηδενι προσέρχεσθαι γνώμη των εισημένων, and 401, προσελθόντες ἀρετῇ.

Προσευχῇ, ἧς, ἡ, (προσεύχομαι,) prayer offered to God, whether by way of petition for good, Matt. xxi. 22, or deprecation of evil, Matt. xvii. 21, al. I. PROPR. πρ. πρὸς τὸν Θ. Acts xii. 5. ἡ πρ. τοῦ Θ. prayer to God, Lu. vi. 12: gener. and absol. Matt. xvii. 21, εἰ μὴ ἐν πρ. καὶ νηστεία. xxi. 22. Lu. xxii. 45, ἀναστὰς ἀπὸ τῆς πρ. So οἶκος πρ. house of prayer, i. e. FOR prayer, Matt. xxi. 13, al. Acts i. 14, προσκαρτεροῦντες τῇ πρ. vi. 4. ἡ ὥρα τῆς πρ. iii. 1. x. 31. Rom. xii. 12. plur. Acts ii. 42. x. 4, oft.—II. METON. *proseucha*, equiv. to οἶκος or τὸπος πρ. house or place of prayer, an oratory, Acts xvi. 13, οὐ ἰνομίζετο προσευχὴ εἶναι. ver. 16, i. e. according to the interpretation of most recent commentators. But I have in my note in loc. given, I apprehend, good reasons why it cannot be admitted.

Προσεύχομαι, (f. ξομαι, imperf. προσηυχόμεν, aor. 1. προσηξάμην, depon. mid.) to pray to God, to offer prayer, 1 Cor. xi. 13, τῷ Θεῷ πρ. Matt. vi. 6, πρ. τῷ Πατρὶ: absol. or with τῷ Θεῷ impl. ver. 5, ὅταν προσεύχῃ. ver. 7. xiv. 23. Mk. i. 35, oft. The manner in which one prays is expressed by the dat. 1 Cor. xi. 5, γυνὴ προσευχομένη ἀκατακαλύπτῳ τῇ κεφαλῇ. xiv. 14, γλώσση. ver. 15, τῷ πνεύματι, τῷ νοῖ. James v. 17, προσευχῇ προσήξαστο, he prayed earnestly; Eph. vi. 18, ἐν πνεύματι. Jude 20; the matter of one's prayer, the words uttered, &c. are put after οὕτως, Matt. vi. 9. λέγων, xxvi. 39. εἰπὼν, Acts i. 24; or in the acc. Rom. viii. 26; the object, or thing prayed for, is put after ἵνα or ἵνα μὴ, Matt. xxiv. 20. Mk. xiv. 35, 38. εἰς δ—ἵνα, 2 Th. i. 11; the subject, or person for whom one prays, is put with a preposition, περὶ with gen. Acts viii. 15. Col. i. 3. iv. 3: ὑπὲρ with gen. Matt. v. 44. Col. i. 9: ἐπὶ with acc. James v. 14.

Προσέχω, f. ξω, prop. to hold any thing towards any pers. Jer. vii. 24, πρ. τὸ οὐς αὐτῶν. Hdot. iv. 200, πρ. τὴν ἀσπίδα: or thing, as a ship towards a place, to sail towards, ix. 99, πρ. τὰς νῆας: also intrans. to hold one's course towards a place, as oft. in Class.; in N. T. only fig. I. TRANS. absol. with τὸν νοῦν impl. to apply one's mind to any thing, to attend to, oft. in Class. and in N. T. 1) gener. and with dat. of thing spoken, Acts viii. 6, προσέχον οἱ ὄχλοι τοῖς λεγομένοις. Heb. ii. 1. 2 Pet. i. 19. Sept. and Class. In the sense of to yield assent, to believe, embrace, Acts xvi. 14, προσέχειν τοῖς λαλουμένοις. 1 Tim. i. 4. Tit. i. 14.

Apocr. Jos. and lat. Class. With dat. of person, to care for, watch over, Acts xx. 23, προσέχετε ἑαυτοῖς: so Epict. Ench. 51, 1, προσέξεις σεαυτῷ. 2) reflex. προσέχειν ἑαυτῷ or ἑαυτοῖς, to take heed to one's self, beware, mostly imperat. Lu. xvii. 3. Acts v. 35: with ἀπό τινος, Lu. xii. 1, προσέχετε ἑαυτοὺς ἀπὸ τῆς ζυμῆς: with μήποτε, xxi. 34. So ellipt. with ἑαυτοῖς impl. foll. by μὴ with inf. Matt. vi. 1, προσέχετε μὴ ποιεῖν, and Class.: by ἀπό τινος, vii. 15, προσέχετε ἀπὸ τῶν ψευδοπροφητιῶν. x. 17. Lu. xx. 46. Sept. and lat. Class.—II. INTRANS. or with ἑαυτὸν impl. prop. to hold to any person or thing, = to apply one's self, give or devote one's self to any thing; with dat. of thing, οἶνω πολλῷ, 1 Tim. iii. 8: so Polyæn. viii. 56, τρυφῇ καὶ μέθῃ. τῇ ἀναγνώσει, 1 Tim. iv. 13: so Hdot. ix. 33, Thuc. and others: τῷ θυσιαστηρίῳ, = to give attendance, to minister, Heb. vii. 13; of pers. = to adhere to, to follow, Acts viii. 10, 11. 1 Tim. iv. 1, προσέχοντες πνεύμασι πλάνοις.

Προσηλόω, f. ὤσω, to nail to any thing, to affix with nails, espec. to a cross; foll. by acc. and dat. Col. ii. 14, προσηλώσας αὐτὸ τῷ σταυρῷ. Plut. t. ii. p. 206, A. συνήρπασε τοὺς ληστὰς καὶ προσήλωσε. Jos. Bell. ii. 14, 9.

Προσήλυτος, ου, ὁ, ἡ, (προσέρχομαι,) prop. 'one who comes to another country or people,' a stranger, sojourner, Sept. Ex. xii. 48, sq. xx. 10; in N. T. only in the later Jewish sense, a proselyte, a convert from paganism to Judaism, Matt. xxiii. 15. Acts ii. 11. vi. 5; the same are called οἱ φοβούμενοι and σεβόμενοι τὸν Θεόν, Acts xiii. 16, 50; also Ἰουδαῖζοντες, Jos. Bell. ii. 18, 2. On the kinds of proselytes, &c. see Calmet.

Πρόσκαιρος, ου, ὁ, ἡ, adj. instead of phrase πρὸς καιρῷ, for a season, i. e. transient, temporary, enduring only for a while, Matt. xiii. 21, πρόσκαιρός ἐστιν, 'is but a temporary and unstable disciple.' In 2 Cor. iv. 18, opp. to αἰώνιος. Jos. & Class.

Προσκαλέω, f. έσω, to call to, to summon, send for; in N. T. only mid. προσκαλέομαι, to call any one to one's self, to call for, summon, with acc. of pers. Matt. x. 1, προσκαλ. τοὺς δώδεκα μαθητὰς αὐτοῦ. Mk. iii. 13. vi. 7, oft. Sept. & Class. Fig. of God, to call, invite men to embrace the gospel, Acts ii. 39; also to call one to any office or duty, = to appoint, to choose, perf. pass. προσκέκλημαι, as mid. Acts xvi. 10. xiii. 2, εἰς τὸ ἔργον (εἰς) δ προσκέκλημαι αὐτούς.

Προσκαρτερέω, f. ήσω, to be strong or firm towards any thing, to endure

*persevere in or with*, = *to be continually in, with, or near any person or thing, intrans.*; e. gr. of a work, business, *to continue in, persevere in*, be constantly engaged or occupied with, foll. by dat. τῇ προσευχῇ, Acts i. 14. vi. 4; τῇ διδαχῇ, ii. 42; by eis αὐτὸ τοῦτο, 'for this very purpose,' Rom. xiii. 6. Jos. and Class.; of place, ἐν τῷ ἱερῷ, Acts ii. 46; of person, *to remain near, to wait upon*, so as to be in readiness, with dat. Mk. iii. 9, ἵνα πλοῦσι-ριον προσκαρτερῇ αὐτῷ: by impl. *to attend upon, adhere to* any one, with dat. Acts viii. 13, τῷ Φιλίππῳ, and oft. in Class.

Προσκαρτέρησις, εως, ἡ, (προσκαρτερίω,) *perseverance, continuance in any thing*, Eph. vi. 18, ἐν πάσῃ προσκ. καὶ δεήσει, equiv. to προσκατερουντες τῇ δεήσει.

Προσκεφάλαιον, ου, τό, (πρὸς, κεφαλῇ,) *a pillow, or cushion for the head*: in Mk. iv. 38, it is used of the cushion to sit upon, used by sailors, but occasionally used as a pillow.

Προσκληρόω, f. ὤσω, *to give or assign by lot, to allot to any one*, as fortune, destiny, Diod. Sic. iii. 48. Lucian Amor. 3; in N. T. aor. l. pass. προσεκλη-ρώθην, as mid. *to allot one's self to any one*, q. d. 'to join one's lot to his lot,' *to consort with, adhere to*, with dat. Acts xvii. 4, ἐπέσθησαν καὶ προσεκλ. τῷ Παύλῳ. Philo, p. 741, 1001.

Προσκληῖν, f. ἰνώ, prop. *to incline or lean a thing towards or upon another, intrans.* and fig. *to incline towards, to favour*; in N. T. aor. l. pass. προσεκληθην, as mid. *to incline one's self towards*, fig. *to join one's self to any one's party, to adhere to him*, with dat. Acts v. 36, ὃ προσεκληθὲ ἀριθμὸς ἀνδρῶν, later edd. προσεκληθῆναι, text. rec. See my note.

Πρόσκλησις, εως, ἡ, (προσκλίνω,) prop. *a leaning against*, also *inclination towards*; in N. T. fig. *a leaning towards, partiality*, 1 Tim. v. 21. Polyb. v. 51, 8, al. Clem. 1 Cor. § 21. Jos. Ant. xix. 3, 3.

Προσκολλάω, f. ἥσω, *to glue one thing to another, pass. to become glued, to adhere to any thing*, Jos. vii. 12, 4, *to join to, unite with*, Plut. J. Cæs. 29, τὴν βασιλικὴν τῇ ἀγορᾷ προσεκόλλησεν: in N. T. aor. l. pass. προσεκολληθην, as mid. *to join one's self to any one as a companion or follower*, with dat. Acts v. 36, text. rec.: fut. pass. προσκολληθήσομαι, *to be joined with or to join one's self unto*, i. q. *to cleave unto*, as a husband to his wife, with dat. προσκολλ. τῇ γυναίκε αὐτοῦ, Matt. xix. 5; πρὸς τὴν γυναῖκα, Mk. x. 7. Eph. v. 31.

Πρόσκομμα, ατος, τό, (προσκόπτω,) *a stumbling, scil. ἔλκον προσκόμματος*, Eccclus. xxxiv. 7; in N. T. only fig. λίθος προσκόμματος, 'a stone of stumbling,' spoken of Christ as the occasion of fall and perdition to those who reject him, Rom. ix. 32, 33. Comp. Ia. viii. 14: meton. equiv. to a *stumbling-block*, i. e. fig. *a cause of falling, an occasion of sinning*, Rom. xiv. 13, μὴ τιθῆναι πρόσκομμα τῷ ἀδελφῷ. 1 Cor. viii. 9. Rom. xiv. 20, διὰ πρόσκομματος. Sept. & Eccclus. xvii. 25. xxxix. 24.

Προσκοπή, ἥς, ἡ, (προσκόπτω,) prop. *a stumbling, fig. offence*, i. e. 'a being offended,' indignation; in N. T. meton. offence, i. e. cause of offence, occasion of falling into sin, 2 Cor. vi. 3, μὴ διδόντες προσκοπήν.

Προσκόπτω, f. ψω, prop. *to beat towards, i. e. upon any thing, to strike against*: in N. T. 1) gener. & intrans. with dat. Matt. vii. 27, οἱ ἄνθρωποι προσέκοψαν τῇ οἰκίᾳ. Theophr. Hist. Pl. iv. 8, 8, μὴ προσκόψῃ τῷ ὀφθαλμῷ. 2) spec. & trans. *to strike the foot against any thing, = to stumble*, absol. John xi. 9, 10: foll. by acc. and πρὸς with acc. Matt. iv. 6, μήποτε προσκόψῃς πρὸς λίθον τὸν πόδα σου. So Aristoph. Vesp. 275, προσέκοι' ἐν τῷ σκότῳ τὸν δάκτυλόν σου. Fig. *to stumble at any thing, to take offence at*, so as to fall into error and sin, absol. 1 Pet. ii. 8, οἱ προσκόπτουσι, τῷ λόγῳ ἀπειθοῦντες: with dat. Rom. ix. 32; with ἐν ᾧ, xiv. 21.

Προσκυνῶ, f. ἴσω, *to roll to or upon any thing, λίθον τῇ θύρᾳ*, Matt. xxv. 60. ἐπὶ τὴν θύραν, Mk. xv. 46.

Προσκυνέω, fut. ἥσω, prop. *to kiss towards any one, i. e. to kiss one's own hand and extend it towards a person*, in token of respect and homage: the ancient oriental mode of salutation, between persons of equal rank, was to kiss each other on the lips; when the difference of rank was slight, they kissed each other on the cheek; when one was much inferior, he fell on his knees and touched the ground with his forehead or prostrated himself, kissing at the same time his hand towards the superior. This latter action Greek writers express by προσκυνέω. See Hdor. i. 134. Xen. Cyr. v. 3, 18: hence in N. T. and gener. *to do reverence or homage to any one*, usually by kneeling or prostrating one's self before him. I. GENER. towards a person as superior, to whom one owes reverence and homage, or from whom one implores aid; absol. with words expressing prostration added, Acts x. 25, ὁ Κορν. πεσὼν ἐπὶ τοὺς πόδας προσεκύνησεν: simply, Matt. xx. 20, προσκυνήσας καὶ αἰτοῦσα. Sept. Foll. by dat. of person in later usage, with words expressing prostration, Matt. ii. 11, πεσόντες προσ-

κίνησαν αὐτῷ. iv. 9, ἐάν πᾶσάν προσ-  
κυνήσῃς μοι. xlviii. 9, ἐκράτησαν αὐτοῦ  
τοὺς πόδας καὶ προσεκύνησαν αὐτῷ.  
Mk. xv. 19, τιθέντες τὰ γόνατα προσ-  
εκύνουν αὐτῷ: simply, Matt. ii. 2, ἡλθο-  
μεν προσκυνῆσαι αὐτῷ. ver. 8, oft. Foll.  
by acc. in the earlier Greek usage, Lu.  
xxiv. 52, προσκυνήσαντες αὐτόν. From  
the Hebr. construed with ἐνώπιόν τινος,  
Lu. iv. 7. ἐνώπιον τῶν ποδῶν τινος,  
Rev. iii. 9, and Sept. oft.—II. SPEC. as  
said of those who pay reverence and  
homage to the Deity, render divine  
honours, &c. *to worship, adore*: 1) of  
God, absol. John iv. 20, οἱ πατέρες  
ἡμῶν ἐν τῷ ὄρει τούτῳ προσεκύνησαν.  
ver. 24, δεῖ προσκυνεῖν. xii. 20. Acts  
viii. 27. xxiv. 11. Jos. Ant. viii. 4, 4;  
praegu. Heb. xi. 21, προσεκύνησεν ἐπὶ  
τὸ ἄκρον τῆς ῥάβδου αὐτοῦ, 'he wor-  
shipped (leaning) upon the top of his  
staff.' Foll. by dat. with words express-  
ing prostration, 1 Cor. xiv. 25, πᾶσάν ἐπὶ  
πρόσωπον προσκυνήσῃ τῷ Θ. Rev. iv.  
10. vii. 11: simply, John iv. 21, προσκυ-  
νήσατε τῷ Πατρί. Rev. xiv. 7. xix. 10,  
τῷ Θεῷ προσκύνησον. Followed by  
acc. Matt. iv. 10, τὸν Θεόν σου προσκυ-  
νήσεις. John iv. 22—24; by ἐνώπιόν  
σου, Rev. xv. 4. 2) of CHRIST, with  
dat. Heb. i. 6. 3) of angels, with ἱερισον  
ἐμπροσθεν, and dat. Rev. xix. 10, absol.  
xxii. 8. 4) of false gods, idols, with dat.  
Acts vii. 43, οὐς ἐποιήσατε προσκυνεῖν  
αὐτοῖς. Rev. xvi. 2; with acc. ix. 20, ἵνα  
μὴ προσκυνήσωσι τὰ δαιμόνια. xiii. 8.  
Xen. An. iii. 2, 13, πρ. τοὺς Θεούς.

Προσκυνητής, οὗ, ὁ, (προσκυνέω,)  
a worshipper of God, John iv. 23.

Προσλαλέω, f. ἦσω, *to speak to or*  
*with* any one, foll. by dat. Acts xiii. 43,  
absol. xxviii. 20, and lat. Class.

Προσλαμβάνω, f. λήψομαι, *to take*  
*thereto*, in addition, *to receive besides, to*  
*take to or with* one's self, in one's com-  
pany, Xen. Cyr. i. 4, 16; in N. T. mid.  
προσλαμβάνομαι, *to take to one's self*,  
also semi-pass. *to receive to one's self*. 1)  
*to take to one's self*, food, with gen. Acts  
xxvii. 36, προσελάβοντο τροφῆς: so  
Jos. B. v. 10, 3, προσφέρεσθαι τροφῆς:  
with acc. μηδέν, Acts xxvii. 33: with acc.  
of pers. *to take to one's self*, q. d. to take by  
the hand and draw aside, Matt. xvi. 22,  
an action naturally accompanying advice,  
remonstrance, or censure. So Aristoph.  
Lysist. 1128, λαβούσα δ' ὑμᾶς, λοιδορῆσαι  
βούλομαι: so 'to take to one's company,  
intercourse, house,' &c. Acts xvii. 5, προσλ.  
τινὸς ἄνδρας πομπροῦς. xviii. 26. xxviii.  
2. Jos. and Class. 2) *to receive to one's*  
*self*, i. e. to admit to one's society and fel-  
lowship, to receive and treat with kind-  
ness, foll. by acc. of pers. Rom. xiv. 1,

τὸν δσθενούντα τῇ πίστει προσλαμβ.  
ver. 3. xv. 7. Philem. 12, 17. Sept. Pa.  
lxv. 4. 2 Macc. x. 15.

Πρόσληψις, εως, ἡ, (προσλαμβάνω,)  
prop. *a taking to one's self*; in N. T. a re-  
ceiving, admission, Rom. xi. 15.

Προσμένω, f. ἐνῶ, *to remain at a*  
*place, or with a person*; of place, absol.  
Acts xviii. 18. ἐν Ἐφέσῳ, 1 Tim. i. 3.  
Of persons, *to continue with* any one, foll.  
by dat. Matt. xv. 32. Fig. *to remain*  
*faithful to* any one, *to adhere to*, Acts xi.  
23. Metaph. *to continue in* any thing, =  
*to be constant in, to persevere*, with dat.  
1 Tim. v. 5, ταῖς δεήσεσι. Acts xi. 23,  
later edd.

Προσορμίζω, f. ἴσω, *to bring a ship*  
*to anchor at or near a place*, Plut. vii. 217,  
προσορμισθεὶς τῷ Ἀρτεμισίῳ, q. d. *to*  
*cast anchor, land at*; in N. T. mid. *to*  
*come to anchor, draw in to shore*, absol.  
Mk. vi. 53. Arr. Exp. Al. vi. 4, 3. 20, 7.  
Ælian V. H. viii. 5.

Προσopheίλω, f. ἦσω, (ὀφείλω,) *to*  
*owe besides*, in addition, Philem. 19, σεαν-  
τόν μοι προσopheίλεις. The expression  
is not, as Commentators say, put for the  
simple προσopheίλω: signifying lit. 'to  
owe money besides what one has paid,' *to*  
*be in debt*; and, properly speaking, it has  
no regimen. So Xen. Œcon. xx. 1, οὐ  
οὐδὲ ἀναγκαῖα δύνανται πορίζεσθαι,  
ἀλλὰ καὶ προσopheίλουσι. Thuc. vii. 48,  
where see my note; and Arist. Eth. iv. 8,  
προσophλήσει ὁ ὑπάρξας. When it car-  
ries an accus. there is an ellipsis of some  
prep. q. d. 'in respect to,' or 'as regards.'  
There is great elegance in the expression  
πρ. σεαντόν, with which we may compare  
a similar one of Demosth. 650, 23, πρ.  
χάριν αὐτῷ, and 37, 7, τῶν ὑμῶν  
αὐτῶν χάριν προσopheίλεται.

Προσοχθίζω, f. ἴσω, *to be indignant,*  
*angry at* any one, implying detestation,  
loathing, with dat. Heb. iii. 10, 17, διδ  
προσώχθισα τῇ γυναιῇ ἐκείνῃ, in allusion  
to Pa. xcv. 10. So also Eccles. i. 25, ἐν  
δυσίν ἔθνεσι προσώχθισεν ἡ ψυχὴ μου.  
xxv. 5. Lev. xxvi. 43, and so the simple  
verb in Hom. Il. i. 570.

Πρόσπεινος, ου, ὁ, ἡ, adj. (πρὸς, in-  
tens. πείνω,) *very hungry*, Acts x. 10.

Προσπῆγνύμι, f. πῆξω, *to fix or*  
*fasten to* any thing, *to affix*, trans. Acts ii.  
23, τοῦτον—προσπῆξαντες (τῷ σταυ-  
ρῷ) ἀνέλεται. Dio Cass. 230, p. 431.

Προσπίπτω, f. πεισῶμαι, prop. *to*  
*fall towards or upon* any thing, *to strike*  
*against, impinge*, Xen. Eq. vii. 6. In  
N. T. 1) of things, *to fall upon, to dash*  
*against*, as the wind, with dat. Matt. vii.  
25, οἱ ἀνεμοὶ προσπίπτουσιν τῇ οἰκίᾳ, and  
Class. 2) of persons, *to fall down to or*

before any one, i. e. at his feet in reverence, or as a suppliant; foll. by dat. of pers. Mk. iii. 11, *προσέκλιπεν αὐτῷ*. v. 33. Foll. by τοῖς γόνασι τινος, Lu. v. 8. Sept. and Class.: by πρὸς τοὺς πόδας τινός, Mk. vii. 25. So Sept. Ex. iv. 25.

*Προσποιέω*, f. ἤσω, to make to or for any one, i. e. to gain for, i. e. some person or thing for another, as often in Thucyd. and Xenoph. Usually depon. mid. *προσποιόμαι*, to make pretension to be so and so, = to claim or arrogate to oneself, Aristoph. Eccl. Hence in N. T. depon. mid. to make as though, to make a show of, with inf. Lu. xxiv. 28, *προσποιεῖτο πορρώτέρω πορεύεσθαι*, meaning, as Euthym. well explains, 'made a motion as though,' *ἰσχηματίζετο*.

*Προσπορεύομαι*, f. εὔσομαι, depon. pass. to go or come to any one, with dat. Mk. x. 35. Sept. and Class.

*Προσπρήνυμι*, f. ρήξω, to break or burst towards or upon any thing, to dash against, as waves, intrans. with dat. Lu. vi. 48, 49, *προσπρήνξεν ὁ ποταμὸς τῇ οἰκίᾳ*. So *πρόσπρηξίς ὑδάτων*, Hab. iii. 9, Symm.

*Προσπάτις*, ιδος, ἡ, fem. to προστάτης, a patroness, protectress, adjutrix, Rom. xvi. 2. Utterly unfounded is the opinion of certain learned Commentators, who suppose an allusion to the *προστάται*, or patrons of the *μέτοικοι* at Athens. The term is there, as in Lucian Char. 10, his acc. 29, simply put for *adjutrix*, answering to *patrona* in Latin, (which might be in the mind of the Apostle,) e. gr. Terent. Eun. v. 2, 48, 'Te mihi *patronam* cupio.'

*Προστάσσω*, f. ξω, to set any person over others; also, 'to enjoin any thing to others.' Hence in N. T. to command, prescribe to; with dat. of pers. Matt. i. 24, *ὡς προσέταξεν αὐτῷ ὁ ἄγγ.* xxi. 6. Foll. by acc. and dat. in pass. constr. Acts x. 33, *πάντα τὰ προστεταγμένα σοι ὑπὸ τοῦ Θ.* Foll. by inf. with acc. Acts x. 48; all which constructions are found in Class. Spoken of times or seasons, to prescribe or appoint to any one, with dat. impl. Acts xvii. 26, *ὁρίσας προστεταγμένους καιροὺς*, (text. rec. *προτεταγμένους*,) 'certain determinate periods,' i. e. determined or marked out in the eternal counsels of God, Jonah ii. 1. iv. 7—9.

*Προστίθῃμι*, f. θήσω, imperf. *προστίθην*, 3 pers. *προστίθει*, to set, put, lay unto or unto any thing, trans. 1) prop. foll. by πρὸς with acc. Acts xiii. 36, *προστέθη πρὸς τοὺς πατέρας αὐτοῦ*, an expression derived from the O. T. (Gen.

xlix. 29. xxv. 8. Judg. ii. 10,) used with allusion to those vast subterranean vaults, in which the Hebrews, and other Oriental nations, used to deposit the dead of a whole family or race. The expression occurs also in 1 Macc. ii. 69. 2) gener. = to join unto, to add unto; of persons, with acc. and dat. Acts ii. 47, *ὁ δὲ Κ. προστίθει τοὺς σωζ. καθ' ἡμ. τῇ ἐκκλ.* v. 14. xi. 24, *τῷ Κυρίῳ*. Sept. and Jos. Of things, with acc. and dat. Lu. xvii. 5, *πρόσθεε ἡμῖν πίστιν*. Pass. with dat. Matt. vi. 33, *καὶ ταῦτα πάντα προστεθήσεται ὑμῖν*. Heb. xii. 19. Foll. by acc. and ἐπὶ with dat. Lu. xiii. 20; ἐπὶ with acc. xiii. 25. Sept. and Class. Hence by Hebr. before an infin., or sometimes a finite verb, to go on to do, to do any thing further; mid. aor. 2. *προσθεμένην* with inf. Lu. xx. 11, 12, *καὶ προσθέτω πίμπησαι ἕτερον*, i. e. *again he sent*, &c. Acts xii. 3, *προσθέτω συλλαβεῖν καὶ Πέτρον*, 'he went on to seize also Peter.' So part. *προσθεῖς* before a finite verb, Lu. xix. 11, *προσθεῖς εἰπε παραβολήν*. Sept. oft. Jos. Ant. vi. 13, 4. Pol. xxxi. 7, 4, *προσθεμενος ἐξηγείτο*.

*Προστρέχω*, aor. 2. *προστέδραμον*, to run to or towards any one, = to run up, absol. Mk. ix. 15. x. 17, and Class.

*Προσφάγιον*, ου, τό, (*προσφαγίον*,) prop. 'what is eaten thereto,' i. e. along with bread; hence *meat*, *flesh*, equiv. to *ὄψον*, though, like *ὄψάριον*, generally used of fish, as John xxi. 5.

*Πρόσφατος*, ου, ὁ, ἡ, adj. prop. signifying *recently slain*; hence also, both in Class. and Hellenistic writers, *fresh*, *recent*. In N. T. gener. *recent*, *new*, Heb. x. 20.

*Προσφάτως*, adv. *recently*, *lately*, Acts xviii. 2, and Class.

*Προσφέρω*, f. *προσφέρω*, aor. 1 *προσήνεγκα*, aor. 2 imperat. *προσένεγκε*, perf. *προσενήνοχα*, to bear or bring to any place or person: I. gener. e. gr. of things, with acc. and dat. of place, i. q. to bring near or put to, John xix. 29, *προσήνεγκαν αὐτοῦ τῷ στόματι*, sc. *τὸν σκόγγον*, and Class. Of persons, foll. by acc. and dat. Matt. iv. 35, *προσήνεγκαν αὐτῷ πάντας κ.τ.λ.* viii. 16. ix. 2, al. & Class. So to bring or conduct to or before any one, with acc. and dat. Matt. xviii. 24. Lu. xxiii. 14. *ἐπὶ τινα*, xii. 11; pass. Matt. xviii. 24.—II. to offer, to present to any one, with acc. and dat. e. gr. *δῶρον*, Lu. xxiii. 36; *χορήματα*, Acts viii. 18; *δῶρα*, 'gifts,' Matt. ii. 11, in a sacrificial sense, of oblations offered to God, foll. by acc. and dat. *τῷ Θεῷ*, &c. e. gr. *θυσίας*, Acts vii. 42. Heb. xi. 4. *λατρεύειν*, John xvi. 2. *ἱαντὸν*, Heb. ix. 14. Elsewhere with *τῷ Θεῷ* or *πρὸς τὸν Θεόν* impl. foll. by acc. simpl. Matt. v. 23, 24. Heb. viii. 3.

bia, 4. ix. 25. The person or thing for or on account of which offering is made, is put with *ὑπέρ* or *πρὸς*, e. gr. *ὑπέρ τινος* with acc. Heb. v. 1.—III. mid. with dat. fig. to bear oneself towards any one, to deal with, treat any one so and so, Heb. xii. 7, *ὡς υἱοῖς ὑμῖν προσφέρεται ὁ Θεός*, and oft. in Class., espec. Xen. and Dio Cass.

*Προσφιλέης*, *εἰς οὓς*, ὁ, ἡ, adj. (*πρός*, *φιλέω*,) prop. dear to any one, beloved; in N. T. of dispositions and qualities, amiable, such as to conciliate love and esteem, Phil. iv. 8. So *Ecclus. xx. 12*, ὁ σοφὸς ἐν λόγῳ προσφιλεῖ ποιήσει, and oft. in Class.

*Προσφορά*, *αἶς*, ἡ, (*προσφέρω*,) an offering, oblation, i. e. 1) prop. the act of offering to God, Heb. x. 10, διὰ τῆς προσφορᾶς τοῦ σώματος I. Xp. ver. 14. *Ecclus. xlii. 16*; fig. Rom. xv. 16. 2) *μεῖζον* for the thing offered, *θυσία* προσφερομένη, an offering, oblation, strictly without blood, opp. to *θυσία* and *ὀλοκαυτώματα*, Eph. v. 2. Heb. x. 5, 8. Sept. Ps. xl. 6. Also a sacrifice, with blood, equiv. to *θυσία*, Acts xxi. 26, ὥς οὐ προσηνέχθη—ἡ προσφορά. xiv. 17. So *προσφορά* περί ἁμαρτίας, Heb. x. 18. *Ecclus. xxxi. 18, 19*.

*Προσφωνέω*, *ἑ. ἦσω*, (*φωνέω*,) prop. to utter sounds towards any one, i. e. to hail him; hence, to speak to or accost any one: 1) gener. with dat. expr. or impl. Lu. xiii. 12, προσεφώνησε καὶ εἶπεν αὐτῇ. xxiii. 20. Acts xxi. 40. In the sense to call out to any one, to exclaim, with dat. Matt. xi. 16, al. 2) to call any one to oneself, foll. by acc. Lu. vi. 13, προσεφώνησε τοὺς μαθ. Jos. Ant. vii. 7, 4, προσεφώνησας ἕνα τῶν οἰκετῶν.

*Πρόσχυσις*, *εἰς*, ἡ, (*προσχύω*,) a pouring out upon, effusion, sprinkling, π. τοῦ αἵματος, Heb. xi. 28. Comp. Ex. xii. 7, 22.

*Προσψάυω*, *ἑ. αὐσώ*, prop. & lit. to touch to, by putting one's fingers upon any thing, and by impl. handling it lightly, intrans. with dat. Lu. xi. 46, οὐ προσψάυετε τοῖς φορτίοις. Soph. Philoct. 1054.

*Προσωποληπτέω*, *ἑ. ἦσω*, (*προσωποληπτής*,) to respect the person of any one, to show partiality, Ja. ii. 9.

*Προσωπολήπτης*, *οὗ*, ὁ, (*πρόσωπον* & *λαμβάνω*,) a respecter of persons, i. e. 'one who shows his favours with preference to rank, dignity, or other grounds of external superiority, to the neglect of such as are destitute of those advantages.' Acts x. 34.

*Προσωποληψία*, *αἰς*, ἡ, (*προσωποληπτέω*,) respect of persons, partiality, Rom. ii. 11. Col. iii. 25. Ja. ii. 1.

*Πρόσωπον*, *οὗ*, τὸ, (*πρός*, *ὠψ*, the eye,) prop. 'the part of any object which is presented to the eye of the beholder,' hence gener. the face, visage, countenance: I. PROP. Matt. vi. 16, 17, τὸ πρ. σου νύχαι. xvii. 2. xxvi. 67. Gal. i. 22, ἀγνωσόμενος τῷ πρ. 'unknown by sight,' aspe al. Sept. and Class. In phrases, *πίπτειν ἐπὶ πρόσωπον*, Matt. xvii. 6, al. *πρόσωπον πρὸς πρόσωπον*, face to face, with nothing intervening, 1 Cor. xiii. 12. Sept. Gen. xxxii. 31. So *κατὰ πρόσωπον ἔχειν*, 'before the face,' face to face, Acts xxv. 16. 2 Cor. x. 1, opp. to *ἀπὸ πρ.* ver. 7, *τὰ κατὰ πρόσωπον*, prop. 'things before the face,' i. e. external things. Sept. Jos. and Class. *κατὰ πρόσωπον αὐτῷ ἀντίστην*, Gal. ii. 11. Fig. and by Hebr. Lu. ix. 51, αὐτὸς τὸ πρ. αὐτοῦ ἐστῆριξε τοῦ πορεύεσθαι κ.τ.λ. 'firmly resolved to go.' So Sept. oft. Ellipt. in the same sense, Lu. ix. 53, τὸ πρ. αὐτοῦ ἦν πορευόμενον εἰς Ἱερ. So 1 Pet. iii. 12, πρ. Κυρ. ἐπὶ ποιούντας κακά. Fig. in antith. with *καρδία*, as 1 Th. ii. 17, *προσώπων*, οὐ *καρδία*, 'in body, not in spirit.' 2 Cor. v. 12, ἐν *προσώπων* *καυχώμενος*, καὶ οὐ *καρδία*, i. e. 'in appearance, not in reality.'—II. METON. *face*, equiv. to *presence*, *person*, chiefly in phrases borrowed from the Heb. 1) *with prepositions*, and followed by a genit. of pers., it forms a periphr. for a simple preposition, e. gr. *ἀπὸ προσώπου τινος*, from the face, presence of any one, equiv. to *from before*, *from*, Acts iii. 19. v. 41. vii. 45, al. and Sept. εἰς *πρόσωπον τῶν ἐκκλησιῶν*, equiv. to 'before or to the churches,' 2 Cor. viii. 24. ἐν *προσώπῳ Χριστοῦ*, 'in the presence of Christ,' i. e. before him, as a formula of asseveration, 2 Cor. ii. 10. *κατὰ πρόσωπόν τινος*, 'in the presence of' any one, equiv. to *before*, him, Lu. ii. 31. Acts iii. 13. *ματὰ τοῦ πρ. σου*, 'with or in thy presence,' equiv. to *with thee*, Acts ii. 28. *πρὸ προσώπου τινος*, 'before the face of' any one, equiv. to *simply*, *πρὸ τινος*, before any one; so of place, Matt. xi. 10; of time, Acts xiii. 24. 2) *in construction with verbs*, with or without an intervening prep., and with a genit. of pers. expr. or implied, forming a periphr. for the person designated by the genitive. So in the phrase *ὁρᾶν* or *ἰδεῖν τὸ πρόσωπόν τινος*, 'to see the face of' any one, equiv. to 'see him face to face,' 'to see and converse with' any one, Acts xx. 25, 38. 1 Th. ii. 17. iii. 10, and Sept. Hence also *βλέπειν* or *ὁρᾶν τὸ πρ. τοῦ Θεοῦ*, 'to behold the face of God,' = to have access to God, to be admitted to his presence, Matt. xviii. 10. Rev. xxii. 4. In a like sense, Heb. ix. 24, ἐμφανισθῆναι τῷ πρ. τοῦ Θεοῦ ὑπὲρ ἡμ. q. d. before God. Elsewhere including the idea of external condition and circumstances; so *βλέπειν*



eis πρ. τινος, 'to regard the person,' i. e. the external appearance of any one, Matt. xxii. 16. Jude 16. λαμβάνειν πρόσωπόν τινος, Lu. xx. 21. Gal. ii. 6. See Λαμβάνω. 3) once absol., as in later Greek, a person, 2 Cor. i. 11, ἐκ πολλῶν προσώπων τὸ εἰς ἡμᾶς χάρισμα, 'a gift to us from many persons.'—III. of THINGS, face, surface, Lu. xxi. 35, ἐπὶ πρόσωπον πάσης τῆς γῆς. Acts xvii. 26. So Sept. Gen. ii. 6. Hence the exterior, external appearance, Matt. xvi. 3, τὸ μὲν πρ. τοῦ οὐρανοῦ. Lu. xii. 56. Ja. i. 11. Sept. Pa. civ. 30.

Προτάσσω, f. ξω, prop. of place, to arrange or set in order before, in front, Xen. H. G. ii. 4, 15. In N. T. of time, to appoint before, pass. perf. part. καιροὶ προτεταγμένοι, 'times before appointed,' Acts xvii. 26, text. rec.

Προτείνω, f. εὐω, to stretch forth or out; in N. T. to stretch out or extend, as a person bound with thongs in order to be scourged, Acts xxii. 25, ὡς δὲ προτείναν αὐτὸν τοῖς ἱμᾶσιν, 'as they were stretching him forward to the block by thongs.' See my note there.

Πρότερος, α, ον, compar. formed from πρό, before, forward; in N. T. and comm. of time, before, former: I. prop. Eph. iv. 22, κατὰ τὴν πρ. ἀναστροφὴν. Sept. and Class. — II. neut. πρότερον, as adv. before, first: 1) gener. John vii. 51, ἰδὼν μὴ ἀκούσῃ παρ' αὐτοῦ πρότερον. 2 Cor. i. 15. Heb. iv. 6, al. Sept. and Class. 2) with the art. πρότερον, as adj. former, Heb. x. 32, τὰς πρότερον ἡμέρας. 1 Pet. i. 14, ταῖς πρ. ἐπιθυμίαις. Sept. and Class. Neut. τὸ πρότερον, as adv. before, formerly, John vi. 62, ὅπου ἦν τὸ πρότερον; ix. 8, al. Sept. and Class.

Προτίθημι, f. θήσω, to set or put before any one; in N. T. only mid. προτίθεμαι, i. e. I. fig. to set before oneself, to propose to oneself, to propose, with inf. Rom. i. 13, προσθέμην ἐλθεῖν πρὸς ὑμ. with acc. Eph. i. 9. Jos. c. Ap. ii. 40. Pol. vi. 12, 8.—II. to set forth before the world, publicly, with acc. Rom. iii. 25, ὃν πρόθετο Θεὸς ἱλαστήριον. AEL. V. H. xiv. 8. Diod. Sic. xvi. 27.

Προτρέπω, f. ψω, (τρέπω,) to turn forward, to propel, impel, morally, as oft. in Class. In N. T. and comm. mid. προτρέπομαι, to propel, to impel, and hence to exhort, absol. Acts xviii. 27. Jos. Ant. vii. 11, 1. Pol. ii. 22, 2. Xen. Mem. i. 2, 32.

Προτρέχω, aor. 2. προέδραμον, (τρέχω,) to run before, in advance; foll. by gen. with compar. John xx. 4, προέδραμε τάχιον τοῦ Πέτρου. Sept. and Class.

Pleon. Lu. xix. 4, προδραμών ἐμπροσθεν. Tob. xi. 2. Xen. Cyr. iv. 2, 23.

Προὔπαρχω, f. ξω, prop. to begin before, to do first, Thuc. iii. 40; also, to be or exist before, to precede in time, Thuc. i. 1, 38. In N. T. only with a participle of another verb, thus forming a periphr. for a finite tense of that verb; comp. Ὑπάρχω. So Lu. xxiii. 12, προὔπηρχον ἐν ἔχθρᾳ ὄντες, prop. 'who before were being at enmity,' (as Jos. Ant. iv. 6, 5,) Acts viii. 9, προὔπηρχεν μαγεύων, 'who before practised sorcery.'

Πρόφασις, εως, ἡ, (προφαίνω, to show before,) prop. 'what is shown before any one,' also, by impl. show, pretence, pretext, put forth in order to cover one's real intent, Matt. 'xxiii. 14, προφάσει μακρὰ προσευχόμενοι. Acts xxvii. 30, προφάσει ὡς κ.τ.λ. 1 Th. ii. 5, οὗτοι ἐν προφ. πλεονεξίας, supply ἐγανήθημεν, meaning, 'the carrying forward of any plan of avarice under a fair pretence,' as the false teachers did; in which sense the term oft. occurs in the Class., espec. Thucyd. So πρόφ. ἔχειν, 'to have a pretext,' John xv. 22, προφασιν οὐκ ἔχουσι περὶ τῆς ἀμαρτίας αὐτῶν. Xen. Cyr. iii. 1, 27.

Προφέρω, f. προοίσω, (πρὸ, φέρω,) to bear or bring forth out of any place or thing, foll. by acc. and ἐκ with gen. Lu. vi. 45, bis. Sept. and Class.

Προφητεία, ας, ἡ, (προφητεύω,) a prophesying, prophecy, i. e. 1) prop. a foretelling of future events, prediction, but including also, from the Heb., the idea of prophetic revelations, declarations, exhortations, warnings, uttered by the prophets while acting under divine influence: mid of the prophecies of the O. T. Matt. xiii. 14, ἀναπληροῦνται αὐτοὶς ἡ προφ. 'Ἡσαίου. 2 Pet. i. 20, 21: so of the revelations and warnings of the Holy Spirit in the Apocalypse, Rev. i. 3, τοὺς λόγους τῆς προφ. xxii. 7, al. So Jos. Bell. iii. 8, 3, τὰς προφητείας τῶν ἱερῶν βιβλῶν. In 1 Tim. i. 18. iv. 14, προφητεῖαι may refer to the prophetic revelations or directions of the Holy Spirit, by which persons were designated as officers and teachers in the primitive Church; comp. Acts xiii. 2 xx. 28. See my note. 2) prophecy, i. e. in its fullest extent, the prophetic gift, spoken in N. T. of the peculiar χάρισμα, or spiritual gift, imparted to the primitive teachers of the Church, Rom. xii. 6, ἔχοντες χαρίσματα—εἴτε προφητείας. 1 Cor. xii. 10. xiii. 2. xiv. 22, where see my notes. 3) by meton. a prophesying, the exercise of the prophetic office, the acting as an ambassador of God and the interpreter of his mind and will, Rev. xi. 6. Spec. the exercise of the prophetic gift in the

primitive Church, 1 Cor. xiv. 6. 1 Th. v. 20.

**Προφητεύω**, f. εὔσω, (προφήτης,) *to act as prophet, to prophesy*, intrans. 1) prop. *to foretell* future events, *to predict*; but often including also, from the Hebr., the idea of exhorting, reproving, threatening, in short, the *whole utterance* of the prophets while acting under Divine influence, as ambassadors of God and interpreters of his mind and will: of the prophets of the O. T. Matt. xi. 13, πάντες οἱ προφῆται ἕως Ἰωάννου προσφύτευσαν. xv. 7, προσφύτευσε περὶ ὑμῶν, for ὡς περὶ ὑμῶν, meaning, 'spoke, under Divine inspiration, of the Jews, as if he had been speaking of you.' 1 Pet. i. 10. Jude 14. In a like sense, of persons acting by a Divine influence as prophets and ambassadors of God under the N. T. Rev. x. 11, δίδει σε πάλιν προφητεύσαι ἐπὶ λαοῖς. xi. 3; also Acts ii. 17, 18; as including the idea of praise to God, accompanied by prediction, Lu. i. 67. Of the High-Priest, John xi. 51, προσφ. i. e. unwittingly 'uttered a prediction' afterwards fulfilled; of false prophets, Matt. vii. 22, where, besides the sense 'taught and preached the Gospel,' may be included the ordinary one, *prophesied*; for there is reason to think that miraculous powers were by God permitted to be exercised by men whose lives were at variance with the precepts of the Gospel. Spoken in mockery by the soldiers to Jesus, and conveying a taunt, by a play on the double sense of προφητεύειν, which (as also μαντεύεσθαι) is often used in the acceptance of our term *to divine, or guess*. Matt. xxvi. 68. 2) spec. of the χάρισμα, or prophetic gift, imparted by the Holy Spirit to the primitive Christians, Acts xix. 6, ἦλθε τὸ Πν. τὸ ἅγ. ἐκ' αὐτοῦ, καὶ προσφύτηνον. 1 Cor. xi. 4. xiii. 9, al.

**Προφήτης**, ου, ὁ, (πρόφημι,) *a prophet*, prop. *a foreteller* of future events; in Sept. and N. T. 'one who speaks from a Divine influence,' acts under inspiration, whether as foretelling future events, or as exhorting, reproving, threatening individuals or nations, i. e. as 'the ambassador of God and the interpreter of his will' to men: I. of the prophets of the O. T. 1) prop. Matt. i. 22. ii. 5, 17. xii. 39. xiii. 35. xxi. 4. xxiv. 15. Acts ii. 16, 30. xiii. 20. 2 Pet. ii. 16. Pl. gener. Matt. ii. 23. oft. 2) meton. the prophetic books of the O. T. equiv. to αἱ γραφαὶ τῶν προφ. Matt. xxvi. 56; so gener. v. 17, καταλύσαι τὸν νόμον ἢ τοὺς προφ. Mk. i. 2. Lu. xvi. 29. Acts viii. 28; by synecd. put for the doctrines, &c. contained in the prophetic books, Matt. vii. 12. Acts xxvi. 27.

—II. GENER. of persons acting by a Divine

influence as prophets and ambassadors of God under the new dispensation, equiv. to 'teachers of the Gospel,' Matt. xxiii. 34, προφῆται καὶ σοφοὶ καὶ γραμματεῖς, titles these given by the Jews to their prophets and teachers, which our Lord here applies to the Apostles and their successors, to intimate the *authority* with which they would preach, (an authority equal to that of the prophets of old,) and their *qualifications* for this effect,—qualifications such as would well entitle them to the appellations σοφοὶ and γραμματεῖς. Matt. x. 41. xiii. 57. John vii. 52. Hence the term is applied to CHRIST, the great Prophet, who, according to the prophecy of Moses, Deut. xviii. 18, should come into the world, John i. 21, 25. vi. 14. vii. 40. (See Bp. Kidder's Messiah, c. iv.) Also used of John the Baptist, Lu. i. 76. xx. 6, —III. SPEC. of those who possessed the prophetic gift, or Charisma imparted by the Holy Spirit to the primitive Churches, *a prophet*, i. e. a class of instructors or preachers who were next in rank to the apostles, and before the teachers, διδάσκαλοι, (see 1 Cor. xii. 28, and compare Acts xiii. 1. 1 Cor. xiv. 32. Eph. ii. 20,) persons, we may suppose, who were not merely, as some have thought, *interpreters of Scripture*, but who, by Divine inspiration, and therefore authoritatively, explained and set forth all the mysteries of the Gospel, and publicly preached and exhorted, for the purposes of Christian edification.—IV. spoken of the Greek poet Epimenides, Tit. i. 12, where, though it is by most Commentators explained *poet or minstrel*, yet the person in question was perhaps not a poet at all. At all events, he was chiefly known as a *prophet and seer*, and wrote a work περὶ χρησμῶν. So Plut. Sol. 12, says he was σοφὸς περὶ τὰ θεῖα, and consequently the general sense, 'one professing to interpret the will of the gods,' may be here the true meaning. The word denoted prop. 'interpretation of oracles or divinations,' i. e. of what the μάντις said. Then it came to signify the same as μάντις. Thus the Hebr. מַנְתִּי meant 1) *an interpreter* of God's will; 2) one familiar with God. So Gen. xx. 7.

**Προφητικός**, ῃ, ὄν, adj. (προφήτης,) *prophetic*, uttered by prophets, Rom. xvi. 26. 2 Pet. i. 19.

**Προφῆτις**, ἰδος, ῃ, (fem. to προφήτης,) *a prophetess*: 1) prop. of one speaking and acting from a Divine influence, an ambassadress from God, Rev. ii. 20. 2) by impl. of 'one who lives in communion with God,' to whom God 'reveals himself by his Spirit,' Luke ii. 36. So Abraham is called προφήτης, Gen. xx. 7.

**Προφθάνω**, f. ἄσω, *to come or get*

*before any one, to anticipate one in doing any thing*, Thuc. iii. 69; in N. T. said of speaking, with acc. Matt. xvii. 25. So Aeschyl. Agam. 1028, *προφθάσασα καρδία γλῶσσαν*.

*Προχειρίζομαι*, f. *ίσομαι*, depon. mid. prop. 'to reach any thing or person forth, to cause to be at hand'; in N. T. fig. to appoint, choose, destine, with acc. and inf. Acts xxii. 14, *προχειρίσατό σε γυνῶναι τὸ θέλημα αὐτοῦ*. xxvi. 16. Perf. pass. in pass. sense, with dat. Acts iii. 20, in later edit.; in the sense, 'destined and appointed for you.' So 1 Pet. i. 20, we have *προεγνωσμένου* (Χριστοῦ) *πρὸ καταβολῆς κόσμου*.

*Προχειροτονέω*, f. *ήσω*, prop. to choose before any one; in N. T. to choose beforehand, pass. Acts x. 41, *μάρτυσι τοῖς προκεχειρ.* ὑπὸ τοῦ Θεοῦ, i. e. *fore-chosen*.

*Πρύμνα*, ης, ἡ, (prop. fem. of *πρυμνός*), equiv. to ἡ *πρυμνή ναῦς*, the hindmost part of a ship, as distinguished from the foreship, or prow, the *σtern*, Mk. iv. 38, and Class.

*Πρωτῶ*, adv. (πρὸς), *early, in the morning*, Lat. *mane*: 1) prop. and absol. Matt. xvi. 3. Mk. i. 35. With prepositions: *ἅμα πρωτῶ, ἀπὸ πρωτῶ, ἐπὶ τὸ πρωτῶ*. 2) meton. for the morning-watch, which ushers in the dawn, Mk. xiii. 35; see *φυλακή* II.

*Πρωτᾶ*, see *πρωίος*.

*Πρωῖμος*, η, ον, adj. (πρωτῶ), *early*, spoken of the early rain, Ja. v. 7, where see my note. Sept. and Class.

*Πρωῖνός*, ἡ, ον, adj. (πρωτῶ), *early, morning*, Rev. ii. 28. xxii. 16, later edd.

*Πρωῖος*, α, ον, adj. (πρωτῶ), *early, morning*; in N. T. only ἡ *πρωτᾶ*, i. e. ὥρα, 'the morning hour,' *morning*, Matt. xxi. 18, *πρωῖας ἱπανάγων εἰς τὴν πόλιν*. xxvii. 1. Sept. and Class.

*Πρῶρα*, as, ἡ, (πρὸς), *the forward part of a ship, the prow*, Acts xxvii. 30, & Class.

*Πρωτεύω*, f. *εύσω*, (πρωτός), to be first, chief; = to hold the first rank, highest dignity, ἐν πᾶσιν, Col. i. 18.

*Πρωτοκαθεδρία*, as, ἡ, (πρωτός, καθέδρα), *the first or chief seat*, Matt. xxiii. 6.

*Πρωτοκλισία*, as, ἡ, (πρωτός, κλισία), *the first place of reclining at table, the chief place at a feast*, Matt. xxiii. 6.

*Πρῶτος*, η, ον, adj. (superl. from *πρὸς*, compar. *πρότερος*), prop. *foremost*, hence *first*: I. gener. as adj. I. spoken of place, order, time: 1) prop. without art. Mk. xvi. 9, *πρώτη σαββάτου*, sc. *ἡμέρα*. Lu. ii. 2. Phil. i. 5. Eph. vi. 2, *ἐντολὴ πρώτης*. 1 Cor. xv. 3, *ἐν πρώτοις*, equiv. to 'first of all'; foll. by *δεύτερος*, Acts xii. 10. With art. Matt. xxvi. 17, *τῇ πρώτῃ τῶν*

*ἀζύμων*, scil. *ἡμέρα*. Mk. xiv. 12. Acts i. 1, *τὸν πρῶτον λόγον*. 1 Cor. xv. 45. Heb. ix. 2. Rev. i. 17. iv. 1; *οἱ πρῶτοι, the first*, Matt. xx. 8. τὰ *πρώτα*, xii. 45. 1 Tim. v. 12, *ἡ πρώτη πίστις*, 'first or originally professed'; Rev. ii. 4, *τὴν ἀγάπην σου τὴν πρ.* ver. 5; opp. to *καινός*, xxi. 1. Heb. viii. 13. So in division or distribution, *ὁ πρῶτος—ὁ δεύτερος*, Matt. xxii. 25. Lu. xiv. 18. 2) in an adverbial sense, Matt. x. 2. John i. 42. viii. 7. Acts xxvi. 23. 3) put adverb. for the compar. *πρότερος*, with gen. John i. 15, 30, *ὅτι πρῶτός μου ἦν*. xv. 18, *ἐμὲ πρῶτον ὑμῶν*.—II. fig. of rank, dignity, *first, chief*; without art. Matt. xx. 27, *εἶναι πρῶτος*. xxii. 38. Acts xvi. 12, al.; with gen. partit. Mk. x. 44. xii. 28, *πρώτη πάντων ἐντολῇ*. 1 Tim. i. 15. With art. Acts xvii. 4, *γυναικῶν τῶν πρώτων οὐκ ὀλίγαι*. Lu. xv. 22: *σο ὁ πρῶτος*, *οἱ πρῶτοι, the first, the chief*, Acts xxviii. 7, *τῷ πρώτῳ τῆς νήσου*. Mk. vi. 21. Lu. xix. 47.—II. neuter, *πρῶτον*, as adverb: 1. prop. of place, order, time, usually without article: 1) gener. Matt. xvii. 10, 27, *τὸν ἀναβάντα πρῶτον ἰχθύιν*. Mk. vii. 27. Lu. ix. 59, 61: *σο Acts vii. 12*. 2) emphat. *first of all, before all*, Matt. xxiii. 26, *καθάρισον πρῶτον τὸ ἐντὸς τοῦ ποτηρίου*. Acts xiii. 46. Rom. i. 8. 1 Cor. xi. 18. 3) in division or distribution, foll. by *δεύτερος*, 1 Cor. xii. 28; *εἰτα*, Mk. iv. 28; *ἔπειτα*, Ja. iii. 17; *μετὰ ταῦτα*, Mk. xvi. 9.—II. fig. of dignity, importance, *first*, equiv. to *first of all, chiefly, especially*, Matt. vi. 33, *ζητεῖτε πρῶτον τὴν βασιλ.* Rom. iii. 2. 2 Pet. i. 20. iii. 3. *πρῶτον πάντων*, 1 Tim. ii. 1.

*Πρωτοστάτης*, ου, ὁ, (πρῶτος, ἵστημι), prop. *one who stands first*, on the right, in a line of troops, Thucyd. v. 71; but in the later writers, a front-rank man, and sometimes a leader. So Xen. Laced. xi. 4. Job xv. 24, *ὥσπερ στρατηγός πρ. πίπτων*: in N. T. fig. a leader, lit. *ringleader*, Acts xxiv. 5.

*Πρωτοτόκια*, ων, τὰ, (πρωτότοκος), *the rights of the first-born, birth-right*, Heb. xii. 16.

*Πρωτότοκος*, ου, ὁ, ἡ, adj. (πρῶτος, τίκτω), *first-born*: 1) prop. the first-born of a father or mother, Matt. i. 25, *τὸν υἱὸν αὐτῆς τὸν πρωτότοκον*, the first-born of animals, Heb. xi. 28. 2) fig. *first-born*, equiv. to *the first, the chief*, one highly distinguished and pre-eminent: so of CHRIST, as the Beloved Son of God before the creation, Col. i. 15, before any created being had existence, i. e. as Bp. Pearson says, 'before any thing proceeded from him, or was framed and created by him.' See more in my note. Compare verse 16. Heb. i. 6, compare verse 5; or

in relation to his *followers*, Rom. viii. 29, *εἰς τὸ εἶναι αὐτὸν πρῶτ. ἐν πολλοῖς δδελφοῖς*: or as being the first who rose from the dead, no more to die, the Leader and Prince of those who shall arise, Col. i. 18. Rev. i. 5; also of the saints in heaven, the just men made perfect, as the patriarchs, prophets, apostles, &c. Heb. xii. 23, *ἐκκλησίᾳ πρωτοτόκων ἐν οὐρανοῖς ἀπογεγραμμένων*, including those who, in every age, have lived in the faith and fear of Christ, and whose robes have been washed in the blood of the Lamb.

*Πταίω*, f. *αἰσω*, prop. act. *to strike one's foot against an object, to stumble*; in N. T. fig. *to stumble*, i. e. 1) *to err or fail in duty, to offend*, with *ἐν*, Ja. ii. 10. iii. 2, *εἰ τις ἐν λόγῳ οὐ πταίει*; absol. Rom. xi. 11, *μὴ ἔπταισαν ἵνα πείσωσι*; with *πολλὰ* adv. Ja. iii. 2. Sept. Deut. vii. 25. Eccles. xxxvii. 12. Marc. Anton. vii. 15, *ὡς ἀνθρώπων φιλεῖν τοὺς πταίνοντας*. 2) *to fail of success*, 2 Pet. i. 10, *οὐ μὴ πταίσῃτε ποτε*, 'ye shall never fail of attaining salvation.' So in the Class. it is used of failing or miscarrying in one's attempts, e. gr. Thucyd. viii. 11, *ἔπταισαν*. Hdor. ix. 101, *ἀρρωδὴν, μὴ περὶ Μ. πταίσῃ ἡ Ἑλ.*

*Πτέρνα*, ης, ἡ, (by ellips. from the old adjct. *πτέρινος*, per sync. *πτέρινος*, another form of the yet older adj. *πτέρος*, whence *πτερόν* and *πτέρυξ*. Thus *πτέρυξ* was so called from its *angular* form, (just as *πτερόγυιον* is used of the corner of a square robe,) with allusion to the *angular* form of the bones of the wing, similar to that of the foot with respect to the leg,) *the heel*, John xiii. 18, *ἐπηρεν ἐπ' ἐμὲ τὴν πτέρναν αὐτοῦ*, a metaphor taken from kicking animals, which suddenly and treacherously injure their feeders. See Jer. ix. 4.

*Πτερύγιον*, ου, τὸ, (*πτέρυξ*), *a little wing*, or any thing shaped like a wing, running out to a point, i. e. *a fin, the corner or skirt of a garment*; in N. T. *a pinnacle*, the highest point of the Temple, the apex of Solomon's porch, Matt. iv. 5.

*Πτέρυξ*, υγος, ἡ, *a pinion, wing*, Matt. xlii. 27, and oft. Sept. & Class.

*Πτηνός*, ἡ, ὄν, adj. (*πίτομαι*), *flying, winged*; in N. T. neut. plur. *τὰ πτηνὰ*, *birds, fowls*, 1 Cor. xv. 39. Hdian. iii. 9, 10. Xen. Hist. iv. 1, 16. The more usual form is *πτήναι*, as Xen. Cyr. i. 4, 11, & so oft. in Hom. and the Dramatic writers.

*Πτοίω*, f. *ήσω*, (fr. *πίπτω*, as denoting, observes Wyttenb. on Plut. i. 597, prop. a sudden percussion of the mind, and the perturbation thence arising,) *to terrify, put in a fright*; pass. *to be terrified, be in trepidation*, Lu. xxi. 9, *μὴ πτοηθῇτε*.

xxiv. 37. Sept. and Class. as Hom. Od. xxii. 298. Æsch. Prom. 858. Eur. Iph. A. 1029.

*Πτόσις*, εως, ἡ, (*πτοίω*), *terror, trepidation, fear*, 1 Pet. iii. 6, *μὴ φοβούμεναι μηδεμίαν πτόσιν*, 'not being deterred from persevering in their Christian profession by any timidity' (so natural to their sex); see ver. 14. Comp. *φοβ. φόβον μέγαν* in Mk. iv. 41. Sept. Diod. Sic. xx. 66.

*Πτύον*, ου, τὸ, (*πτύω*, to toss away,) *a winnowing-shovel*, with which grain is tossed away against the wind, in order to cleanse it, Matt. iii. 12. Lu. iii. 17. Artemid. ii. 24. Theocr. vii. 156.

*Πτύρω*, f. *ρῶ*, (kindr. with *πτοίω*), *to scare or terrify*; pass. Phil. i. 28, *μὴ πτυρόμενοι*, a term prop. used of horses which take fright, and then of men who are *frightened*, as Plut. Fab. Max. 3. Diod. Sic. xvii. 34, 57, 58.

*Πτύσμα*, ατος, τὸ, (*πτύω*), *spittle*, 'what is spit out,' John ix. 6. Pol. viii. 14, 5.

*Πτύσσω*, f. *ξω*, *to fold or roll together*, e. g. *τὸ βιβλίον*, Lu. iv. 20. Jos. Ant. x. 1, 4. Hdian. i. 17, 1.

*Πτύω*, f. *σω*, *to spit, to spit out*, absol. Mk. vii. 33. Xen. Cyr. viii. 1, 42. Sept. Jos. and Class. *χαμαί*, John ix. 6. *εἰς τι*, Mk. viii. 23.

*Πτώμα*, ατος, τὸ, (*πίπτω*), prop. *a fall*, Æl. V. H. ix. 31; and meton. *any thing fallen, a ruin*, e. g. of a wall, building, Pol. xvi. 31, 8. Diod. Sic. xviii. 70. In N. T. a *BODY fallen*, i. e. *a dead body*, Matt. xxiv. 28, *ὅπου γὰρ ἐὰν ᾖ τὸ πτώμα, ἐκεῖ συναχθήσονται οἱ ἀετοί*. Rev. xi. 8, 9. Sept. Joseph. and later Class.

*Πτώσις*, εως, ἡ, (*πίπτω*), *a fall, downfall*, e. g. of a building, Matt. vii. 27. Diod. Sic. iii. 57. Pol. ii. 16, 3; fig. *downfall, ruin*, Lu. ii. 34, *εἰς πτώσιν*, i. e. 'a cause of fall and ruin,' Eccles. i. 21. v. 13, *γλῶσσα ἀνθρώπου πτώσις αὐτοῦ*.

*Πτωχεῖα*, ας, ἡ, (*πτωχός*), prop. *the act of begging*; also its condition, *beggary*, Lys. 898, 9. In N. T. *poverty, want*, 2 Cor. viii. 2, *ἡ κατὰ βάθους πτωχεῖα*, i. e. 'deep poverty,' Aristoph. Plut. 549. So of a state of poverty and humiliation, 2 Cor. viii. 9. Rev. ii. 9.

*Πτωχεύω*, f. *εύσω*, (*πτωχός*), in Class. *to beg, be a beggar*; in N. T. *to become poor*, to be in a state of poverty and humiliation, intrans. 2 Cor. viii. 9; comp. Phil. ii. 7, said of the Redeemer, on which important passage see my note in loc. and Abp. Magee on the Atonement, vol. ii. 621.

Πτωχός, ὁ, ὄν, adj. (πτώσω, to crouch,) *begging, beggarly, poor*, prop. *crouching* in the manner of beggars; see 1 Sam. ii. 36. I. prop. and oft. as subst. 1) ὁ πτωχός, a *beggar*, Lu. xiv. 13, 21. xvi. 20, πτωχός δέ τις ἦν ὀνόματι Λάζαρος. ver. 22, and Class.; fig. Rev. iii. 17. 2) οἱ πτωχοί, *the poor*, i. e. the needy, destitute, Matt. xix. 21, δὸς πτωχοῖς. xxi. 9, δοθῆναι τοῖς πτωχοῖς. ver. 11. Mk. x. 21, al. Sept. 3) gener. as an adjective, *poor, needy*, equiv. to πένης, spoken of honest poverty as opp. to riches, without the notion of mendicity; e. gr. μία χίρα πτωχῇ, Mk. xii. 42, 43. Lu. xxi. 3, and oft. Sept. and Apocr.—II. by impl. and from the Heb. *poor*, i. e. *lowly, humble*, of low estate, including also the idea of being *afflicted, distressed*, Lu. iv. 18, ἔχριστέ με εὐαγγελίσασθαι πτωχοῖς. So Matt. xi. 5, and Lu. vii. 22, πτωχοὶ εὐαγγελίζονται, and Sept.; fig. Matt. v. 3, οἱ πτωχοὶ τῷ πνεύματι, 'the poor in spirit,' equiv. to 'the lowly in mind and heart.' Lu. vi. 20. Sept. ταπεινός, Isaiah lxvi. 2.—III. fig. of things, *beggarly, poor, imperfect*, Gal. iv. 9, πτωχὰ στοιχεῖα, for the Class. πτωχικά. So Lucian, t. ii. 80, πτ. ὀνόματα. Plato, p. 554, πτωχὰς ἐπιθυμίας.

Πυγμή, ἡς, ἡ, (πύξ,) *the fist*, as oft. in Class. In N. T. Mk. vii. 3, ἰδὺν μὴ πυγμῇ νύψωνται τὰς χεῖρας, lit. 'unless they wash their hands (rubbing them) with the fist,' i. e. carefully, diligently; see more in my note.

Πύθων, ὡνος, ὁ, *Python*, in Greek mythology the name (derived from Heb. פֶּד, 'the striker,' and that from the old root, פָּדָה, to beat, found in the Sanscrit *pada*, to kill,) of a huge serpent slain by Apollo, Æl. V. H. iii. 1, and then transferred to Apollo himself; in later writers spoken of *diviners, soothsayers*, who were held to be inspired of the Pythian Apollo. In N. T. Acts xvi. 16, ἔχουσιν πνεῦμα Πύθωνος, 'having a spirit of Python,' i. e. of a diviner, equiv. to a *soothsaying demon*; see more in my note.

Πυκνός, ὁ, ὄν, adj. (kindr. with πύκα, whence πυκνός and πυκνός,) prop. *thick, dense, close together*, 'thickly crowded,' and by impl. *numerous*, as oft. in Homer. Hence in N. T. *frequent, often occurring*, 1 Tim. v. 23, διὰ τὰς πυκνάς σου ἀσθενείας. Thuc. i. 23. Xen. Eq. ix. 6, and the tragedians. Neut. plur. πυκνά, as adv. *frequently*, Lu. v. 33, ὑστεροῦσι πυκνά. Æl. V. H. ii. 21. Xen. Conv. ii. 26. πυκνότερον, Acts xxiv. 26, and Class.

Πυκτεύω, f. εὔσω, (fr. πυκτής, and that from πύξ, the fist,) *to box*, to fight as a boxer, intrans. applied spiritually by

St. Paul to man's combat with his corporeal inclinations to evil, 1 Cor. ix. 28, οὕτω πυκτεύω, ὥς οὐκ ἔρα δέρω, i. e. 'I strike no blow in vain;' see my note.

Πύλη, ἡς, ἡ, a *door, gate*, prop. the large door or portal of a public edifice, or of the fortified gateway leading into a city, in opp. to Σύρα, a common door; e. g. of the Temple, ὡραία πύλη τοῦ ἱεροῦ, Acts iii. 10; of a prison, xii. 10; of a city, Lu. vii. 12. Acts ix. 24. Heb. xiii. 12, and Sept.; symbol. or allegor. an *entrance*, Matt. vii. 13, bis, 14. Lu. xiii. 24. Comp. Cebet. Tab. xv. Also πύλαι ᾗδου, the *gates of Hades*, by meton. for Hades itself, (see in 'Αἰδης,) i. e. either Hades with its powers, Satan and his hosts, Matt. xvi. 18, τὴν ἐκκλ. καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς; or rather simply *death, the grave*; see my note. So Is. xxxviii. 10. The Hebrews, and Greeks and Romans, alike ascribed gates to Sheol or Hades.

Πύλων, ὡνος, ὁ, (πύλη,) prop. a *large gate* at the entrance of an edifice or city: 1) gener. of a house, Acts x. 17, ἐπέστησαν ἐπὶ τὸν πυλ. xii. 13, and Sept.; of a city, Acts xiv. 13. Rev. xxi. 12, al. and Sept. and Class. 2) by SYNECD. a *gateway, portal*, the deep arch under which a gate opens, Matt. xxvi. 71. Lu. xvi. 20. Sept. Jos. and Class.

Πυνθάνομαι, f. πύσομαι, aor. 2. ἐπυνθόμην, (fr. πύω and πύθω, whence πύθμην and πύθος, *funerals*,) depon. mid. to *ask, inquire*. The primary sense was to *sound* or *fathom* with a plummet, to ascertain the depth of any place; and fig. to *inquire, learn*, &c. So Shakspeare says, 'To sound the bottom of the after-times.' So also the Latin *perconitor*, to inquire, came from *per* and *conitus*, a pole, used by sailors to sound withal. 1) *prop.* and foll. by παρά τινος, *from* or *of* any one, e. g. with acc. John iv. 52, ἐπύθετο οὖν παρ' αὐτῶν τὴν ὥραν κ.τ.λ. Acts x. 18. Sept. Gen. xxv. 22, and Class. Absol. with interrogat. dir. Acts iv. 7. x. 29, πυνθάνομαι οὖν, τίμι λόγῳ κ.τ.λ. xxiii. 19. So before an indir. interrog. with the opt. after a preter. Lu. xv. 26, ἐπυνθάνετο, τί εἶη ταῦτα; xviii. 36. John xiii. 24. Acts xxi. 33. Xen. An. vii. 1, 14. In a judicial sense, to *inquire, examine*, foll. by acc. and περί τινος, Acts xxiii. 20, and Class. 2) by implic. to *find out* by inquiry, to *learn, hear*, foll. by ὅτι, Acts xxiii. 34, as oft. in the best writers.

Πῦρ, πυρός, τὸ, *fire*, (from the Heb. or from some Sanscrit word common with the Heb. חַר hûr, which, though it prop. means *light*, sometimes designates *fire*;) I. *prop.* and *gener.* Matt. iii. 10, καὶ εἰς

πῦρ βάλλεται. ver. 12. vii. 19. xiii. 40. xvii. 15, al. sæpe. Sept. and Class. Rev. iii. 18. viii. 5, ἐκ τοῦ πυρός τοῦ θυσιαστηρίου, i. e. upon the altar, et al. The genit. πυρός often takes the place of an adj. So φλόξ πυρός, 'flame of fire,' i. q. fiery flame, Acts vii. 30. Heb. i. 7. Rev. i. 14. ii. 18. Once *vice versa*, ἐν πυρὶ φλογός, id. 2 Th. i. 8. Sept. Is. xxix. 6. So ἀνθρακας πυρός, 'burning coals,' Rom. xii. 20. γλώσσαι ὡσεὶ πυρός, Acts ii. 3. λαμπάδες πυρός, Rev. iv. 5. στύλοι πυρός, 'fiery pillars,' x. 1. Said of fire from heaven, ἀπὸ τοῦ οὐρ. Lu. ix. 54, al. sæpe. Eurip. Phœn. 1182, πῦρ Διός, and absol. Soph. Antig. i. 35.—II. *symbol.* 1) of God, as inflicting punishment, Heb. xii. 29, ὁ θεὸς ἡμῶν πῦρ καταναλίσκων. Comp. Deut. iv. 24. 2) of strife, disunion, Lu. xii. 49. So of the tongue, as kindling strife and discord, Ja. iii. 6. 3) of the fire of persecution and adversity, namely, the calamities, & trials, which purify the faith and hearts of professed Christians, as the fire tries and purifies the precious metals; comp. 1 Pet. i. 7. So Mk. ix. 49. 1 Cor. iii. 13, ἐν πυρὶ ἀποκαλύπτεται καὶ ἐκάστου τὸ ἔργον ὅποιόν ἐστι, τὸ πῦρ δοκιμάσει, on the sense of which passage, see my notes. 4) of the fire of hell, represented under various images, e. g. ἡ κάμινος τοῦ πυρός, 'a fiery furnace,' Matt. xiii. 42, 50. v. 22. τὸ πῦρ τὸ ἀσβεστον, Mk. ix. 43. τὸ αἰώνιον, Matt. xviii. 8. ἡ λίμνη τοῦ πυρός, Rev. xix. 20, al.—III. *fig. ardour, vehemence*, Heb. x. 27, πυρός ζῆλος, denoting the fiery wrath of God, often so designated in the O. T. as Mal. iv. 1, and so αἰθῶν and διάπυρος in the Class. writers. See Blomf. on *Æsch.* Ag. 444.

Πυρὰ, αἷς, ἡ, (πῦρ,) a fire, i. e. as kindled and burning, *burning fuel*, Acts xviii. 2, 3. Apocr. and Class.

Πύργος, ου, ὁ, a tower: 1) prop. for defence, as in the wall of a city, Lu. xiii. 4, ὁ πύργος ἐν τῇ Σιλῶ. i. e. in the wall of the city near Siloam. Sept. Joseph. and Class. Said of the watch-tower of a vineyard, Matt. xxi. 33. Mk. xii. 1. Sept. Is. v. 2. 2) meton. of any building with one or more towers, a castle, or turreted edifice, Lu. xiv. 28, where see my note. Hom. Il. xxii. 447. Pol. xxvi. 4, 1.

Πυρέσσω, f. ξω, (πυρετός,) to be feverish, be sick of fever, intrans. Matt. viii. 14. Mark i. 30. Eurip. Cyclop. 228. *Æschin.* p. 69.

Πυρετός, ου, ὁ, (πῦρ,) prop. fiery heat, as of Sirius, Hom. Il. xxii. 31; or gener. the heat of a fever. In N. T. a fever, Matt. viii. 15. Mk. i. 31. Lu. iv. 38, 39. John iv. 52, al. Sept. and Class.

Πύρινος, η, ου, adj. (πῦρ,) prop. fiery, burning. In N. T. by impl. *flaming, glittering*, Rev. ix. 17, θώρακες πυρίνους. Comp. θώρακες πεπυρωμένοι, Hdtian. viii. 4, 27.

Πυρόω, f. ὥσω, (πῦρ,) to set on fire. In N. T. only pass. πυρόομαι, to be fired, set on fire, kindled, = to burn, to flame. 1) prop. Eph. vi. 16, see my note, and on Βέλως. 2 Pet. iii. 12, οὐρανοὶ πυρούμενοι λυθίσονται. Rev. i. 15; fig. to burn, be inflamed with anger, be incensed, 2 Cor. xi. 29; with lust, 1 Cor. vii. 9, κρείσσον γαμήσαι ἢ πυροῦσθαι. So ἐκπυροῦσθαι εἰς τὸ μοιχεύειν, Sept. Hos. vii. 4, ed. Vat. φλέγομαι, Dion. Hal. Ant. xi. 28. So Lat. *uror*, as Virg. *Æn.* iv. 68, 'uritur infelix Dido,' and Hor. Od. i. 6, 19, 'sive quid urimur.' 2) BY IMPL. to be tried with fire, purified, as metals, Rev. iii. 18. Sept. Prov. x. 20, al.

Πυρρόζω, f. ἄσω, (πυρρός,) to be fire-coloured, fire-red, intrans. Matt. xvi. 2, π. ὁ οὐρανός. ver. 8.

Πυρρός, ἂ, δν, adj. (πῦρ,) fiery-coloured, fiery-red, red, Rev. vi. 4, ἵππος. xii. 3, δράκων. Sept. and Class.

Πύρωσις, εως, ἡ, (πυρός,) prop. burning, conflagration, Rev. xviii. 9, 18; fig. fiery trial, calamity, suffering, 1 Pet. iv. 12, πύρωσις πρὸς πειρασμόν, where there is an allusion to the *questio*, or torment by fire.

Πω, enclit. partic. yet, even, used only in compos.; see Μηπω, Μηδέπω, Οὐπω, Οὐδέπω.

Πωλέω, f. ῥω, (see on *πικράσκω*,) prop. to trade away wares, to barter; hence gener. to sell, with acc. Matt. xiii. 44, ὅσα ἔχει, πωλεῖ. xix. 21. xxi. 12, al. Sept. and Class. Pass. with gen. of price, Matt. x. 29, οὐχὶ δύο στρουθία ἀσσαρίου πωλεῖται; Lu. xii. 6. Absol. Matt. xxi. 12, al.

Πῶλος, ου, ὁ, ἡ, a foal, Lat. *pullus*, i. e. gener. a young animal, lit. *youngling*; spec. of the horse, a colt, and oft. in Class. In N. T. of an ass, a foal, a colt, joined with ὄνος, etc. Matt. xxi. 2, 5, 7. John xii. 15: absol. Mk. xi. 2, 4, 5, 7, and Sept. oft.

Πῶποτε, adv. (πω and ποτέ,) lit. yet ever, ever, at any time: in N. T. occ. only after a neg. not yet even, never, Lu. xix. 30, ἐφ' ὃν οὐδέεις πῶποτε ἐκάθισε. John i. 18, al. Sept. and Class.

Πωρόω, f. ὥσω, (πῶρος, a kind of stone, also Lat. *callus*,) prop. to make hard like a stone; then gener. make callous, to indurate, e. g. ὁστίαι, Dioscor. i. 90, διὰ τῆς πεπωρωμένης σαρκός. In N. T. only fig. to harden, make dull, stupid, e. g. τὴν καρδίαν, John xii. 40. Pass. to be hardened, dull, stupid, e. g. ἡ καρδιά, Mk. vi.

52. viii. 17. τὰ νοήματα, 2 Cor. iii. 14. So of persons, Rom. xi. 7.

Πώρωσις, *σως, ἡ*, (πωρόω,) prop. a *hardening, induration*: in N. T. only fig. *hardness of heart or mind, dullness, stupidity*, Mk. iii. 5. Eph. iv. 18. Absol. id. Rom. xi. 25.

Πως, enclitic particle indef. *any how, in any way*, in some way or other; in N. T. only in the compounds *εἰπως, μήπως*.

Πώς, interrog. adv. (correl. to πῶς, ὡς, ὅπως,) *how? in what way or manner?* by what means? I. prop. in a *direct question*. 1) with the *indicative*: gener. and simply, Lu. x. 26, πῶς ἀναγινώσκεις; John vii. 15. ix. 10, πῶς ἀνεψύχθησάν σοι οἱ ὀφθαλμοί; 1 Cor. xv. 35: implying wonder, Matt. xxii. 12, πῶς εἰσῆλθες ὧδε; John iii. 9. vi. 52: so with the fut. expressing what *may or can* take place, Matt. vii. 4, πῶς ἐρεῖς τῷ ἀδελφῷ σου; Lu. i. 34; with intensive particles, καὶ πῶς, John xii. 34. πῶς οὖν, vi. 42. In the same expression of surprise, &c. πῶς may often be rendered *how is it that? how comes it? why?* Mk. xii. 35, πῶς λέγουσιν οἱ γραμμ. ὅτι ὁ Χρ. κ.τ.λ. John iv. 9. 1 Cor. xv. 12. Gal. ii. 14. iv. 9: so καὶ πῶς, Acts ii. 8. πῶς οὖν, Matt. xxi. 43. πῶς οὐ, xvi. 11. Also often in questions which serve to affirm the contrary; e. g. a negative, Matt. xii. 29, 34, πῶς δύνασθε ἀγαθὰ λαλεῖν; i. e. 'ye cannot,' Mk. iii. 23. John iii. 4. καὶ πῶς intens. Lu. xx. 44. John xiv. 5. Rom. iii. 6. 1 Cor. xiv. 7, 9. Heb. ii. 3. Hence πῶς οὐχί, implying strong affirmation, Rom. viii. 32. 2 Cor. iii. 8. 2) with the *subjunctive*, in a question expressing doubt, Matt. xxiii. 33, πῶς φύγητε ἀπὸ τῆς κρίσεως τῆς γεέννης; xxvi. 54. 3) with the *optative* and *an*, expressing a negative subjectively, Acts viii. 31, πῶς γὰρ ἂν δυναίμην; 'for how can I?'—II. in an *indirect question*, with the *indicative*, expressing what is real and of actual occurrence, John ix. 15, ἠρώτων αὐτὸν πῶς ἀνέβλεψεν. Oftener in oblique discourse, after verbs of considering, finding out, knowing, making known, and the like: here the interrog. force is dropped, and πῶς is equiv. to its correlative ὅπως, *how, in what way*: 1) with the *indic.* Matt. vi. 28. xii. 4. Mk. v. 16. 2) with the *subjunct.* where any thing is expressed as objectively possible, Matt. x. 19, μὴ μεριμνήσητε πῶς ἢ τί λαλήσητε. Mk. xiv. 1, 11. Lu. xii. 11. xxii. 2, 4. Acts iv. 21. 3) with the *fut. indic.* instead of the *subjunct.* Mk. xi. 18, ἐχθρὸν πῶς αὐτὸν ἀπολέσουσιν. 1 Cor. vii. 32.—III. as an intensive exclamation, *how? how very! how greatly!* before an adj. or adv. Mk. x. 24, πῶς δύσκολόν

ἐστί, &c. Matt. xxi. 20; before a verb, Lu. xii. 50, πῶς συνέχομαι ἕως οὗ τελευτῇ; John xi. 36.

## Ρ.

Ῥαββί, Heb. a *master or teacher*, Matt. xxiii. 7, and oft.

Ῥαββονί, Heb. intens. *great master*, Mark x. 51, al.

Ῥαβδίζω, f. (ῥαβδος,) *to beat with rods, to scourge*, absol. Acts xvi. 22. 2 Cor. xi. 25, τρις ἑρραβδίσθην, and lat. Class.

Ῥάβδος, ου, ἡ, a *rod, wand, staff*, 1) gener. Heb. ix. 4, ἡ ῥάβδος Ἀαρὼν. Rev. xi. 1. So Sept. Ex. iv. 2, 4. For *chastising, scourging*, 1 Cor. iv. 21. For leaning upon, walking, Matt. x. 10. Mk. vi. 8, al. 2) spec. a *sceptre*, i. e. staff or wand of office, Heb. i. 8.

Ῥαβδοῦχος, ου, ὁ, prop. a *rod-holder*, i. e. a *licitor*, an officer, or sort of sergeant, who attended on the magistrates of Roman cities and colonies, and executed their decrees; so called as bearing the Roman *fusces* or bundle of rods, Acts xvi. 35, 38, and later Class.

Ῥαδιούργημα, ατος, τὸ, (ῥαδιουργίω, ῥαδιουργός,) 'one who makes light of what he does,' whether good or evil; fr. ῥάδιος, ἔργον,) prop. 'what is done lightly,' i. e. with levity. Now this may, and often does, denote, by an Attic softening, *crime, wickedness*; but, according to its original force, it may denote that lighter sort of crime, called with us *knavery* or *trickery*. So Lucian, Calum. non tem. cred. 20, ἀπάτη καὶ ψεῦδος, καὶ ἡ ἐπιτορκία, καὶ προσλιπάρησις, καὶ ἀναισχυντία, καὶ ἄλλα μυρία ῥαδιουργήματα. Plut. ix. 415, 10. And such may be the sense intended at Acts xviii. 14, εἰ μὲν οὖν ἦν ἀδίκημά τι ἢ ῥαδιούργημα ποιηρόν. But as there ποιηρόν is united with the term ῥαδ. it may rather be understood to denote, like our *rogueery, wag-gery*, 'a wanton mischievous trick.' Indeed, there and elsewhere (as Theogn. 274) ποιηρός certainly denotes no other than *mischievous*, causing trouble. In short, the expression may be supposed to have reference to those mischievous *tricks* played off by the heathens, in ridicule of the Mosaic rites and ceremonies, especially *circumcision*; for which the Jews were by the heathens contemptuously styled *verpi*. See Juven. Sat. xiv. 96—106. Finally, in Plut. vii. 79, 1, ῥαδιουργίω is used in this very sense for *petulantly et lascively agere*.

Ῥαδιουργία, ας, ἡ, (comp. ῥαδιούργημα,) *levity of action, and hence knavery, rogueery*; in which there is a conjoint idea

of subtlety or roguery with the criminality, be it more or less. So in Acts xiii. 10, πλήρης παντός δόλου καὶ ραδιουργίας. And so occasionally in the Class., e. gr. Plut. vi. 19, 12, οἱ αὐτοσχέδιοι τῶν λόγων καὶ ραδιουργίας εἰσι πλήρεις. In short, the word has all the senses of our word *roguery*, which, indeed, sprung from it, as *rogue* from ραδιουργός.

‘Ρακά, Heb. an appellation of strong contempt, *worthless, foolish*, Matt. v. 22.

‘Ράκος, εὖς οὖς, τὸ, (ρήσσω, to rend,) *a piece torn off, a rag*, Hom. Od. xxi. 221. In N. T. *a shred*, or a piece cut off from a web of new cloth, Matt. ix. 16. Mk. ii. 21, ἐπιβλημα ῥάκους ἀγνάφου. So in the Anthol. Gr. the term is used of the remnant of a web of cloth. And in Artem. i. 13, of the strips of cloth which were wound around the dead, ῥάκσιον ἐσχισμένοις ἐνιλοῦνται οἱ ἀποθανόντες.

‘Ραντίζω, f. ἰσώ, (ράινω,) prop. *to sprinkle, besprinkle*, with acc. Heb. ix. 13, σποδὸς δαμάλειος ῥαντίζουσα τοὺς κακοῦνμένους. ver. 19, 21. Pass. in ix. 19, 21. Sept. Lev. vi. 27. 2 K. ix. 33. And so in Class., as Athen. xii. 3, fin. Metaph. or symbol. *to purify, cleanse*, in a moral sense, Heb. x. 22, ἐῤῥαντισμένοι τὰς καρδίας ἀπὸ συνειδήσεως πονηρᾶς, ‘purified as to our hearts from whatever defiles the conscience,’ from all sense of sin. So Sept. Ps. li. 9, ῥαντίεις με ὑψώψῃ, καὶ καθαρισθήσομαι.

‘Ραντισμός, οὗ, ὁ, (ῥαντίζω,) prop. *a sprinkling*, and meton. *purification, cleansing*, Heb. xii. 24, αἵματος ῥαντισμοῦ, ‘blood of sprinkling,’ i. e. for sprinkling, cleansing. So Sept. ὕδωρ ῥαντισμοῦ, Num. xix. 9, 13, 20, sq. 1 Pet. i. 2, ἐκλεκτοῖς—εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος Ἰησοῦ Χρ. ‘to sprinkling with the blood of Jesus, to cleansing through his blood,’ in which passage the apostle seems to have had in view a strikingly similar one of Zech. xiii. 1, where this very thing is prophesied of: ‘In that day there shall be a fountain opened for sin and for uncleanness,’ i. e. for its removal, εἰς τὸν χωρισμὸν, or, as the Alexandrian and other MSS. with Symm. have, εἰς τὸν ῥαντισμὸν, the very word, doubtless, read by St. Peter.

‘Ραπίζω, f. ἰσώ, (ράπις, rod, = ῥάβδος,) prop. *to beat with rods, scourge*, Hdot. vii. 35. ib. viii. 59: in lat. writers and N. T. *to smite with the open hand*, in opp. to κολαφίζω, *to thump, to slap*, espec. the face or ears, with acc. Matt. v. 39, ὅστις σε ῥαπ. ἐπὶ τὴν δεξιάν σου. absol. Matt. xxvi. 67. Sept. and Class.

‘Ράπισμα, ατος, τὸ, (ράπιζω,) *a blow with the open hand, slap*, espec. on

the cheeks or ears, Mk. xiv. 65, οἱ ὀπηραταὶ ῥαπίσμασιν αὐτὸν ἔβαλλον. John xviii. 22. xix. 3. Sept. Is. l. 6, and lat. Class.

‘Ραφίς, ἰδος, ἡ, (ράπτω, to sew,) *a needle*, Matt. xix. 24. Mk. x. 25. Lu. xviii. 25. Hippocr. de Morb. lib. ii. c. 26. Nicet. Annal. viii. 4.

‘Ρέδα or ‘Ρέδῃ, ης, ἡ, Lat. *rheda*, i. e. *a carriage with four wheels for travelling, a chariot*, Rev. xviii. 13.

‘Ρέω, f. ῥεύσω or ῥεύσομαι, *to flow*, intrans. John vii. 38, ποταμοὶ—ῥεύσουσιν ὕδατος ζῶντος. Sept. and Class.

‘Ρέω, obsol. *to speak*, see in Εἶπον.

‘Ρήγμα, ατος, τὸ, (ρήγνυμι,) *a rending, breach, ruin*, Lu. vi. 49. Sept. Amos vi. 11. Pol. xiii. 6, 8.

‘Ρήγνυμι & ‘Ρήσσω, f. ξω, gener. *to rend, tear, break*; in N. T. I. PROP. and 1) of things, *to rend, burst*, as leather bottles or skins, Mk. ii. 22. Lu. v. 37, ῥήξει ὁ νῖος οἶνος τοὺς ἀσκούς. Pass. Matt. ix. 17. Sept. and Class., chiefly of rending garments. 2) of persons, *to rend, to tear, to lacerate*, e. gr. as dogs, Matt. vii. 6. Also *to dash to or on the ground*, as a demon, one possessed, Mk. ix. 18. Lu. ix. 42, ἔρρηξαν αὐτὸν τὸ δαιμόνιον καὶ συνεσπάραν. So Sept. Is. xiii. 16. Wisd. iv. 19. Artemid. i. 60, ῥήξει τὸν ἀντίπαλον, of a wrestler.—II. FIG. & absol. *to break forth*, (by bursting all bonds.) i. e. into rejoicing and praise, Gal. iv. 27, ῥήξον καὶ βόησον, where at ῥ. supply φωνήν, lit. ‘cause a sound to break forth.’ so Is. xlix. 13. lii. 9, ὀψεται εὐφροσύνην. The φωνήν is gener. expressed in the Class. as Hdot. i. 85. v. 93, & oft. Arist. Nub. 960.

‘Ρῆμα, ατος, τὸ, (ῥέω, see in Εἶπον,) prop. ‘that which is spoken, *a word*: 1. prop. *a word*, as uttered by the living voice, Acts vi. 11, ῥήματα βλάσφημα. ver. 13. x. 44, al. Sept. and Class.—II. collectively, *word*, also plur. *words*, equiv. *to saying, speech, discourse*: 1) gener. Matt. xii. 36, πᾶν ῥῆμα ἀργόν. Mk. ix. 32. Lu. i. 38. ii. 17, 19, 50, 51, where πάντα τὰ ῥήματα ταῦτα may have reference to both sayings and doings, namely, the words spoken, and all the circumstances connected with the affair just before spoken of. So in Sept. & Class. 2) equiv. *to charge, accusation*, Matt. v. 11. xviii. 16. 2 Cor. xiii. 1. 3) equiv. *to prediction, prophecy*, e. gr. ῥήματα προειρημένα, 2 Pet. iii. 2. Jude 17. So τὰ ῥήματα τοῦ Θεοῦ, Rev. xvii. 17 in text. rec. 4) *promise*, e. gr. from God, Lu. ii. 29. Heb. vi. 5, καλὸν γευσάμενοι Θεοῦ ῥῆμα. So Sept. 1 Kings viii. 20. xii. 16. 5) *command*, Luke v. 5. So ῥῆμα Θεοῦ,



*word of God*, his omnipotent decree, Heb. xi. 3. impl. Heb. i. 3. Also Lu. iv. 4. Matt. iv. 4, ἐπὶ παντὶ ῥήματι ἐκπορευομένῳ διὰ στόματος Θεοῦ, i. e. meton. 'upon whatever is ordained by God.' Sept. Josh. i. 13. 1 Sam. xvii. 29. In this sense, too, the word occurs in a monumental inscription in Hdot. vii. 228, καίμαθα, τοῖς καίνων ῥήμασι πειθόμενοι. 6) spoken of a teacher, *word*, i. e. *teaching*, *precept*, *doctrine*, e. gr. τὰ ῥήματα τῆς ζωῆς, Acts v. 20. x. 22, ἀκούσαι ῥήματα παρὰ σοῦ. xi. 14. xiii. 42. So ῥήμα, ῥήμα τῆς πίστεως, ῥήμα Θεοῦ or Κυρίου, *the word*, *word of faith*, *word of God*, i. e. 'the doctrines and promises revealed and taught from God,' THE GOSPEL as preached, Rom. x. 8, 17. Acts x. 37. Eph. v. 26. vi. 17. 1 Pet. i. 25; of Jesus, John v. 47, & oft. in St. John's Gospel. τὰ ῥήματα τοῦ Θεοῦ, 'words or doctrine received from God,' John iii. 34. viii. 47. xvii. 8.—III. *meton.* from the Heb. דבר, *things spoken of*, i. e. *gener. thing*, *matter*, *affair*, like the Greek Classical ἔπος and λόγος, Lu. ii. 15, ἴδωμεν τὸ ῥήμα τοῦτο τὸ γεγονός. i. 65. Matt. xviii. 16. Acts v. 32. So Sept. oft. So οὐ πᾶν ῥήμα, (the negat. οὐ being joined with the verb,) *nothing at all*, Lu. i. 37, οὐκ ἀδυνατήσει παρὰ τῷ Θεῷ πᾶν ῥήμα.

'Ρήσσω, see in 'Ρήγνυμι.

'Ρήτωρ, opor, ὁ, (obsolet. ῥέω,) *a speaker*, *orator*, *advocate*, Acts xxiv. 1, and Class.

'Ρηῶν, adv. (ῥητός, said, expressed in words, obsolet. ῥέω,) *in express words*, *expressly*, 1 Tim. iv. 1. Sext. Empir. adv. Log. i. 8, ὁ Ζενοφών ῥητῶς φησιν.

'Ρίζα, as, ἡ, *a root*: 1) prop. Matt. iii. 10. Lu. iii. 9, ἡ ἀξίνη πρὸς τὴν ῥίζαν τῶν δένδρων κείται. Mk. xi. 20, ἐκ ῥίζων, 'from the roots,' i. e. wholly. Sept. and Class. So οὐκ ἔχων ῥίζαν, 'to have no root,' q. d. 'not to take deep root,' Matt. xiii. 6. Mk. iv. 6: *fig.* of those not rooted and established in faith & doctrine, Matt. xiii. 21. Mk. iv. 17. Sept. Ez. xvii. 6, 7, 9. 2) *fig. cause*, source of any thing, 1 Tim. vi. 10, ῥίζα πάντων τῶν κακῶν. Eccus. i. 6, 20. Wisd. xv. 3. Also the root from which any thing springs, Rom. xi. 16—18. Heb. xii. 15, ῥίζα πικρίας, i. e. 'a wicked person whose example is poisonous,' see my note. 3) *meton.* (from the Heb. *a sprout*, *shoot*,) *fig. offspring*, *a descendant*, Rom. x. 12, ἡ ῥίζα τοῦ Ἰσραήλ. Rev. v. 5. xxii. 16, and 1 Macc. i. 11.

'Ριζόω, f. ῥίσω, (ῥίζα,) *to let take root*, and pass. or mid. *to be* or *become rooted*, *to take root*, Theophr. Hist. Pl. ii. 5, 6. viii. 5, 4. In N. T. only pass. *fig. to be rooted*, = 'to be strengthened with roots,' *to be firmly fixed*, *constant*, Eph. iii. 18, *in*

ἀγάπῃ ἐρριζωμένοι. Col. ii. 7, and Class. as Plut. de Puer. educ. 9, ἀλλ' ὅταν τις ῥιζώσῃ τὴν δύναμιν.

'ΡΙπή, ἡς, ἡ, (ρίπτω,) *a throw* or *cast*, as of a stone or weapon, Hom. Il. xii. 462, also the impetus with which a body, when propelled, moves; also the flapping of wings, Eur. Hel. 1122. Æsch. Ag. 864. In N. T. *a jerk* of the eye, i. e. *a wink*, *twinkling*, 1 Cor. xv. 52, ἐν ῥίπῃ ὀφθαλμοῦ, equiv. to a moment of time. The nearest to this phrase is the expression of Soph. Elect. 106, παμφεγγεῖς ἀστρῶν ῥιπᾶς, 'the twinkling of stars.' Comp. Lu. iv. 5.

'ΡΙπίζω, f. ῥίσω, (ρίπτω, fr. ῥίπτω, *a fan* for blowing fire, Aristoph. Ach. 888,) *to fan*, *to blow*, e. gr. fire, fuel, Aristot. de Admirand. τινὰς λίθους, οἱ καίονται, — ῥιπίζόμενοι σβέννυνται ταχέως. In N. T. gener. *to move* to and fro, to toss, agitate, as waves, Ja. i. 6, κλύδωνι θαλάσσης — ῥιπίζομεν. So Philo, cited by Wets. εἰ μὴ πρὸς ἀνέμου ῥιπίζοιτο τὸ ὕδωρ. So Dio Chrysost. p. 368, speaking of the *vulgus*, says, ὑπ' ἀνέμου ῥιπίζεται.

'ΡΙπτέω, only in pres. and imperf. as a frequentative from ῥίπτω, = *to throw* or *cast repeatedly*, Hdot. iv. 188. Pol. i. 47, 4. In N. T. Acts xxii. 23, ῥιπτούμεν τὰ ἱμάτια, i. e. probably *throwing up* or *tossing their outer garments* in the air, as also dust, in furtherance of the uproar. This was customary in theatres and other assemblies. See my note.

'ΡΙπτω, f. ψω, *to throw* or *cast*, with a sudden motion, *to hurl*, *to jerk*, with acc. 1) prop. and foll. by sis, Lu. iv. 35, ῥίψαν αὐτὸν τὸ δαιμόνιον εἰς μέσον. xvii. 2. Matt. xxvii. 5. Foll. by ἐκ with gen. *to cast out*, Acts xxvii. 19, 29. Sept. In a milder sense, = *to put* or *lay down*, as sick persons, with acc. Matt. xv. 30, ἐρρίψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰ. Comp. Sept. 2 K. ii. 16. Wisd. xi. 14. Dem. 413, 11, οὐκ ἔχων ὅπου τὰ ἑαυτοῦ ῥίπτει. 2) *to cast forth*, *throw apart*, *scatter*, pass. part. perf. ἐρριμμένοι, *cast forth*, *scattered*, Matt. ix. 36. Dioc. Sic. xiii. 9, τῶν Συρακουσίων — κατὰ τὴν διωγμὸν ἐρριμμένων. Pol. v. 48, 2.

'Ροιζήδον, adv. (ροῖζος & ροῖζος, noise, rushing, as of winds and waves,) *with great noise*, with a crash, 2 Pet. iii. 10. So Hero ap. Musæum, 339, ροιζήδον προκάρηνος ἀπ' ἡλιβάτου πᾶσα πύργον.

'Ρομφαία, as, ἡ, *a sword*, prop. *a long*, *broad*, and straight sword, (like the old Highland claymore,) used espec. by the Thracians, Thuc. ii. 96. vii. 27. Plut. Paul. Æmil. 18. In N. T. gener. Rev. i. 16, ρομφαία διάτομος ὀξεία. ii. 12, 16.

vi. 8. xix. 15, 21. Fig. Lu. ii. 35, σου δὲ αὐτῆς τὴν ψυχὴν διελεύσεται ῥομφαία, i. e. 'anguish of soul shall come upon thee.' Sept. Ex. xxii. 26. Ez. v. 1. Jos. Ant. vi. 12, 4, ἡ ῥομφαία τοῦ Γολιάθου. vii. 12, 1.

'Ρῶμη, ης, ἡ, (obsol. ῥύω, equiv. to ἔρύω,) prop. *impetus, impulse, onset*, equiv. to ὄρμη. In the later usage and N. T. a *street, lane, alley* of a city, in distinction from ἡ πλατεία, (which see,) Matt. vi. 2. Lu. xiv. 21, εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως. Acts ix. 11. xii. 10. Sept. Is. xv. 3. Tob. xiii. 18. Ecclus. ix. 7. Pol. vi. 29, 1.

'Ρύομαι, f. ῥύσομαι, depon. mid. (obsol. ῥύω, equiv. to ἔρύω,) prop. *to draw towards oneself*; hence by impl. *to draw or snatch from danger, = to rescue, deliver*; foll. by acc. simpl. Matt. xxvii. 43, ῥύσασθω νῦν αὐτόν. 2 Pet. ii. 7. Absol. Rom. xi. 26, ὁ ῥύόμενος, 'the deliverer,' as oft. in Sept. With an adjunct *from whence*, e. gr. foll. by ἀπὸ with gen. Matt. vi. 13, ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, al. *sæpe*, and Sept. Foll. by ἐκ with gen. Rom. vii. 24, τίς με ῥύσεται ἐκ τοῦ σώματος—; 2 Cor. i. 10. Col. i. 13, al. and Class. Pass. Lu. i. 74. 2 Tim. iv. 17, and Sept.

'Ρυπαρεύομαι, depon. mid. (ῥυπαρός,) *to be filthy*, fig. Rev. xxii. 11, in lat. ed.

'Ρυπαρία, ας, ἡ, (ῥυπαρός,) prop. *filth, filthiness*, fig. Ja. i. 21, ἀποθίμενοι πᾶσαν ῥυπαρίαν, meaning, 'fleshly sins,' such as gluttony, drunkenness, fornication, &c.; spiritually with allusion to laying aside a filthy garment, ῥυπαρὰν ἱσθῆτα. In the moral sense it occ. in Plut. Prec. Conjug. § 28, and so ῥυπαίνεσθαι, 'to be polluted with vice,' in Dion. Hal. & Plut. and ῥύπος for the defilement of the soul, in Lucian, t. i. 542. ii. 800.

'Ρυπαρός, ὁ, ὄν, adj. (ῥύπος,) *filthy, foul*, Ja. ii. 2, πτωχὸς ἐν ῥυπαρᾷ ἱσθῆτι. Sept. and Class. Fig. Rev. xxii. 11, in later edit. Sept. So Act. Thom. § 13, ῥυπαρὰ ἐπιθυμία.

'Ρύπος, ὄν, ὁ, *filth, filthiness*, 1 Pet. iii. 21, οὐ σαρκὸς ἀπόβσεις ῥύπον. Sept. Job xiv. 4. Is. iv. 4. Luc. Anachar. v. Gymnae. 29. Pol. xxxii. 7, 8.

'Ρυπόω, f. ῥύσω, (poet. for ῥυπάω, fr. ῥύπος,) *to be filthy*, in text. rec. Rev. xxii. 11, ὁ ῥυπάν, ρυπωσάτω ἔτι. Hom. Od. vi. 87. Aristoph. Av. 1271.

'Ρύσις, εως, ἡ, (ῥέω, which see,) a *flowing, flux*, e. gr. αἵματος, Mk. v. 25. Lu. viii. 43, 44. Sept. Lev. xv. 24, sq. Ael. V. H. vi. 6, τὴν ῥ. τοῦ αἵματος.

'Ρυτίς, ἰδες, ἡ, (obsol. ῥύω, equiv. to

ἔρύω,) a *wrinkle*, i. e. as drawn together, contracted, Aristoph. Plut. 1051. Diod. Sic. iv. 51; fig. Eph. v. 27.

'Ρύω, see 'Ρύομαι.

'Ρώννυμι, f. ῥώσω, *to strengthen, make firm*; more usually perf. pass. ἔρρωμαι as present, *to be strong, well*; in N. T. only imperat. ἔρρωσο, as a formula at the end of epistles, like Lat. *vale*, Engl. *farewell*, Acts xxiii. 30, ἔρρωσο. xv. 29, ἔρρωσθε.

## Σ.

Σαββατισμός, οὔ, ὁ, (σαββατίζω,) prop. *a keeping sabbath*, i. e. *rest, a ceasing from labour*; in N. T. Heb. iv. 9, ἀπολείπεται σ. τῷ λαῷ τοῦ Θεοῦ, where is meant, not a mere *resting*, but such a rest as God entered into, when he had finished his work of creation; namely, a complete, holy, and happy rest; wherein it is further intimated, that the sabbath was instituted as a symbol of that *eternal rest* which 'remaineth for the people of God.' See more in my note there. The word occurs also in Plut. de Superst. 3.

Σάββατον, οὐ, τὸ, *sabbath*, Heb. prop. *rest, a ceasing from labour*; pl. τὰ σάββατα, often for the sing., dat. pl. τοῖς σάββασι. I. PROP. *the sabbath*, i. e. the Jewish sabbath, the seventh day of the week: 1) *sing.* Mk. ii. 27, τὸ σάβ. διὰ τὸν ἀνθ. ἐγένετο. Matt. xii. 5. Mk. ii. 27. vi. 2. ἡ ἡμέρα τοῦ σαβ. Lu. xiii. 14, 16. vi. 1, and Sept. *sæpe*. 2) *plur.* in a plural signif. Acts xvii. 2, ἐπὶ σάββατα τρία. Col. ii. 16: *elsewh.* only in gen. and dat., equiv. to *sing.* Matt. xxviii. 1, ὅψις σαββάτων. ἡ ἡμέρα τῶν σαββάτων, Lu. iv. 16. Mk. ii. 23, 24. iii. 2, 4.—II. ΜΕΤΟΝ. a period of seven days, a *week*, *sing.* Mk. xvi. 9, πρώτη σαββάτου. Lu. xviii. 12, δις τοῦ σαβ. Pl. Matt. xxviii. 1, εἰς μίαν σαββάτων. Mk. xvi. 2. Lu. xxiv. 1. Acts xx. 7. 1 Cor. xvi. 2, and Sept.

Σαγήνη, ης, ἡ, (σαγή, fr. σάττω,) a *net*, used in fishing, and drawn to the shore, 'something like our *draw-net*, which, when sunk into the river and dragged to the shore, sweeps, as it were, the bottom, and was therefore called *verriculum*. In this, however, it differed from an ordinary draw-net, that besides being far larger, and of stouter materials,—formed of wattled work, osier, or cane,—it was intended to take not *part* of the fish of a pool or stream, but the *whole*, of every kind, size, and quality: whence its name, lit. 'that into which all the fish of a pool or part of a river were *inclosed* and *crammed together*.' So Pol. xii. 2, 5, σάττουσιν εἰς

*ἀγγεία*, which seems alluded to in the words of St. Matt. xiii. 47, *σαγήνη βληθείσα εἰς τὴν θάλ. καὶ ἐκ παντὸς γένους συναγαγούσῃ*. Such is also alluded to in the figurative use of the verb *σαγηνεύω* in Hdot. vi. 31. Æschyl. Ag. 1353. Plato, p. 698, and other writers, as said of *capturing all the inhabitants of a country*. Besides the N. T., the word occurs also in Sept. (as Ez. xxvi. 5, al.) & later writers, as Appian, Ælian, and Artemid. prop.; also fig. in Plut. vi. 647, 3, *ἔμειναν ὥσπερ ἐν σαγήνῃ μίᾳ, τῇ δεισιδαιμονίᾳ, συνδεδεμένοι*.

*Σαίνω*, f. *ανῶ*, (fr. *σεαίνω*, kindred with *σεῖω*,) to move, stir, or shake any thing, and by implication, out of its place. Hence fig. to move in mind, perturb. So Eurip. Rhés. 55, *σαίνει μ' ἐν νυχὸς φρουκτωρία*, and pass. to be perturbed, 1 Th. iii. 3, *τῷ μηδίνα σαίνεσθαι ἐν ταῖς θλίψεσι ταύταις*, 'should be perturbed in mind, and moved from the faith.' Comp. Acts ii. 25, *ἵνα μὴ σαλευθῶ*, where see my note. So Diog. Laërt. viii. 1, 21, οἱ δὲ, *σαινόμενοι τοῖς λεγομένοις, ἰδάκρυν*.

*Σάκκος*, ου, ὁ, Hebr. שַׂק, *sack-ing*, sack-cloth, i. e. coarse black cloth, commonly made of hair, Rev. vi. 12, and used for straining liquids; also for sacks, and for mourning-garments, worn by prophets, and by ascetic persons gener., Matt. iii. 4. Hence in N. T. gener. Rev. vi. 12, ὁ ἥλιος μέλας ἐγένετο ὡς σάκκος τρίχινος, comp. Is. 1. 3. Ecclus. xxv. 17. Of mourning-garments, Matt. xi. 21, *ἐν σάκκῳ καὶ σποδῷ*. Lu. x. 13. Of a prophet's garment, Rev. xi. 3.

*Σαλεύω*, f. *εύσω*, (σάλος, the surge of the sea,) prop. to move to and fro, to shake, trans. i. e. to put into a state of waving, vibratory motion. I. PROP. with acc. Lu. vi. 48. Heb. xii. 26, οὐ ἡ φωνὴ τὴν γῆν ἐσάλευσε. Pass. *σαλεύεσθαι*, prop. used of the tossing to and fro of ships at anchor, see Thuc. i. 137; but also of any other tossing, as Matt. xi. 7. Lu. vii. 24, *κάλαμον ὑπὸ ἀνέμου σαλευόμενον*. Matt. xxiv. 29, *αἱ δυνάμεις τῶν οὐρ. σαλευθήσονται*, denoting the destruction of states and potentates. So Plut. Dion. 8, *τὴν τυραννίδα σαλεύουσιν*. Acts iv. 31, al. of an earthquake, *ἐσαλεύθη ὁ τόπος*. So Æsch. Prom. 1117, *χθὼν σισάλευται*. Luke vi. 38, *μέτρον πεν. καὶ σισαλευμένον*, i. e. shaken down. Also Sept. Jos. and Class. Fig. of things ready to fall and perish, Heb. xii. 27, where τὰ σαλευόμενα, things shaken and ready to fall, means the Mosaic dispensation; while τὰ μὴ σαλευόμενα designates the Christian dispensation.—II. METAPH. to move in mind, to agitate, disturb, with acc.

Acts xvii. 13, τοὺς ὄχλους *σαλεύειν*, to agitate the people, i. e. to cause a tumult. So in the Class. writers not unfrequently, (as Soph. Œd. R. 25. El. 1074,) political turbulence is compared to the tossing of a tempestuous sea. Pass. Acts ii. 25, *ἵνα μὴ σαλευθῶ*, i. e. 'that I should not by calamity be shaken or troubled, namely, so as to have my firm faith and trust in God disturbed.' Comp. 1 Th. iii. 3. So also 2 Th. ii. 2, *εἰς τὸ μὴ σαλευθῆναι ὑμᾶς ἀπὸ τοῦ νοός*, 'that ye should not [suffer yourselves to] be troubled;' i. e. that ye be not shaken from the hitherto settled persuasion of your minds; where we have, I conceive, (as in a similar passage of Arrian cited by Wets. *μὴ ἀποσαλεύεσθαι διὰ τῶν σοφισμάτων*,) a metaphor taken from a ship torn from its anchorage, and carried out to sea. 1 Macc. vi. 8. Ecclus. xxix. 18. xlviii. 19.

*Σάλος*, ου, ὁ, prop. any vibratory motion, tossing to and fro, especially of a ship at sea, or rocking at anchor; hence in N. T. put for the rolling sea, billows, Lu. xxi. 25, *ἡχούσης θαλάσσης καὶ σάλος*. Sept. Jonah i. 15. Ps. lxxxix. 10. Plut. Thes. 20. Diod. Sic. xx. 74. Soph. Phil. 271. Aristoph. Thesm. 872.

*Σάλπιγξ*, ἡ, a trumpet, 1 Cor. xiv. 8. Rev. i. 10. iv. 1. viii. 2, 6, 13. ix. 14. As announcing the approach or presence of God, Heb. xii. 19; or also the final advent of the Messiah, Matt. xxiv. 31, *μετὰ σάλπιγγος φωνῆς μεγάλης*, (for μετὰ μεγ. φωνῆς σάλπιγγος, an allusion, we may suppose, to the method of convoking solemn assemblies among the Jews and Gentiles, namely, by sound of trumpet,) 1 Cor. xv. 52, *ἐν τῇ ἐσχάτῃ σάλπιγγι*. 1 Th. iv. 16, σ. Θεοῦ. Sept.

*Σαλπίζω*, f. *ίσω*, (σάλπιγξ,) aor. 1. ἐσάλπισα, to sound a trumpet, intrans. Matt. vi. 2, *μὴ σαλπίσσης ἔμπροσθέν σου*. 1 Cor. xv. 52. Rev. viii. 6, sqq. ix. 1, 13. x. 7. xi. 15. Sept. and Class.

*Σάλπιστῆς*, οὔ, ὁ, (σάλπιξ,) a trumpeter, Rev. xviii. 22. Dion. Hal. Ant. iv. 17, and lat. Class.

*Σανδάλιον*, ου, τὸ, (dim. of σάνδαλον,) a sandal, i. e. a wooden or leathern sole, covering the bottom of the foot, and bound on with thongs, Mk. vi. 9. Acts xii. 8. Sept. and Class.

*Σανίς*, ἰδος, ἡ, a board, plank, e. gr. of a ship, Acts xxvii. 44, *ἐπὶ σανίσιν*: meaning planks from a ship's deck. So the full phrase in Pol. i. 22, 9, ταῖς σανίσι τῶν καταστροφμάτων. The ellipse occurs also in Eurip. Hel. 1572, οὐκ ἤθελ' ὀρθὸς σανίδα προσβῆναι κάτω, 'to put his foot on the deck.' Anthol. i. 55, 15, κλασ-

θείσης ποτὶ νηὸς ἐν ὕδασι, δῆριν ἐθάπτο Δισσοὶ ὑπὲρ μούνης μαρνήμενοι σανίδος.

**Σαπρὸς**, ἄ, ὄν, adj. (σῆψα,) *bad*: the word signifies, I. prop. 'what is decayed and rotten,' as said either of vegetable or animal substances; hence by meton. what is *refuse and worthless*, as old vessels, or small fishes, Matt. xiii. 48; also, when applied to trees or fruit, what is of a *bad quality*, Matt. vii. 17, 18. xii. 33. Lu. vi. 43.—II. fig. in a moral sense, *corrupt, foul*, Eph. iv. 29, πᾶς λόγος σαπρὸς, namely, as opp. to λόγος ἀγαθὸς πρὸς οἰκοδομὴν just after, 'any kind whatever, of bad and unprofitable discourse, as brawling, alandering, and the foolish talking and jesting' just before mentioned. Thus it differs little from the ῥῆμα ἀργὸν of Matt. xii. 36. Comp. Arrian Epict. iii. 16, τὰ σαπρὰ λαλοῦσι, et al.

**Σάπφειρος**, ου, ἡ, *sapphire*, a precious stone, next in hardness and value to the diamond, mostly of a blue colour in various shades, Rev. xxi. 19. Sept. Jos. and Class.

**Σαργάνη**, ης, ἡ, (comp. Hebr. שָׂרָה, to interweave, to braid,) prop. 'any thing braided, twisted, interwoven,' e. gr. a cord, Æschyl. Suppl. 769. In N. T. a rope-basket, network of cords, 2 Cor. xi. 33; comp. Acts ix. 25, σπυρίς: so Athen. p. 119, & 407.

**Σάρδιος**, ου, ὁ, i. q. *σάρδιος*, Rev. iv. 3, in text. rec.

**Σάρδιος**, ου, ὁ, *sardius, sardian*, a precious stone of a blood-red, or sometimes of a flesh-colour, more commonly known by the name of *carnelian*, and called *σάρδιος*, as brought from Sardinia. Rev. iv. 3, in later edit. xxi. 20. Sept. Ex. xxviii. 17. Ez. xxviii. 13.

**Σαρδόνυξ**, υχος, ἡ, *sardonyx*, a precious stone exhibiting a milk-white variety of the onyx or chalcedony, intermingled with shades or stripes of sardian or carnelian, Rev. xxi. 20. Jos. Ant. iii. 7, 5.

**Σαρκικός**, ἡ, ὄν, adj. (σάρξ,) *fleshy, carnal*, pertaining to the flesh or body, opp. to πνευματικός. 1) generally of THINGS, τὰ σαρκικά, equivalent to *things corporeal, external, temporal*, Rom. xv. 27. 1 Cor. ix. 11. 2) as implying weakness, frailty, imperfection, e. gr. of PERSONS, *carnal, worldly, human*, and so *imperfect*, used of wisdom acquired by human means, or man's natural powers, and tending only to carnal or worldly ends, 1 Cor. iii. 1, ὡς σαρκικοῖς, ὡς νηπιόις ἐν Χρ. ver. 3, 4. Of things, *carnal, human*, 2 Cor. i. 12, οὐκ ἐν σοφίᾳ σαρκικῇ. x. 4, ὅπλα οὐ σαρκικά, ἀλλὰ δυνατὰ κ.τ.λ.

Heb. vii. 16, οὐ κατὰ νόμον ἐντολῆς σαρκικῆς, i. e. 'frail, transient, temporary,' opp. to κατὰ δύναμιν ζωῆς ἀκατά- λπτου: also *carnal*, as opp. to the spiritual service of our High-Priest Christ. 3) as implying sinful propensity, *carnal*, subject to carnal lusts or infirmities, e. gr. of persons, Rom. vii. 14, ἐγὼ δὲ σαρκικός εἰμι: of things, the lusts themselves, 1 Pet. ii. 11, τῶν σαρκικῶν ἐπιθυμιῶν, *carnal desires*, i. e. 'having their seat in the carnal nature of man.'

**Σάρκινος**, η, ου, adj. (σάρξ,) prop. *fleshy, corpulent*, Theocr. xxi. 66. Pol. xxxix. 2, 7. In N. T. *fleshy, of flesh*, and therefore soft, yielding to the touch, opp. to λίθινος, 2 Cor. iii. 3, ἐν πλαξὶ καρδίας σαρκίνας. Comp. Sept. καρδία σαρκίνη, Ez. xi. 19. xxxvi. 26. Plut. adv. Colot. 27, init.

**Σάρξ**, σαρκός, ἡ, *flesh*, i. e. of a living man, or animal, in distinction from that of a dead one, which is κρέας. I. PROP. *flesh*, sing. as one of the constituent parts of the body, Lu. xxiv. 39, πνεῦμα σάρκα καὶ ὀστέα οὐκ ἔχει. 1 Cor. xv. 39. Sept. and Class. More commonly plur. αἱ σάρκες, lit. *fleshy parts*, Rev. xix. 18, ἵνα φάγητε σάρκας βασιλείων. ver. 21: fig. and hyperbol. to consume, destroy, James v. 3; to maltreat, Rev. xvii. 16. Sept. and Class.—II. METON. *flesh*, equiv. to THE BODY, *corpus*, the animal or external nature, as distinguished from the spiritual or inner man, τὸ πνεῦμα, freq. in N. T. but rare in Class. 1. gener. and without any good or evil quality implied: 1) opp. to πνεῦμα expr. 1 Cor. v. 5, εἰς ὄλεθρον τῆς σαρκός, ἵνα τὸ πνεῦμα σωθῇ. 2 Cor. vii. 1. Col. ii. 5. 1 Pet. iv. 6. Also σάρξ καὶ αἷμα as a periphr. for *humanity*, Heb. ii. 14. Ecclus. xiv. 18. Simply, John vi. 52, comp. below; 2 Cor. xii. 7, σκόλοψ τῇ σαρκί, where see my note. Col. i. 24. ii. 1, τὸ πρόσωπόν μου ἐν σαρκί. ver. 23. Heb. ix. 10. Acts ii. 26, ἡ σάρξ μου, *my body*, i. e. I. metaph. John vi. 51, καὶ ὁ ἄρτος—ἡ σάρξ μου ἐστίν, meaning that 'Jesus himself is the principle of life and nutrition to the regenerated soul,' ver. 53—56, comp. Matt. xxvi. 26, σῶμα. Plut. adv. Col. 20, μέχρι τῶν περὶ σάρκα τῆς ψυχῆς δυνάμεων. Spec. *mortal body*, in distinction from a future and spiritual existence, 2 Cor. iv. 11, ἡ ζωὴ—ἐν τῇ θνητῇ σαρκί ἡμῶν. Gal. ii. 20. Phil. i. 22, 24. 1 Pet. iv. 2. 2) put for that which is merely *external* or only apparent, in opp. to what is internal and real, John vi. 63, τὸ πνεῦμα ἐστὶ τὸ ζωοποιούν, ἡ σάρξ οὐκ ὠφελεῖ οὐδέν. viii. 15. 1 Cor. i. 26, σοφοὶ κατὰ σάρκα. 2 Cor. v. 16. Eph. vi. 5, κυρίους κατὰ σάρκα. Philem.

16: so of outward affliction, 1 Cor. vii. 28, ὧς ἵνα ἐν τῇ σαρκὶ ἔξουσιν. 2 Cor. vii. 5. Gal. iv. 13, 14. 1 Pet. iv. 1. Spec. of circumcision in the flesh, i. e. the external rite, Rom. ii. 28. iv. 1, εὐρηκέναι κατὰ σάρκα, 'in respect to circumcision;' 2 Cor. xi. 18. Eph. ii. 11. Gal. iii. 3. vi. 12, 13. Phil. iii. 3, 4. Col. ii. 13. 3) as the medium of external or natural generation and descent, and of consequent kindred, John i. 13, οὐδὲ ἐκ Σαλήματος σαρκός. Rom. ix. 8, τὰ τέκνα τῆς σαρκός. Eph. v. 29, 30. Heb. xii. 9. Of one's countrymen, Rom. xi. 14. So κατὰ σάρκα, 'according to the flesh,' i. e. as to outward kindred, by natural descent, after the regular course of nature, or the manner of men, always however with an implied action of *impurity*, Rom. ix. 3. 1 Cor. x. 18. Gal. iv. 23, 29. ἐν σαρκί, id. Eph. ii. 11, and Sept.—II. as implying *weakness and frailty*, both physical and moral; opp. to πνεῦμα expr. Mk. xiv. 38, τὸ πνεῦμα πρόθυμον, ἡ δὲ σὰρξ ἀσθενής: also opp. to Πνεῦμα ἁγίον, John iii. 6. Simply, Rom. vi. 19, διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑμῶν. 2 Cor. i. 17. x. 2, ὡς κατὰ σάρκα περιπατοῦντας. ver. 3, 'as living and acting on merely human views,' the maxims of human policy. So σὰρξ καὶ αἷμα, 'flesh and blood,' 'frail feeble man,' 1 Cor. xv. 50. Gal. i. 16, οὐ προσανεθέμην σαρκὶ καὶ αἵματι, meaning, 'had not recourse to mere human counsel,' or the suggestions of my own or any human reason. Eph. vi. 12, οὐκ ἔστιν ἡμῖν ἡ πάλη πρὸς αἷμα καὶ σάρκα, with which comp. Ecclus. xiv. 18, γενεὰ σαρκὸς καὶ αἵματος. And so occasionally the heathen Philosophers express themselves; e. gr. Plut. adv. Colot. 30, τῆς κατὰ σάρκα ἡδονῆς, et al.—III. as implying *sinfulness*, proneness to sin, the *carnal nature*, the seat of carnal appetites and desires, of sinful passions and affections, whether physical or moral, (in which sense the Greek Philosophers speak of the σῶμα,) as opp. to Πνεῦμα, i. e. the Holy Spirit or his influences, Rom. viii. 4, μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ Πνεῦμα. ver. 5, 6, 9, 13. Gal. v. 16. Simply, Rom. vii. 5, ὅτι ἡμεῖς ἐν τῇ σαρκί. ver. 18, oft. So Theon Alex. in Anthol. Gr. iii. p. 226, νόον πάθειν ἐν τοῖσι πόνοις ἐκάθηρας, ἔξω σαρκὸς ἔβης.—III. ΜΕΤΟΝ. *flesh, human nature*, MAN, *homo*, Matt. xix. 5, ἔσονται οἱ δύο εἰς σάρκα μίαν, al.; Jude 7, σὰρξ ἑτέρα, 'other flesh,' either by adultery, or perhaps by sodomy; see my note. Also πᾶσα σὰρξ, 'all flesh, all men,' all mankind, Lu. iii. 6. John xvii. 2. Acts ii. 17. 1 Pet. i. 24. οὐ—πᾶσα σὰρξ, 'no flesh, no man,' Matt. xxiv. 22. Rom. iii. 20. μὴ—πᾶσα σὰρξ, id. 1 Cor. i. 29. Spec. of the incarnation of Christ,

by which he took the human nature upon him, and became subject to suffering and mortality, John i. 14, ὁ λόγος σὰρξ ἐγένετο. 1 John iv. 2, Ἰ. Χρ. ἐν σαρκὶ ἐληλυθότα. Rom. i. 3, κατὰ σάρκα. ix. 5. Eph. ii. 15, ἐν τῇ σαρκὶ αὐτοῦ. Heb. v. 7, ἐν ταῖς ἡμέραις τῆς σαρκὸς αὐτοῦ, i. e. 'during the time when he lived as a man among men,' alluding to the period before he had put off his Divine nature. 1 Tim. iii. 16. 1 Pet. iii. 18. iv. 1. Col. i. 22, ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ, q. d. 'in his body incarnate.' Comp. Ecclus. xxiii. 16, ἐν σώματι σαρκὸς αὐτοῦ.

Σαρώ, f. ὥσω, (σαίρω, or rather σάρος, a broom,) to sweep, cleanse with a broom, with acc. Lu. xv. 8, καὶ σαροῖ τὴν οἰκίαν. Pass. Matt. xii. 44, οἶκον σισαρωμένον. Lu. xi. 25. Artemid. ii. 33, p. 119. Pamphil. in Geopon. xiii. 15, 4. A later form instead of the earlier σαίρω, which occ. in Eur. Hec. 363, σαίρειν δῶμα. Androm. 166. Cycl. 29.

Σάτον, ου, τὰ, a measure, a Hebrew measure for things dry, Matt. xiii. 33. Lu. xiii. 21, equiv. to 1½ peck English.

Σβέννυμι, f. σβίσω, to quench, extinguish, trans. 1) prop. of a light, fire, with acc. Matt. xii. 20, λίθον τυφόμενον οὐ σβίσει: see Λίθον. Eph. vi. 16. Heb. xi. 34. Pass. to be quenched, to go out, Matt. xxv. 8, αἱ λαμπάδες. Mk. ix. 44, 46, 48. Sept. and Class. 2) fig. to damp, hinder, repress, to prevent any thing from exerting its full influence, with acc. 1 Th. v. 19, τὸ Πνεῦμα μὴ σβέννυτε: meaning, that they should not quench the supernatural gifts of the Holy Spirit, either in others, or in themselves, namely, by neglect or abuse, or by evil living. Understanding the words also to have reference, as they certainly must, to the ordinary sanctifying influence and grace of the Holy Spirit, given to every man to profit withal, the admonition will correspond to another similar one, Eph. iv. 30, μὴ λυπεῖτε τὸ Πν. τὸ ἅγιον τοῦ Θεοῦ. In this sense Sept. σβίσει τὴν ἀγάπην, Cant. viii. 7. Jos. B. J. vi. 1, 4, σβ. τὴν χαράν. AEL. V. H. vi. 1, θυμόν, and Plut. oft.

Σεαυτοῦ, ἧς, οὐ, contr. σαντοῦ, ἧς, οὐ, (σὺ and αὐτός,) reflex. pers. pron. 2 pers. sing. genit. of *thyself*, dat. σεαυτῷ, ᾧ, to *thyself*, &c. gen. John i. 22. Acts xxvi. 1, al. dat. Acts ix. 34. xvi. 28, al. acc. Matt. iv. 6. viii. 4. Where a special emphasis is to be laid on αὐτός, it is written separately, e. gr. Lu. ii. 35, καὶ σοῦ δὲ αὐτῆς.

Σεβάζομαι, f. ἀσέομαι, depon. mid. (σίβας and σίβομαι,) prop. to be afraid

of doing any *thing*, from apprehension of Divine wrath or human vengeance. So Hom. II. vi. 167, *σεβάσαστο γὰρ τόγε θυμῷ*. In N. T. *to stand in awe* of any person, = *to reverence, venerate, worship*, Rom. i. 25, *ἰσεβάσθησαν καὶ ἐλάτρευσαν τῇ κτίσει*, i. e. as Hesych. expl. *σεβάσμασι προσεκύνησαν*.

*Σέβασμα*, *τος*, *τὸ*, (*σεβάζομαι*), whatever object is *worshipped* or regarded as God, Acts xvii. 23. 2 Thess. ii. 4. The term was, however, used not only of God, but also of *men*, viz. sovereigns; they being considered God's vicegerents on earth, Dion. Hal. Ant. i. 30. iv. 1.

*Σεβαστός*, *ῆ*, *όν*, adj. (*σεβάζομαι*), prop. *venerated, august*. In N. T. as an honorary title, and then as a proper name, *ὁ Σεβαστός*, Lat. *Augustus*.

*Σέβω*, more usually depon. *σίβομαι*, of which the primary and proper sense is generally supposed to be, *to shame oneself, to be ashamed*, as Hom. II. iv. 242, *οὐ νυ σίβασθε*; also, *to fear to do any thing, from shame*, Plato, p. 798, *σίβεται τό τι κινεῖν τῶν ποτε καθεστῶτων*. But this seems rather a derived sense, from that of *to stand in awe of doing any thing*. So Ps. iv. 4, 'stand in awe, and sin not.' xxxiii. 8. cxix. 161, where *σίβασθαι*, though not used by the Sept. would have been the most correct Greek rendering. So in Plato, 254, *σφθεῖσα* means *awe-struck*. This may serve to show the near affinity of *σίβω* with *σύνω* and *σειώ*; the prim. sense of *σίβασθαι* being doubtless *σείσθαι*, 'to be afraid,' to be terrified: whence it was applied to *awe* as regards the Deity, and then *reverence* as respects man. Thus 'to be afraid' and 'to tremble at' are terms not unfrequently used of worshipping God. In N. T. the term is exclusively used, with accus. of pers., in the sense to *reverence, venerate, worship* God, Matt. xv. 9. Mk. vii. 7, *μάτην δὲ σέβονται μὲ*. Acts xviii. 13. xix. 27. Sept. Josh. iv. 24. Job i. 9. Jos. Ant. ix. 10, 1. Diod. Sic. i. 35. Xen. Ag. iii. 2. Spec. part. *σιβόμενος*, either absol. or with *τὸν Θεόν*, i. e. *worshipping the one true God*, spoken of proselytes to Judaism from the heathen, in distinction from the Jews, Acts xiii. 43, 50. xvi. 14. xvii. 4, 17. xviii. 7, al.

*Σειρά*, *ᾶς*, *ῆ*, (*εἶρω*, necto,) prop. *a cord, band*: in N. T. *a chain*, 2 Pet. ii. 4, *σειραῖς ᾗσιν*, i. e. 'places where utter darkness holds them as it were *enchained*.' And so in Prov. v. 22. The word in this sense occurs in Jos. Ant. iii. 7, 5. Luc. D. Deor. xxi. 1. Hermot. 3.

*Σεισμός*, *οῦ*, *ὁ*, (*σειώ*), *motion, a shaking*, prop. of the earth, by an earth-

*quake*, as Matt. xxiv. 7. xxvii. 54. xxviii. 2. Mk. xiii. 8, al. Sept. and Class. Also of the sea, 'maris commotio,' Matt. viii. 24. Sept. Jer. xxiii. 19. This is, in the parallel passages of Mark and Luke, expressed by *λαίλαψ*, (*hurricane*), a term highly suitable; the like being, as travellers testify, very subject to these sudden hurricanes.

*Σείω*, f. *σειίω*, *to move to and fro, to shake*, with the idea of shock, concussion, trans. 1) prop. Rev. vi. 13, *συκῇ—ὑπὸ ἀνέμου μεγ. σειομένη*: of earthquakes, Matt. xxvii. 51, *ἡ γῆ ἐσειέθη*. Act. with acc. Heb. xii. 26, and Class. 2) fig. *to move in mind, to agitate*, to put in commotion, Matt. xxi. 10, *ἐσειέθη ἡ πόλις*, for *ἐκινήθη*, Acts xxi. 30; namely, as agitated with hope, fear, wonder, or disapprobation, according as each person stood affected. xxviii. 4. Sept. Is. xiv. 16. Ez. xxxi. 16. Pind. Pyth. iv. 484, *πόλιν*. Heliodor. x. p. 484. Antiph. cxlvi. 22.

*Σελήνη*, *ης*, *ῆ*, (*σελας*, light,) *the moon*, Matt. xxiv. 29, al. and Class.

*Σεληνιάζομαι*, f. *άσομαι*, (*σελήνη*, prop. *to be moon-struck*, in Greek usage = *to be epileptic, to be afflicted with epilepsy*, the symptoms of which were supposed to become more aggravated with the increasing moon, (Manetho, iv. 81, 216.) Matt. iv. 24. xvii. 15, *ὅτι σεληνιάζεται καὶ κακῶς πάσχει*, comp. ver. 18, and Mk. ix. 17; and Lu. ix. 39, where it is ascribed to a *δαιμόνιον πνεῦμα*. Indeed, that these *σεληνιαζόμενοι* were *not*, as certain recent Commentators contend, mere *lunatics*, I have shewn at large in my note on Matt. iv. 24; also indicating what may be considered the only true view to be entertained of them.

*Σεμίδαλις*, *εως*, *ῆ*, *fine flour*, Rev. xviii. 13; occ. oft. in Sept. and Jos. and Athen. p. 172.

*Σεμνός*, *ῆ*, *όν*, adj. (contr. fr. *σεβόμενος*, venerated, fr. *σίβομαι*), prop. *revered, venerable, august*; a term originally applied to the Gods, as in Hom. Hym. xii. 1, and H. Cerer. i. 486, and various passages of Homer and Pindar. In N. T. only as applied to men, *grave, dignified*, 1 Tim. iii. 8, 11. Tit. ii. 2, and oft. in Class.; also of things, *honourable, of good repute*, as Phil. iv. 8, *ὅσα σεμνά*, meant of habits of life. So Hdian. i. 2, 6, *σεμνῷ ἦθει καὶ βίῳ σώφρονι*. Plato, p. 290, *τὰ σεμνότατα*.

*Σεμνότης*, *ητος*, *ῆ*, (*σεμνός*), prop. *augustness, sanctity*, 2 Macc. iii. 12. Jos. B. J. vi. 5, 1. In N. T. *respectability* of character, and that *decorous regularity* of life and conversation required in a well-

ordered society, and especially becoming persons 'professing godliness,' 1 Tim. ii. 2, *ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι*, where the Vulg. well renders by *honestate*, and iii. 4. Tit. ii. 7. So in Ælian, V. H. ii. 13, and Jos. Contr. Ap. i. 31, we have *σεμνότης βίου*, and in Hdian. ii. 1, 10, *διὰ σεμνότητα αἰδούμενος*, 'respected for his worth.' Simil. Jos. Vit. 49, *μετὰ πάσης σεμνότητος*.

*Σημαίνω*, f. *αὐῶ*, (*σῆμα*), prop. to give a sign or signal, i. e. public, Sept. Num. x. 9. Jos. Ant. vii. 11, 6. Xen. An. v. 2, 12; also to make known by a sign, Hom. Il. xxiii. 358; hence, as in N. T. to signify, intimate, John xii. 33, *σημαίνων, ποῖα θανάτῳ ἡμελλεν ἀποθνήσκειν*. xviii. 32. xxi. 19, where, as oft. the word is used of things future and obscurely made known, as in oracles, &c. So Plut. cited by Wets. has *οὔτε λέγει, οὔτε κρύπτει, ἀλλὰ σημαίνει*. In Acts xi. 28, with accus. and inf. to declare, *make known*, as oft. in Class.; the term being often, as there, applied to the uttering of predictions, &c. So Jos. Ant. vii. 8, *σημαίνων τὴν ἐκ τοῦ παιδὸς ἐσομένην ἐκτίθειν*. In Acts xxv. 27, with simple acc. *τὰς κατ' αὐτοῦ αἰτίας σημαίνει*.

*Σημεῖον*, ου, τό, (equiv. to *σῆμα*), a sign, signal, Hdian. iv. 11, 8; an ensign, standard, Sept. Ia. xi. 12. Hdian. viii. 5, 22. Xen. Cyr. vii. 1, 4, a sign of something past, a memorial, monument. In N. T. 1) a mark or token by which any thing may be known to be what it is, and distinguished from something else; 2) a pledge or assurance taken in evidence; 3) a token of Divine interposition, a miracle. I. prop. a sign, by which any thing is designated, distinguished, known, Matt. xxvi. 48, *ἔδωκεν αὐτοῖς σημ.* Rom. iv. 11, *σημεῖον ἔλαβε περιτομῆς*, i. e. circumcision, as *τὸ σημεῖον τῆς διαθήκης*: comp. Gen. ix. 12, sq. Thuc. vi. 31; spec. a sign by which the character and truth of any person or thing is known, a token, proof, Lu. ii. 12, *τοῦτο ὑμῖν τὸ σημ.* 2 Cor. xii. 12, *τὰ σημ. τοῦ ἀποστόλου*. 2 Thess. iii. 17. Sept. and Class.—II. a sign by which the Divine power and majesty is made known, i. e. a supernatural event or act, a miracle, by which the power and presence of God is manifested, either directly, or through the agency of those whom he sends. 1) as wrought by God, 1 Cor. xiv. 22, *αἱ γλῶσσαι εἰς σημεῖον εἰσιν, οὐ τοῖς πιστεύουσιν, ἀλλὰ τοῖς ἀπίστοις*, i. e. 'a token to the unbelieving of God's presence and power,' comp. ver. 25. *τὸ σημεῖον Ἰωᾶ*, 'the sign of Jonah,' i. e. 'which God wrought in the case of Jonah,' Matt. xii. 39, comp. ver. 40. Meton. of persons sent from God,

whose character and acts are a manifestation of the Divine power, Lu. xi. 30, *ἐγένετο Ἰωᾶ σημεῖον τοῖς Νιν.* ii. 34, *οὗτος κεῖται εἰς σημεῖον ἀντιλεγόμενον*, meaning, that 'he should be a signal example of virtue calumniated;' also of signs, wonders, miracles, which God is said to do through any one, *ποιεῖν διὰ τινος*, joined with *τίματα*, Acts ii. 22, 43, al. and Class. as Æl. V. H. xii. 57. Pol. iii. 112, 8. Spec. as foreshowing future events, a sign of future things, a portent, presage, Matt. xxiv. 3, *τὸ σημεῖον τῆς ἥτης παρουσίας*. ver. 30, *τὸ σημεῖον τοῦ Υἱοῦ τ. ἀνθ.* meaning, 'the visible appearance of the Son of man,' (agreeably to what the Jews understood from the prophecy in Dan. vii. 13;) namely, to take vengeance on the unbelieving Jews, Mk. xiii. 4. Lu. xxi. 11, *σημεῖα ἐκ' οὐρ. μεγάλα*. ver. 25. Acts ii. 19. 2) of signs, wonders, miracles, wrought by CHRIST and his apostles in proof of their Divine mission, Matt. xii. 38, *ἐξέλθετε ἀπὸ τοῦ σημεῖου ἰδεῖν*. ver. 39. Mk. viii. 11, 12. John ii. 11, 18, 23, oft.; with *τίματα*, iv. 48; *δυνάμεις*, Acts viii. 13. 3) spoken analogically of signs, wonders, wrought by false prophets claiming to act by Divine authority, Rev. xiii. 13, 14; with *τίματα*, Matt. xxiv. 24, al.

*Σημεῖον*, f. *ῶσω*, (*σημεῖον* and *σῆμα*), signo, to mark, affix a mark or sign, note with marks, Pol. iii. 39, 8. In N. T. only mid. to mark for oneself, to note, by a metaphor taken from making private memoranda for use; with acc. 3 Th. iii. 14, *τοῦτον σημειώσθε*, 'note that man down to yourself as one to be shunned.' So Polyb. i. 47, 1, *ἐκρίβησε σημειώσασθαι τὸν εἰσπλοῦν*; and xxi. 11, 12, *ἰσημειώσαντο τὸν τόπον*. Also in an expression adduced by Eustathius on Hom. p. 1535, *τὸ ἀστροῖς σημειώσθαι ὁδόν*, 'to note down and mark one's course by the stars.' Also Philo Jud. 560, *Α. δυοῖ μαρτυρίαις σημειωσάμενος τὸ μηδὲν ἔχον ὑποτύφεισθαι*.

*Σήμερον*, adv. Att. *τήμερον*, (fr. *τῆμερα*, fr. *τῇ ἡμέρᾳ*), this day, to-day. I. prop. Matt. vi. 11, *ὅς ἡμῖν σήμερον*. ver. 30. Lu. xiii. 32, 33, oft. Sept. and Class. With the art. as adj. ἡ σήμε. scil. ἡμέρα, equiv. to this very day, Acts xix. 40.—II. equiv. to at this time, now, Lu. iv. 21, *σήμε. πεπλήρωται ἡ γραφή*. Acts iv. 3. xiii. 33, oft.; 2 Cor. iii. 15, *ἔως σήμε.* where *σήμερον* is very emphatic, meaning, 'at this very time,' namely, of the admonition; and Sept. With the art. as adj. ἡ σήμε. scil. ἡμέρα, Acts xx. 26, *ἐν τῇ σήμε. ἡμέρᾳ*: so *ἄχρι τῆς σήμε.* 2 Cor. iii. 14, *μέχρι τῆς σήμε.* Matt. xi. 23, and *ἔως τῆς σήμε.* xxviii. 8, *unto this day*.

**Σήπω**, f. *ψω*, to cause to rot, to corrupt, destroy, Sept. Job xi. 12. Dion. Hal. xi. 37. Æsch. Choëph. 989. Usually and in N. T. pass. *σήνομαι*, 2 perf. *σίσηπα*, intrans. to rot, be corrupted, perish. Jam. v. 2, ὁ πλοῦτος ὑμῶν ('your hoarded stores') *σίσηπε*. So Hom. ii. 135, καὶ δὴ δοῦρα σίσηπε νιῶν. Eur. El. 319, αἶμα πατρός μελαν σίσηπε. ÆL V. H. xii. 40, but the pass. is far more freq. in Class. and Sept.

**Σηρικὸς**, ἡ, ὄν, adj. (*σήρ*, silk-worm,) *silken*, of silk, Jos. B. J. vii. 5, 4, ἐσθήσασι σηρικαῖς. In N. T. neut. τὸ σηρικόν, scil. ἔνδυμα, *silk, silken stuffs*, Rev. xviii. 12.

**Σῆς**, σητός, ὁ, a moth, or clothes-worm, Matt. vi. 19, 20. Lu. xii. 33. Sept. Is. i. 9. li. 8. Theophr. H. Pl. i. 16. Menander, cited by Wets. τὸ δ' ἱμάτιον οἱ σητίς.

**Σητόβρωτος**, ον, ὁ, ἡ, adj. (*σή*, βιβρώσκω,) *moth-eaten*, Ja. v. 2, ἱμάτια ὑμῶν σητόβρωτα. Sept. Job xiii. 23, ἱμάτιον σητ.

**Σθενώω**, f. ὤσω, (*σθίνος*, strength,) to strengthen, confirm, absol. 1 Pet. v. 10, σθενώσαι, or, as in text. rec. opt. σθενώσαι.

**Σιαγών**, ὄνος, ἡ, prop. the jaw-bone, jaw, Sept. and Class. In N. T. the cheek, Matt. v. 39. Lu. vi. 29. Sept.

**Σιγᾶω**, f. ἤσω, to be silent, keep silence. 1) gener. INTRANS. Lu. ix. 36, αὐτοὶ ἐσίγησαν. xx. 26. Acts xii. 17, al. Sept. and Class. oft. 2) TRANS. like *σιωπάω*, to keep in silence, keep secret, pass. Rom. xvi. 25, μυστηρίον χρόνις αἰωνίοις σεσιγγημένον. The act. is not unfrequent in Class.; as Eurip. Med. 80, σίγα λόγον, while the pass. form is rare, the only examples known to me being Eurip. Iph. T. ἐξ ἡμῶν πάντα σιγήθῃσεται. Hierocl. ap. Steph. Thea. οὐδέποτε σιγώμενος, and Iren. adv. Hær. i. 1, 3, of the æons, (doubtless, with the above passage of St. Paul in mind,) αἰεὶ δὲ σεσιγγημένοι καὶ μὴ γινωσκόμενοι.

**Σιγῆ**, ἡς, ἡ, (*σιγᾶω*,) *silence*, Acts xxi. 40, πολλῆς σιγῆς. Rev. viii. 1. Wisd. xviii. 14. Xen. Cyr. vii. 1, 25, πολλή σιγή.

**Σιδήρεος**, ἑα, ἰον, contr. *σιδηροῦς*, ἄ, οὔν, adj. (*σιδήρος*,) *iron*, of iron, Acts xii. 10, πύλιν τὴν σιδηρᾶν. Rev. ii. 27. ix. 9. xii. 5. xix. 15. Sept.

**Σίδηρος**, ον, ὁ, *iron*, Rev. xviii. 12. Sept. and Class. The word is derived from *σίζω*, to sound, *σίδω* and *σίσδω*, whence *σίδω*, to make a ringing sound; and, indeed, (it being the most ringing metal known to the ancients,) *σίδ.* was originally an adjective, signif. 'the ringing

[metal],' and is found as such in Hdot. vii. 65. Aretæus ii. 13. Arrian, Eux. p. 120.

**Σικάριος**, ον, ὁ, Lat. *sicarius*, (fr. *sica*, the short cutlass which was carried under the arm, like the Italian *stiletto*,) *cut-throat, robber*, Acts xxi. 38, with which comp. Jos. Ant. xx. 8, 6. B. J. ii. 13, 5. vii. 8—11.

**Σίκερα**, τὸ, Heb. *שֵׁכָר*, indec. *sikera*, i. e. *strong drink*, any intoxicating liquor, whether wine properly so called, (Num. xxviii. 7,) or, according to the more freq. application of the word, what we should call *made wine*, prepared from grain, dates, figs, palms, &c. Lu. i. 15, οἶνον καὶ σίκερα οὐ μὴ πίνῃ, a Nazaritic injunction. See Numb. vi. 3, and comp. Sept. Lev. x. 9. Deut. xxix. 6. Judg. xiii. 4, 7, 14.

**Σιμακίνθιον**, ον, τὸ, Lat. *semicinctum*, a half-girdle, or garment equiv. to our apron, probably of linen, worn by artisans, &c. Acts xix. 12. Comp. Wetst. N. T. ad loc.

**Σινάπι**, ἰως, τὸ, *mustard, sinapis orientalis*, a plant often growing in the fertile soil of Palestine, to a very considerable size, Matt. xiii. 31. Mk. iv. 31. Lu. xiii. 19. The expression κόκκον σινάπιδος, 'a grain of mustard,' is, as appears from the Rabbinical citations in Wets., a proverbial phrase, for the least, the smallest particle, Matt. xvii. 20. Lu. xvii. 6.

**Σινδών**, ὄνος, ἡ, *fine linen, muslin*, from *Sind*, or India, Hdot. i. 200. ii. 95; i. e. cotton, *σινδὼν βυσσίνη*, Hdot. ii. 86. vii. 181; also gener. *linen cloth*, Pol. ii. 66, 10. In N. T. *linen cloth, a linen garment*, probably of a square or oblong form, worn by the Orientals at night instead of the usual garments, Mk. xiv. 51, περιβεβλημένος σινδόνα ἐπὶ γυμνοῦ. ver. 52. Also a web or wrapper of fine linen, employed to roll around a corpse, previously to interment or embalming, being then secured by linen bandages. Matt. xxvii. 59. Mk. xv. 46, bis. Lu. xxiii. 53. Galen. μὴ γυμνὸς κομιζέσθω, ἀλλὰ περιβεβλημένος σινδόνα. Hdot. ii. 95, ἦν μὲν ἐν ἱματίῳ ἐνελιζόμενος αὐτὸς ἡ σινδόνη.

**Σινιάζω**, f. ἄσω, (*σινίον*, a sieve,) to sift or winnow. Fig. with acc. of pers. impl. Lu. xxii. 31, ὁ Σατ. ἐξητήσατο ὑμᾶς, τοῦ σινιάσαι ὡς τὸν σίτον, i. e. 'sift you,' scrutinize you, or try your fidelity and constancy.

**Σιτευτός**, ἡ, ὄν, adj. (*σιτεύω* & *σίτος*,) *fed*, i. e. with grain, *fatted*, Lu. xv. 23, τὸν μόσχον τὸν σιτ. ver. 27, 30. Sept. Pol. xxxix. 2, 7. Xen. An. v. 4, 32.

**Σιτιστός**, ἡ, ὄν, adj. (*σιτίζω*, *σίτος*,) *fed*, sc. with grain, *fatted*; subst. τὰ  
S 4



σιτιστὰ, animals put up to fatten, *fattings*, Matt. xxii. 4, meaning, calves, lambs, sheep, &c. Jos. Ant. viii. 2, 4. Athen. xiv. p. 656.

Σιτομέτριον, ου, τὸ, (σίτος, μετρίω,) *grain measured out*, i. e. an allowance, portion, ration, Lu. xii. 42, and lat. Gr. writers. Σιτομετρία occ. in Diod. Sic. ii. 41.

Σίτος, ου, ὁ, plur. τὰ σίτα, *wheat*, and gener. for *grain, corn*, Matt. iii. 12, συναΐξει τὸν σῖτον. xiii. 25, 29, 30. Mk. iv. 28. Lu. iii. 17. John xii. 24. 1 Cor. xv. 37. Rev. vi. 6. xviii. 13. In Acts vii. 12, the plural σίτα is used to denote *generality of kind*, as we say *corn or grain*. So σίτος, xxvii. 38, which may mean either, as some explain, *the wheat*, or *the provisions*. Sept. and Class.

Σιωπάω, f. ἤσω, (σιωπῇ, silence, stillness,) *to be silent, still*, intrans. 1) prop. of persons, *to keep silence, be silent*, Matt. xx. 31. xxvi. 63, ὁ δὲ Ἰησοῦς ἐσιώπα. Mk. iii. 4, and oft. Of one unable to speak, *dumb*, Lu. i. 20, Sept. and Class. 2) *fig.* of a sea or lake, *to be still, calm, hushed*, Mk. iv. 39, σιῶπα, πεφίμωσο. The Class. writers use in this case σιγῶα, as Hom. Od. xix. 42, σίγα. So Valer. Flacc. viii. 452, 'sileat mare.' Anth. Gr. i. p. 169, 1, σείσῃκεν δὲ θάλασσα. Theocr. Id. ii. 38, σιγᾷ πόντος.

Σκανδαλίζω, f. ἴσω, (σκάδαλον,) prop. *to cause to stumble and fall*, by laying a stumbling-block in his way: pass. *to stumble and fall: fig. to bring to ruin*, Aquil. in Prov. iv. 12. Is. viii. 15. xl. 30. Ecclus. ix. 5. xxiii. 8. xxxv. 15. In N. T. *fig.* in a moral sense, *to be a stumbling-block to any one, to cause him to stumble at or in any thing*: I. GENER. *to offend, vex*, prop. *to scandalize*, with acc. of pers. Matt. xvii. 27, ἵνα δὲ μὴ σκανδαλισμὲν αὐτοὺς. John vi. 61. 1 Cor. viii. 13, bis. Pass. Matt. xv. 12. Rom. xiv. 21. 2 Cor. xi. 29. So Pass. σκανδαλίζεσθαι ἐν τινι, *to be offended in or at any one, 'to take offence at' his character, words, or conduct, so as to desert and reject him*, Matt. xi. 6, μακάριός ἐστιν, ὃς ἐὰν μὴ σκανδαλισθῇ ἐν ἐμοί, meaning, 'stumble in faith, fall off from his faith in me'; the term σκάδαλον signif. in a spiritual sense, 'what obstructs us in our Christian course,' and causes us to fall away from the faith, or scruple to receive it. Matt. xiii. 57. xxvi. 31, 33, al.—II. CAUSAT. *to cause to offend, lead astray or into sin*, 'be the occasion of any one's sinning'; with acc. of pers. Matt. v. 29, εἰ δὲ ὁ ὀφθ. σου σκανδαλίζει σε. ver. 30. xviii. 6, ὃς δ' ἂν σκανδαλίσῃ ἕνα τῶν μικρῶν τούτων. ver. 8, 9. Psalt. Salom. xvi. 7, γυναικὸς πονηρᾶς σκανδαλίζούσης ἄφρονα. Hence

pass. *to be made to offend, to be led astray or into sin*, = *to fall away from the truth*, from the Gospel, &c. Matt. xiii. 21. xxiv. 10. Mk. iv. 17. John xvi. 1.

Σκάνδαλον, ου, τὸ, a later form for σκανδάληθρον, (σκάζω,) prop. *a trap-stick*, a crooked stick on which the bait is fastened; which the animal strikes against, and so springs the trap. By synecd. *a trap, snare*, Sept. fig. Josh. xxiii. 13. 1 Sam. xviii. 21. Hence gener. 'any thing which one strikes or stumbles against,' *a stumbling-block, impediment*, as Sept. Lev. xix. 14, ἀπέναντι τυφλοῦ οὐ προσθήσεις σκάνδ. In N. T. only fig., in a spiritual sense, *stumbling-block, cause of offence*: 1) gener. 'whatever occasions any one to stumble or fall spiritually;' of Christ, as ἡ πέτρα σκανδαλον, *rock of stumbling*, Rom. ix. 33. 1 Pet. ii. 7. Also Rom. xi. 9, γινηθῆτω ἡ τράπεζα αὐτῶν—εἰς σκανδαλον. Ecclus. vii. 6. xxvii. 23. 1 Macc. v. 4. Judith v. 1. 2) 'a cause of offence and indignation,' i. q. *an offence, a scandal*, Matt. xvi. 23, σκάνδαλόν μου εἰ. 1 Cor. i. 23. Gal. v. 11. Judith xii. 2, ἵνα μὴ γίνηται σκ. ver. 19. 3) 'what occasions any one to err' in his principles or practice, Matt. xviii. 7. Lu. xvii. 1, ἀνιδεκτόν ἐστι τοῦ μὴ ἐλθεῖν τὰ σκάνδ. meaning the evils and persecutions which threatened the Christian Church. Rom. xiv. 13. xvi. 17. Rev. ii. 14. 1 John ii. 10, καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἐστίν, i. e. 'there is in him nothing to lead him into sin': comp. ver. 11. So Ps. cxix. 165, καὶ οὐκ ἐστὶν αὐτοῖς σκάνδαλον. Meton. of persons, Matt. xiii. 41, πάντα τὰ σκάνδαλα, said of false teachers, who, under the pretence of Christian liberty, inculcated doctrines repugnant to moral virtue.

Σκάπτω, f. ψω, *to dig*, intrans. espec. *a trench*. So in Thucyd. iv. 90, we have τὰ ἱσκαμμένα, *trenches*. Lu. vi. 48, ὃν ἔσκαψε καὶ ἐβάθυνε, and xiii. 8. xvi. 3, σκάπτειν οὐκ ἰσχύω, where we have a general term to denote 'working as an agricultural labourer, τὴν γῆν ἐργάζεσθαι. So Pausan. Arcad. 47, τὸ πεδίον Ἰ. ἔσκαπτον, 'cultivated.' Xen. Econ. xv. 14, σκάπτειν τὸ γηίδιον. Hom. Hym. in Merc. 90, φῦτα σκάπτεις, and Xen. Ec. xix. 4, τὰ σκαπτόμενα φυτά. The expression was, we may suppose, almost proverbial for working as an agricultural labourer.

Σκάφη, ης, ἡ, (σκάπτω,) prop. any thing either 'dug out,' as a *channel, trench*, or hollowed out, as a *trough*, Hdrot. iv. 73. In N. T. a *skiff, boat*, (so called with allusion to the first boats constructed being mere trunks of trees hollowed out, like the Indian canoes,) Acts xxvii. 16, 30, 32. Dion. Hal. Ant. iii. 44. Pol. i. 23, 7. Hdrot. iv. 73.

**Σκέλος**, εος ουε, τό, plur. τὰ σκέλη, *the leg*, from the hip to the foot, John xix. 31—33, τὰ σκέλη. Sept. and Class. oft. However, I cannot but suspect that the term is here to be taken in a limited sense, for the *κνήμη* or *shin-bone*; a sense indeed rare, and which is unnoticed even by Steph. Thes.; though examples of it do occur, espec. in the plural, as 1 Sam. xvii. 6, (of Goliath,) καὶ κνημίδες χαλκαὶ ἐπὶ τῶν σκελῶν αὐτοῦ. Ezek. i. 7, τὰ σκέλη αὐτῶν ὁρᾷ. Nor is the sense unexampled in Class. Thus Xen. An. iv. 2, 20, καὶ ἐνός μιν κατὰξαν (the very term, we may observe, used in the passage of St. John,) τὸ σκέλος. Pol. i. 80, 13, συντριψάντας τὰ σκέλη. So also, but in a fig. sense, Arrian, Epict. ii. 12, παρὰ σκέλος ἀπαντᾷ τοῦτο, 'this rubs on the skin,' as we say, 'goes against the grain.' Indeed this use is as early as the time of Homer, and probably was the primary one, being found in Il. xvi. 314, ἐφθῆ δρεξάμενος πυρμυδὸν σκέλος, where Damm explains it *crurem*, *schienbein*. And Heyne observes, 'σκέλος modo latius patet, ut inde a femore comprehendat et μηρὸν, et γόνυ, et κνήμην, et πόδα, modo (ut hic) angustius crus.' Aristoph. Thesm. 24, χαλὸς τὸ σκέλη. Æschyl. Prom. 74, σκέλη δὲ κίρκωσαν βίᾳ.

**Σκεπασμα**, ατος, τό, (σκεπάω & σκεπᾶω, to cover,) *covering*, i. e. *clothing*, *raiment*, 1 Tim. vi. 8, διατροφὰς καὶ σκεπάσματα, as we say *clothes*. Jos. B. J. ii. 8, 5, ζωσάμενοι σκεπάσμασι λινοῖς. Philo, p. 159, τῶν περὶ σῶμα σκεπασμάτων ἀμελῶν.

**Σκευή**, ῆς, ἡ, gener. any *apparatus* for any purpose whatever, whether of war or peace, espec. dress or equipage; also *acoutrement* or *equipment*, including *furniture* for a house; in N. T. all the *armamenta* or furniture, equipment, *tackle* of a ship, (as Virg. Æn. v. 15,) otherwise called *δπλα*, as cables, yards, sails, rigging, &c. and denoted by the term τὰ σκευή in Jonas i. 5. Xen. Econ. viii. 11, 12. Acts xxvii. 19, τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν.

**Σκεῦος**, εος ουε, τό. Of this term the etymology is too uncertain to be exactly determined. It answers to the Latin *vas*, (which from *πᾶω*, to possess, was primarily *vasum*, fr. *πάσων*, of the same form as *πράσων*.) any *utensil* or *article* of furniture, (espec. a vessel to contain anything,) an *implement*, or *tool*, for any kind of work, also a weapon. The general sense, whatever be the derivation of the word, seems to be 'something wrought or made for use,' as *ὄπλον*, fr. *ἔργω*, 'something wherewith one works,' *instrumentum*, *ὄργανον*: in N. T. it is used, I. GENER. of

furniture, &c. 1) *prop.* of 'any *utensil* capable of containing anything,' a vessel, Lu. viii. 16, οὐδεὶς δὲ λύχνον ἄψας, καλύπτει αὐτὸν σκεῦει. John xix. 29, Acts x. 11, 16. xi. 5. So Sept. oft. and Class. e. g. Ælian, V. H. xii. 8. Hadian. iv. 7, 8. Of a *potter's vessel*, or earthen *argyleion*, Rom. ix. 21. Rev. ii. 27, τὰ σκευή τὰ κεραμικά. Sept. Lev. vi. 28, al. Of any article whatever, considered as a *burden* to be carried, Mk. xi. 16, οὐκ ἦφιεν ἰνα τις διενέγκῃ σκεῦος διὰ τοῦ ἱεροῦ. So Jos. Bell. ii. 8, 9, οὐδὲ σκεῦός τι μετακινήσαι. Of any articles in general, 2 Tim. ii. 20. Heb. ix. 21. Sept. and Class. Also in the plur. *household goods*, *furniture*, Matt. xii. 29. Mk. iii. 27. Lu. xvii. 31, τὰ σκευή αὐτοῦ ἐν τῇ οἰκίᾳ. Sept. oft. and Class. as Xen. Econ. viii. 12, πάντα σκευή ὅσοις περ ἐν οἰκίᾳ χρῶνται ἀνθρώποι. Eunuch. ap. J. Pollux, On. x. 10, σκευή τὰ κατ' οἰκίαν. Athen. xiv. 17. 2) *fig.* of the *human body*, as formed of clay, and accordingly frail and feeble, 2 Cor. iv. 7, ἔχομεν τὸν θησαυρὸν τοῦτον ἐν ὀστροκίνοις σκεύεσιν. Also of the body generally, considered as the *argyleion* τῆς ψυχῆς, as Philo terms it, or, as Cicero styles it, 'vas aut receptaculum animi,' whence Barnabas, Epist. § 21, calls the human body τὸ καλὸν σκεῦος: and Hermas applies to it the term *vas*, 1 Th. iv. 4, τὸ ἑαυτοῦ σκεῦος κτᾶσθαι. So the Hebr. כֵּל, *vas*, in 1 Sam. xxi. 5, 'and the vessels (meaning the bodies) of the young men are holy,' or pure. The allusion, however, may be to the human body as the workmanship of the Creator, and consequently to be used according to His will, not abused. Thus the term *vas* is employed for the body simply in Lucret. vi. 17, 'vitium vas efficere ipsum (scil. intelligit) Omniaque illius vitio corruptum intus.' Moreover to this head may best be referred the controverted expression in 1 Pet. iii. 7, ὡς ἀσθενεστίρῳ σκεῦει τῷ γυναικείῳ, where σκεῦος, as it lit. signifies *any thing made*, so it may there have the sense *creature*, lit. *frame-work*, in reference to God the Creator. See my note. So of *persons*, in a moral respect, considered as the *subjects* whereon anything is to be exercised, whether for good or for evil: for the former, Rom. ix. 23, σκευή ἑλίου. 2 Tim. ii. 21, ἔσται σκεῦος εἰς τιμὴν: for the latter, Rom. ix. 22, σκευή ὀργῆς: in both which cases we have an allusion to the vessels of the potter, as spoken of in ver. 21.—II. SPEC. an *implement*, *instrument*, lit. 'that by which any thing is effected or done,' synon. with *ὄργανον*: so σκευή ὀργῆς, Jer. i. 25. 1) *prop.* of a *thing*, and spec. *the mast* of a ship, as the chief instrument of sailing, Acts xxvii. 17, χαλάσαντες τὸ σκεῦος 'having lowered the mast,' Ancient ships

had usually but one mast, which was raised or lowered at pleasure, being so formed as to go into a socket. Comp. Hom. Il. i. 434, ἰστὸν δ' ἰστοδόκη πέλασαν. 2) fig. of a person as the instrument of any one, Acts ix. 15, σκεῦος ἐκλογῆς, i. e. 'a chosen vessel, instrument to work my purposes,' said of a person well adapted to the execution of any purpose. So Pol. xiii. 5, 6, Δαμοκλῆς ἦν ὑπηρετικὸν σκεῦος εὐφυΐας. Comp. Jer. l. 25. Is. xiii. 5, in some MSS. σκεῦος ὀργῆς.

Σκηνή, ἡς, ἡ, (Hebr. פֶּתַח, to dwell,) gener. a booth, hut, tent: I. prop. a booth, composed of branches of trees, similar to those hastily raised for temporary purposes by travellers, and such as were reared at the feast of tabernacles, Matt. xvii. 4, ποιῶμεν ὡς ταῖς σκηναῖς, al. So Sept. Gen. xxxiii. 17. Is. i. 8. Jon. iv. 5. Thuc. ii. 34. Theocr. xv. 16. Dem. 284, 24. Xen. Cyr. ii. 1, 25. Also of skins, &c. a tent, Heb. xi. 9, ἐν σκηναῖς κατοικήσας. So Sept. oft. and Class. Sometimes also the word denoted a permanent house, and fig. a family; and when applied to a royal family, its reign, or kingdom, Acts xv. 16, ἀνοικοδομήσω τὴν σκηνὴν Δαυὶδ τὴν πεπτωκυῖαν, metaph. and mystically for the family or royal line of David, fallen into weakness and decay. Gener. for abode, dwelling, Lu. xvi. 9, εἰς τὰς ἀλυσίους σκηνάς. Rev. xiii. 6, τὴν σκηνὴν αὐτοῦ, scil. τοῦ Θεοῦ, i. e. heaven. So Sept. Job xxxvi. 29. Pa. xviii. 12.—II. spec. the Mosaic TABERNACLE, the sacred tent of the Hebrews, (comp. the σκηνὴ λαοῦ of the Carthaginians, Diod. Sic. xx. 65,) in which the ark was kept, the seat of the Jewish worship before the building of the Temple. 1) prop. and gener. Heb. viii. 5. ix. 21. xiii. 10. Acts vii. 44, ἡ σκ. τοῦ μαρτυρίου, so called either with reference to the tables of testimony contained therein, or from its being the place where God gave witness of his glorious presence. Sept. Ex. xxix. 4, 10. Num. i. 50, sq. By synecd. spoken of the outer sanctuary of the tabernacle, Heb. ix. 2, 6, 8; also of the inner sanctuary, the Holy of holies, Heb. ix. 3. In Hebr. ix. 11, said of the heavenly sanctum, or visible heavens, (comp. iv. 14,) through which Jesus passed to the highest heaven, or abode of God himself. 2) symbol. of the spiritual, or celestial, tabernacle, of which the material one was a figure, whereas the other was pitched by the Lord, and not men, Heb. viii. 2. ix. 11. Comp. viii. 5. ix. 23, 24; also fig. for the Temple in the heavenly Jerusalem, Rev. xv. 5, ὁ ναὸς τῆς σκ. τοῦ μαρτυρίου. xxi. 3.—III. Acts vii. 43, ἡ σκ. τοῦ Μολόχ, 'the tabernacle of Moloch,' which the idolatrous

Israelites constructed in the desert in honour of Moloch, like that in honour of Jehovah; probably of a small size, so as to elude the notice of Moses; a sort of case to inclose and carry about the idol in, and formed in imitation of a real tabernacle, like those small models of the Temple of Diana at Ephesus, mentioned at Acts xix. 24. Comp. Petron. 29, 'præterea grande armarium in angulo vidi, in cujus anclicula erant lares argentei positi.'

Σκηνοπηγία, ας, ἡ, (σκηνή, πῆγνυμι,) a feast, so called from the booths or tents which, on that occasion, were erected in and about Jerusalem, and which was designed to commemorate the Israelites' dwelling in tents in the wilderness. See more in Calmet, or Horne's Introd. It was the third great annual festival of the Jews, in which all the males were required to appear before God at the tabernacle or temple, John vii. 2, ἡ ἑορτὴ τῶν Ἰουδ. ἡ σκηνοπηγία. So ἡ σκ. 2 Macc. i. 9, 18. Sept. ἑορτὴ τῆς σκ. Deut. xvi. 16, and oft. as ἑορτὴ τῶν σκηνῶν, Lev. xxiii. 24, al. and Jos. Ant. iv. 8, 12.

Σκηνοποιός, οὔ, ὁ, (σκηνή, ποίω,) a maker of tents, formed of leather or thick cloth, both for military and domestic purposes; the latter sort being, from the scarcity of inns, much used throughout the East in travelling, and in that warm climate, during the summer season, used as houses. Acts xviii. 3. Comp. σκηνοποιῦμαι, Diod. Sic. iii. 27. Hdian. vii. 2, 8.

Σκῆνος, ιος ους, τό, equiv. to σκηνή, prop. a booth, tent, (Anthol. Gr. ii. p. 162.) usually, and in N. T. fig. for the body, as the frail and temporary abode of the soul, 2 Cor. v. 1, ἡ πύργιος ἡμῶν οἰκία τοῦ σκῆνους, i. e. 'this our earthly tent or house;' 2 Cor. v. 4, οἱ ὄντες ἐν τῷ σκ. Wisd. ix. 15, τὸ γινώσκεις σκῆνος. So Plato calls the body γῆινον σκῆνος, and other Platonic and Pythagorean philosophers use similar expressions. Longin. de Subl. § 32, calls the body ἀνθρώπινον σκῆνος, in allusion to the term σκῆνος being also applied to the bodies of animals, Ael. H. A. v. 3.

Σκηνόω, f. ὥσω, (σκῆνος,) to pitch a tent, Sept. Gen. xiii. 12. Jos. Vit. § 47. Hdian. vi. 8, 17; in N. T. intrans. to dwell as in tents, foll. by ἐν ἡμῖν, John i. 14, where the expression is used in preference to ζῆν, with allusion to the life of man as a temporary sojourn, and thus it has oft. in Class. the sense 'to take up one's quarters,' as Thuc. i. 89. ii. 52. Xen. An. v. 5, 11; also as better adapted to convey the idea, which seems there intended, of that familiar intercourse and that intercommunity of all the functions of human life which evidenced our Saviour to have

been really and substantially *man* as well as God. With *ἐν* and a dat. of place, Rev. xii. 12. xiii. 6; with *μετά* and a gen. of person, Rev. xxi. 3; with *ἐπὶ* and accus. of person, Rev. vii. 15, *σκηνώσει ἐπ' αὐτοῦ*, i. e. 'will ever cheer them with his presence, will defend and protect them by his power from all evil and mischief.'

Σκῆνωμα, *τος, τό*, (*σκηνώω*), a *booth* or *tent pitched*, prop. Xen. An. ii. 2, 17; in N. T. a *tabernacle for God*, q. d. *dwelling temple*, Acts vii. 46. So Sept. Ps. cxxxii. 5. xlv. 4. 1 K. ii. 28. viii. 4. Fig. of the *body*, as the frail tenement of the soul, 2 Pet. i. 13, 14. So also the term is used in Eurip. Heracl. 690, *σμηκρόν τό σόν σκῆνωμα*.

Σκιά, *ας, ἡ*, *shadow, shade*: 1) prop. Mk. iv. 32, *ὑπὸ τὴν σκιάν αὐτοῦ*. Acts v. 15. Sept. and Class. In the sense of *darkness, gloom*, as *σκιά θανάτου*, *death-shade*, i. e. thickest darkness, Matt. iv. 16. Lu. i. 79, (with which comp. the similar expression in Hom. Od. iv. 180, *θανάτοιο μέλαν νέφος*, similar to another in Job iii. 5, et al. in Sept. 'the darkness of the grave'); though in the former passage it is used in a fig. sense to denote extreme ignorance and vice; and in the latter, fig. and spiritually, of ignorance as to the means of salvation, the darkness of the natural man, alone to be enlightened by the Sun of Righteousness. 2) metaph. a *shadow*, i. e. a *shadowing forth, adumbration*, in distinction from *τό σῶμα*, the body or reality, and *ἡ εἰκών*, the full and perfect image; so of the Jewish rites and dispensation as prefiguring things future and more perfect, Col. ii. 17, *ἃ ἐστὶ σκιά τῶν μελλόντων, τό δὲ σῶμα Χριστοῦ*. Heb. viii. 5, *σκιά λατρεύονσι τῶν ἰουδαίων* where *σκιά* is said with allusion to the *substantial reality* of the other ministry, or temple, in which consists the superiority of its High Priest. Heb. x. 1, *σκιάν γάρ ἔχων ὁ νόμος—οὐκ αὐτὴν τὴν εἰκόνα τῶν πραγμάτων*. Philostr. Vit. Soph. i. 20, 1, *ὅτι σκιά καὶ οὐεῖραται αἱ ἡδοναὶ πᾶσαι*.

Σκιρτάω, *ς, ἡσσω*, *to leap, spring*, intrans. said espec. of animals, though sometimes of *men*, as Hom. Il. xx. 226. Plut. vi. 46. Hdtian. iv. 11, 5; in N. T. *to leap for joy, exult*, Lu. vi. 23, *χάρητε καὶ σκιρτήσατε*, with which comp. Aristoph. Plut. 761, *σκιρτᾶτε καὶ χορεύετε*. Lu. i. 44, *ἐσκήρτησαν ἐν ἀγαλλίασει τό βρέφος*, i. e. 'as it were leaped for joy.' So it is said, Gen. xxv. 22, *ἐσκήρτων τὰ παιδία ἐν αὐτῇ*.

Σκληροκαρδία, *ας, ἡ*, (*σκληρός, καρδία*), *hardness of heart, obstinacy, perverseness*, Matt. xix. 8. Mk. xvi. 14; in the former of which passages it is used

with especial reference to the unyielding, unforgiving spirit of the Jews. So Sept. Deut. x. 16. Jer. iv. 4, it is used to denote the uncircumcision of the heart, and *σκληροκαρδίας* stands for *perverse in heart*, Prov. xvii. 20. Comp. also Eccles. xvi. 10.

Σκληρός, *ς, ὁν, adj.* (*σκληρῆαι* fr. *σκέλω*), prop. *dried up*, i. e. *dry, hard, stiff*, what we call *firm*, as not yielding to the touch, Aristoph. Ach. 1161, *σκ. τιτθία*. Xen. Mem. iii. 10, 1, *τὰ σκλ. καὶ τὰ μαλακά*. Wisd. xi. 4, *λίθος σκληρός*. Hence in N. T. *hard*: I. prop. as said of THINGS, as of *winds, harsh, violent*: so we say, a *hard gale*. Ja. iii. 4, *ὑπὸ σκληρῶν ἀνέμων*. So Sept. Prov. xxvii. 16, *βορείας σκληρός ἀνέμος*. Æl. V. H. ix. 14, *σκλ. ἀνέμοι*. Arr. Alex. M. i. 26, 3. ii. 6, 3. Also used of thunder, Hdt. ii. 16, and whatever brings with it sounds that painfully *press upon* the ear. Hence, by a use formed on the above literal one, applied to denote what *shocks* or is *offensive* to the *mind*, John vi. 60, *σκληρός ἐστὶν οὗτος ὁ λόγος*. So Sept. Gen. xlii. 7, 30, *λαλεῖν σκληρὰ αὐτοῖς*. Eurip. Frag. 75, *πότῃρα ἔξειν σοὶ μαλακά ψευδῇ λέγῳ, ἢ σκληρῇ ἀληθείᾳ*; So also Stob. p. 97, *ἀπηνῆς οὗτος ὁ λόγος καὶ σκληρός, ἀλλ' ὁ—μαλακός*. Jude 15, *σκληρῶν ὧν ἐλάλησαν κατ' αὐτοῦ*, where the sense is *harsh, petulant, rebellious*. Similarly as it is said in Ps. xciv. 4, (a passage evidently in the mind of the sacred writer,) 'how long shall the wicked utter hard things?' or sayings. As said of things *done*, lit. 'what painfully affects the touch,' *intractable, grievous*, Acts ix. 5. xxvi. 14, *σκληρόν σοι πρὸς κέντρα λακτίζειν*, where we have a proverbial form of speaking, common alike to the Hebrew, Greek, and Latin, expressive of bootless resistance to superior strength. In this sense, too, the word occurs in Sept. Ex. i. 14. vi. 9. Deut. xxvi. 6. Pol. iv. 21, 1. Xen. Mem. ii. 1, 20.—II. of PERSONS, *hard*, Matt. xxv. 24, *ὅτι σκληρός εἰ ἄνθρωπος*, i. e. *hard-hearted, gripping*, one who exacts his due to the uttermost, *ἀκριβοδίκαιος*. And so the term is used in a passage of Arrian cited by Kypke, *οἱ κατοικοῦντες ἔμποροι σκληρότεροι*, scil. *εἰσι*. And Stob. Serm. p. 383, *ἀνδρὶ σκληρῷ καὶ ἀπὸ παντὸς πορίζοντι*. Thus in Sept. 1 Sam. xxv. 3, the term is used of *Nabal*. Many eminent Commentators and Lexicographers, indeed, assign to the word in the above passage of Matt. xxv. 24, the sense *harsh, stern*, which is undoubtedly the more usual one in the best Classical writers, being derived from the physical one, 'what resists the touch.' See Virg. Georg. iii. 502; and so Plato, p. 155,

calls such persons *σκληροὶ καὶ ἀντίτυποι*, *intractable, inexorable*, but that does not so well suit the context there; though, as the notion of what is *unyielding* is common to both senses, it may be *included*. So in Cicero pro Planco, 16, we have 'homo asper atque omnibus iniquus.'

*Σκληρότης*, *ητος*, *ή*, (*σκληρός*,) *prop. dryness, hardness*, *της γῆς*, Jos. Ant. iii. 1, 1. *hardiness* of the body, Plut. vi. p. 497: in N. T. fig. *κατὰ τὴν σκληρότητά σου καὶ ἀμετανόητον καρδίαν*, *hardness of heart, obstinacy, perverseness*, Rom. ii. 5. Sept. Deut. ix. 27.

*Σκληροτράχηλος*, *ός*, *ή*, *adj.* (*σκληρός*, *τράχηλος*,) *hard-necked, stiff-necked*, i. e. *obstinate, perverse*, Acts vii. 51, where we have a metaphor taken from *refractory oxen*, which will not submit their necks to the yoke. So Philo de Educ. § 4, has *σκληραύχενες*, probably the more Classical term. Sept. Ex. xxiii. 3, 5. Deut. ix. 6, 13. Bar. ii. 22. Eccclus. xvi. 12.

*Σκληρύνω*, *φ. υνῶ*, (*σκληρός*,) *prop. of a thing, to make dry and hard, and fig. to make hard, heavy, grievous*, Sept. 2 Chr. x. 4. Judg. iv. 24; of words, 2 Sam. xix. 43; in N. T. fig. only of *persons* in a moral sense, *to harden*, i. e. *to make obstinate, perverse*, with acc. Rom. ix. 18, *ὃν δὲ θέλει, σκληρύνει*, comp. ver. 17, and Ex. vii. 3, and see my note. Pass. Acts xix. 9. Heb. iii. 13. Foll. by *τὰς καρδίας*, Heb. iii. 8, 15. iv. 7. Eccclus. xxx. 12, *μήποτε σκληρυνθεὶς ἀπειθήσῃ σοι*.

*Σκολιός*, *ός*, *δν*, *adj.* *prop. crooked, bent*, (fr. *σκόλος*, a *hook* or *sickle*, and also a hooked thorn, a word occurring several times in Hesych. and which may be compared with the Hebr. *קוּץ*, whence our *hook*, which has *both* these senses. Now this; again, comes from 2 perf. *ἔσκολα* (as *στίλος* fr. *ἔστιλα*) of *σκέλλω*, 'to dry up, contract,' and also, like our word *warp*, 'to bend aside from the perpendicular, to twist aside from straightness by contraction,' and fig. 'to *pervert* from rectitude and truth.' In its natural sense the word occurs, Wisd. xiii. 13, as an *adj.* to *ξύλον*, and in Hdot. ii. 86, to *σίδηρος*.) In N. T. it is used 1) *PROP.* of a road, or parts of it, Lu. iii. 5, *καὶ ἔσται τὰ σκολιά εἰς εὐθεΐαν*. Sept. Isaiah xlii. 16. Heliodor. i. 6, *σκολιὰς γάρ τινας ἀτραπούς*. Pind. Pyth. i. 157, *σκ. ὁδοῖς*. 2) *FIG.* *crooked*, i. e. *perverse, wicked*, so *γενεὰ σκολιά*, Acts ii. 40. Phil. ii. 15; a phrase derived from Deut. xxxii. 5, *γενεὰ σκολιά καὶ διεστραμμένη*. Of masters, equiv. to *perverse, peevish, fro-ward*, opp. to *ἐπιεικής*, 1 Pet. ii. 18. So Sept. Prov. xvi. 28, *ἀνὴρ σκόλιος διαπύμνται κακά*.

*Σκόλοψ*, *σπος*, *ός*, (fr. *σκόλος*, a *hook* or *thorn*; see on *σκολιός*,) *prop.* 'any thing pointed and sharp;' fig. a *stake*, Xen. An. v. 2, 5; *the point* of a hook, Lucian, Merc. cond. 3; a *thorn*, or *prickle*, Sept. Hos. ii. 6. Diosc. ii. 29. Lucian, Ver. Hist. ii. 30, *διὰ τινος ἀκανθώδους καὶ σκολόπων μυστῆς ἀτραπού*. Æl. H. An. x. 13. In N. T. 2 Cor. xii. 7, *σκόλοψ τῇ σαρκί*, a *thorn in the flesh*, 'something which inflicts either bodily pain or mental distress.' So Artemid. iii. 33, *ἀκανθαὶ καὶ σκόλοις ὀδύνας σημαίνουν*, *διὰ τὸ ὄν*. In what this affliction consisted, has been not a little disputed. Doubtless it was occasioned by some bodily infirmity; see my note there. By a similar mode of expression it is said, Sept. Ez. xxviii. 24, *σκόλοψ πικρίας*, and Num. xxxiii. 55, *σκόλοπες ἐν τοῖς ὀφθαλμοῖς ὑμῶν*.

*Σκοπέω*, *φ. ἴσω*, (*σκοπός*,) *prop. to look out at, survey*, (as a *σκοπός* or watchman from a tower;) also, *to look at, contemplate*, attentively, Pind. Ol. i. 7; also fig. *to consider* carefully, Hdot. i. 32, *σκοπεῖν παντός χρημάτων τὴν τελευτήν*. Hence, *to regard*, as Thuc. ii. 43, *σκ. τὴν ὠφελίαν*, et al. In N. T. *to have respect to*, with acc. 2 Cor. iv. 18, *μὴ σκοποῦντων ἡμῶν τὰ βλεπόμενα*. Phil. ii. 4, *μὴ τὰ ἑαυτῶν ἕκαστος σκοποῦντες*. So Thuc. vi. 12, *σκ. τὸ ταυτοῦ μόνον*, 'to consider oneself, one's own interest solely.' With acc. of pers. = *to mark, note*, Rom. xvi. 17. Phil. iii. 17. 2 Macc. iv. 5. Dem. 1488, 2. Xen. Cyr. ii. 2, 18; with a *negat.* *σκοπεῖν μὴ*, *prop. to look to it lest, to take heed lest*, Lu. xi. 35. Gal. vi. 1. Xen. Mag. Eq. vii. 15.

*Σκοπός*, *ός*, *δ*, (*σκέπτομαι*,) *prop.* 'a mark to shoot arrows at,' 'an object set up, at which one looks and aims;' e. g. a *mark, goal*, Phil. iii. 14, *κατὰ σκοπὸν διώκω*. Sept. and Class.

*Σκορπίζω*, *φ. ἴσω*, *to scatter, disperse*, trans. 1) *prop.* with acc. John x. 12, *ὁ λύκος σκορπίζει τὰ πρόβατα*: xvi. 32. Sept. and lat. Class. Yet it was used in the Ionic dialect, (being, for instance, found in Hecataeus,) and from thence was introduced into the common dialect; or rather, it had, probably, always been, and continued to be, used in the language of common life: so it occ. in Artem. In the proverbial expression, Matt. xii. 30, and Lu. xi. 23, *ὁ μὴ συναγων μετ' ἐμοῦ, σκορπίζει*, we may suppose it, as *συναγῶ* before, derived from agricultural occupations; the one signifying *to scatter abroad* grass to be made into hay, or corn to be dried by the sun; the other, *to collect* the hay or corn, after it has undergone the above process, into *heaps*. 2) fig. *to scatter one's gifts, distribute largely, to be liberal*,

bountiful, by a metaphor taken from *sowing*, absol. 2 Cor. ix. 9.

**Σκορπίος**, *ον, ὁ*, a scorpion, (a sort of venomous insect, on which see Calmet,) Lu. xi. 12. Rev. ix. 3, 5, 10. Sept., Jos., & Class. In Lu. x. 19, *πατεῖν ἐπάνω ὀφ. καὶ σκορπίων*, we have a figurative form of expression used of surmounting great evils and difficulties, being preserved from men as venomous in their hostility as scorpions. Comp. Ael. H. An. x. 23, we have *πατοῦσαι τοὺς σκορπίους ἀπαθείς διαμύνουσι*.

**Σκοτεινός**, *ἡ, ὄν*, adj. (σκότος,) dark, without light, Matt. vi. 23, *ὅλον τὸ σῶμά σου σκοτεινὸν ἔσται*. Lu. xi. 34, 36. Sept. and Class., espec. Plato, Xen. and Aeschyl.

**Σκοτία**, *ας, ἡ*, (σκότος,) darkness, absence of light. 1) PROP. John vi. 17, *σκοτία ᾗδ' ἐγγύονει*, 'it was now dark.' xii. 35, *ὁ περιπατῶν ἐν τῇ σκοτίᾳ*. xx. 1. Sept. Job xxviii. 3. Mic. iii. 6. Eurip. Phœniss. 346. So of a place of darkness, *ἐν τῇ σκοτίᾳ*, in darkness, i. e. in a dark place, in private, Matt. x. 27. Lu. xii. 3. 2) FIG. of a state of darkness, i. e. moral darkness, the absence of spiritual light and truth, ignorance and blindness, including the idea of sinfulness, and the misery consequent thereupon, (see Is. ix. 2. Matt. iv. 16. Acts xxvi. 18.) John viii. 12. xii. 35, *ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ*. ver. 46. 1 John i. 5. ii. 8, 9, 11. Meton. of persons in such darkness, John i. 5, *ἡ σκοτία*, for *οἱ ἐσκοτισμένοι τῇ διανοίᾳ*, Eph. iv. 18.

**Σκοτίζω**, *ἑ, ὠσ*, (σκότος,) to darken, 'deprive of light;' in N. T. only pass. to be darkened: 1) prop. Matt. xxiv. 29, *ὁ ἥλιος σκοτισθήσεται*. Mk. xiii. 24. Lu. xxiii. 45. Rev. viii. 12. ix. 2. Sept. Job iii. 9. Eccl. xii. 2. Plut. x. p. 608. Pol. xii. 15, 10. 2) fig. and spiritually, of the understanding, i. e. of moral darkness, ignorance, Eph. iv. 18, *ἐσκοτισμένοι τῇ διανοίᾳ*, lit. *befooled*, with which comp. similar expressions in Dion. Hal. de Thuc. 83, *ἡ σκοτίζουσα τὴν διάνοιαν ὀχλήσις*. Jos. Ant. ix. 4, 3, *τὴν διάνοιαν ἐπισκοτισμένοι*, and Bell. v. 8, 2, *ἐπισκότει αὐτῶν ταῖς γνώμας διὰ τὰς παρανομίας ὁ Θεός*. Rom. i. 21. xi. 10, *σκοτισθήτωσαν οἱ ὀφθ. αὐτῶν*.

**Σκότος**, *εος ους*, τὸ, (and *ον, ὁ*, Heb. xii. 18,) darkness, the absence of light. I. PROP. 1) gener. Matt. xxvii. 45, *σκότος ἐγένετο ἐπὶ πᾶσαν τὴν γῆν*. Acts ii. 20, *εἰς σκότος*. 1 Cor. iv. 5, *τὰ κρυπτά τοῦ σκότους*, 'the hidden things of darkness,' i. e. 'done in darkness,' secret things; of the darkness of the blind, Acts xiii. 11. Sept. and Class. as Ael. V. H. iii. 18. Xen. Cyr. iv. 2, 2. 2) a dark place,

'a place where darkness reigns,' Matt. viii. 12, *ἐκβληθήσονται εἰς τὸ σκότος τὸ ἐξώτερον*, into the uttermost darkness, 'the farthest dark' prison, as an image of the place of punishment in Hades, or hell; with an allusion, as Bp. Middleton observes, to the Jewish notion of the state of future punishment, Wisd. xvii. 21, corresponding to the *Tartarus* of the Greeks. So at 2 Pet. ii. 4, we have *σειραῖς ζόφου ταρταρώσας*, exactly similar to τὸ σκότος τὸ ἐξώτερον here; also we have at 2 Pet. ii. 17, and Jude 13, *ὁ ζόφος τοῦ σκότους εἰς αἰῶνα*, i. e. 'thick gloom of darkness for ever,' thickest and eternal darkness.—II. FIG. of moral darkness, the absence of spiritual light and truth, ignorance and blindness, including the idea of sinfulness and consequent misery; see σκοτία 2. 1) GENER. Matt. iv. 16, *ὁ λαὸς ὁ καθήμενος ἐν σκότει εἶδε φῶς μέγα*. vi. 23. Lu. i. 79; comp. Ps. cvii. 10, Sept. John iii. 19, *ἡγάπησαν μᾶλλον τὸ σκότος ἢ τὸ φῶς*. Acts xvi. 18. Rom. ii. 19. xiii. 12, *τὰ ἔργα τοῦ σκότους*, 'the works of darkness,' wicked deeds; so in Dr. Dupont's Greek version of our noble Collect for Advent Sunday, *δωρῆσαι ἡμῖν χάριν ἵνα ἀποθώμεθα τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσώμεθα τὰ ὄπλα τοῦ φωτός*. 2 Cor. iv. 6, *ὁ Θεὸς ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι*. vi. 14. 1 Pet. ii. 9; see Mic. vii. 8. 2) abstr. for concr. of persons in a state of moral darkness, wicked men, under the influence of Satan, or the infernal spirits, as opposed to Christ, the 'Sun of righteousness;' comp. 2 Cor. vi. 14, *ἡ ἐξουσία τοῦ σκότους*, Lu. xxii. 53; perhaps for Satan himself, Col. i. 13; also Eph. v. 8, *ἥτις ποτε σκότος*. vi. 12.

**Σκοτόω**, *ἑ, ὠσ*, (σκότος,) to darken, cover with darkness, Soph. Aj. 85; pass. Rev. xvi. 10, *ἐγένετο ἡ βασιλεία αὐτοῦ ἐσκοτῶμένη*, i. e. emblematic of distress, calamity, destruction. So Joel ii. 6. Nah. ii. 10, 'all faces shall gather blackness.'

**Σκύβαλον**, *ον, τό*. This is not derived, as the Lexicographers say, from *κυσι* and *βάλλω*, q. d. *τὸ κυσι βαλλόμενον*, for that would only account, and lamely too, for one of its many uses. I have no doubt that the *σκυ* is corrupted from *σκο* for *ξω*, q. d. *τὸ ξω βαλλόμενον*, 'what is cast out as refuse.' Thus it is applied 1) to the *offal* (*off-fall*), or refuse of a table; 2) to *chaff*, the refuse of the grain, and cast out to the dunghill; 3) to the wreck or sea-weed cast forth by the sea; 4) to excrement ejected from the bowels. Jos. Bell. v. 13, 7. Artem. i. 69. Plut. de Is. and Os. xxvii. 4; and so perhaps in N. T. Phil. iii. 8, *τὰ πάντα ἡγούμαι σκύβαλα εἶναι*. So Apuleius Flor. 2, says of Crates, 'rem familiare abiecit, velut onus ster-

*coris, magis labori quam usui.* And so Plaut. Truc. ii. 7, 5, 'amator, qui bona sua pro stercore habet.'

Σκυθρωπός, οὐ, ὁ, ἡ, adj. (σκυθρός, grim, stern, fr. σκύζομαι, ὠψ,) prop. *scowling*, as opp. to ἱλαρός; also, *gloomy*, as said of persons in sorrow, Lu. xxiv. 17; and *grim-visaged*, as said of hypocrites, Matt. vi. 16. And so in certain passages, cited by Wets. and others, we have the terms ὑποκριταὶ and σκυθρωποὶ conjoined. Sept. and Class.

Σκύλλω, f. ὑλῶ. The primary sense of this word is *to tear, rend, and worry*, as dogs or other animals, with tooth and nail, Hesych. σκύλλειν τὸ τοῖς ὀνυξὶ σπᾶν. And as we use the verb *to worry*, for to harass, trouble and weary any one out, so the Greeks used σκύλλω, e. gr. Hdian. iv. 13, 8. vii. 3, 9. Æsch. Pers. 569, σκύλλονται. Thus in N. T. Mk. v. 35, and Lu. viii. 49, μὴ σκύλλε τὸν διδάσκαλον. Mid. Lu. vii. 6, μὴ σκύλλου. Pass. part. Matt. ix. 36, ὅτι ἦσαν ἐσकुμένοι, namely, with the burdensome rites and ceremonies of the Law, and especially the irksome traditions of the Pharisees.

Σκῦλον, ου, τὸ, (σκύλλω, to pluck off the hair, and also to tear off the skin,) prop. *skin, hide*, as stripped off; but usually and in N. T. *spoil, booty*, i. e. stripped from a slain enemy, in opp. to λάφυρα, spoil taken from the living; also *spoil* generally, Lu. xi. 22, τὰ σκύλα αὐτοῦ διαδίδωσιν, lit. 'he scatters his spoils,' the goods of which he has made a spoil. So Thuc. vi. 71, τὰ τῶν πολεμίων σκύλα ἔχοντας. Sept.

Σκωληκόβρωτος, ου, ὁ, ἡ, adj. (σκῶλη, βιβρώσκω,) *worm-eaten, devoured of worms*, spoken of φθειρίαισι, the disease of Herod Agrippa, Acts xii. 23. Comp. Jos. Ant. xix. 8, 2. 2 Macc. ix. 9. Theophr. H. Pl. iii. 12. Caus. Pl. v. 9, 1.

Σκῶληξ, ηκος, ὁ, α *worm*, i. e. as feeding on dead bodies, Mk. ix. 44, 46, 48, ὅπου ὁ σκ. αὐ. οὐ τελευτᾷ, καὶ τὸ πῦρ οὐ σβέννυται, in allusion to Is. lxvi. 24, used only fig. for a *part* of the torment of hell; and generally supposed to denote an evil and accusing conscience constantly and eternally preying on the damned. See more in my note. The same image is found in Judith xvi. 17. Ecclus. vii. 17. The word occurs in Sept. and Class.

Σμαράγδινος, η, ου, adj. (σμάραγδος,) *of smaragdus or emerald*, Rev. iv. 3, ὁμοιος ὁράσει σμαραγδίνῃ sc. λίθῳ.

Σμάραγδος, ου, ὁ, *smaragdus*, a name under which the ancients appear to have comprehended all gems of a fine green colour, including the *emerald*, Rev. 19. Sept. and later Class.

Σμύρνα, ης, ἡ, *myrrh*, Heb. מֵר, the juice of a certain small thorny tree growing in Arabia and Abyssinia, distilling, either spontaneously or by incisions, a kind of liquid, soon hardening into a bitter aromatic *gum*, which was highly prized by the ancients, and was used for incense and perfumes, and also (as we learn from Hdot. ii. 82) employed in embalming. Matt. ii. 11, λίβανον καὶ σμύρναν. John xix. 39. Sept. and Class.

Σμυρνίζω, f. ἴσω, (σμύρνα,) *to mingle with myrrh*; pass. Mk. xv. 23, ἐδίδουν αὐτῷ πιεῖν σμυρμισμένον οἶνον, i. e. wine mingled with myrrh and bitter herbs; see Ὀζος.

Σορός, οὐ, ὁ, originally *an urn* for containing the bones of a dead person, (Hom. Il. xxiii. 91,) but afterwards a *coffer, coffin*, Hdot. ii. 78; any receptacle for a dead body, Lucian D. Mort. vi. 4. Æschin. xx. 34. Sept. for a *mummy-chest*, Gen. l. 26. In N. T. a *bier*, or *funeral-couch*, on which, among the ancients, the dead of the higher classes were carried forth to burial, Lu. vii. 14. Comp. Sept. κλίνης, 2 Sam. ii. 31.

Σός, σή, σόν, pron. poss. *thy, thine*; said of what *belongs* to any one, or is in any way *connected* with him; e. gr. by possession, acquisition, Matt. vii. 3, ἐν τῷ σῷ ὀφθαλμῷ. ver. 22. xiii. 27. Lu. xv. 31. Acts v. 4. τὸ σόν, τὰ σά, *thine, thine own*, 'what is thine,' Matt. xx. 14. Lu. vi. 30. So of society, companionship, Lu. v. 33, οἱ δὲ σοὶ μαθηταί. Mk. ii. 18. John xvii. 6, 9, 10. xviii. 35. οἱ σοί, *thy kindred, thy friends*, Mk. v. 19. Of origin, as proceeding from any one, Matt. xxiv. 3, τῆς σῆς παρουσίας. Lu. xxii. 42, τὸ σόν, sc. Φέλημα. John iv. 42. xvii. 17, ὁ λόγος ὁ σός. Acts xxiv. 3, and Class.

Σουδάριον, ου, τὸ, Lat. *sudarium*, a piece of linen, such as was, among the ancients, generally used as a *handkerchief*, but sometimes as a *napkin*, and occasionally also, as appears from the Rabbinical writers, used to *wrap money* in, and lay it by, Lu. xix. 20. John xi. 44. xx. 7. Acts xix. 12. Pollux On. vii. 71.

Σοφία, ας, ἡ, (σοφός,) *wisdom*, prop. *knowledge*, (so it is defined by Xen. Mem. iv. 6, 7, ἐπιστήμη,) *skill, expertness* in any art; e. gr. ἡ σοφία τοῦ τέκτονος, Hom. Il. xv. 412; espec. in the fine arts, as music, poetry, painting, Pind. Ol. ix. 16. Xen. Mem. i. 4, 2 & 3. An. i. 2, 8. Lys. 198, 11. Sept. σοφία, Ex. xxviii. 3 xxxvi. 1, 2. In N. T. *wisdom*, in various senses: I. *skill* in the affairs of life, *practical wisdom, prudence*, sound judgment, *wise management*, as shown in forming

the best plans, and selecting the best means for carrying them into execution, including the idea of *judgment* and *sound good sense*, Eur. Or. 709, δαί με σώζειν σε σοφία, et al. In N. T. Acts vi. 3, ἀνδρας ἐκτά πληρεις Πν. ἀγ. καὶ σοφίας, where see my note; vii. 10. Col. i. 28. iii. 16. iv. 5, comp. 6. Lu. xxi. 15, στόμα καὶ σοφίαν, q. d. 'wise utterance,' the faculty of speaking wisely and eloquently. Sept. 1 K. ii. 6. Hdian. i. 5, 23. Plut. Thea. 3. Xen. Mem. iii. 9, 4, 5.—II. *wisdom* in a higher sense, i. e. *deep knowledge*, natural and moral, *learning*, *science*; implying high cultivation of mind and enlightened understanding. Jos. de Macc. 2, σοφία δὴ τοίνυν ἐστὶν γνῶσις θείων καὶ ἀνθρωπίνων πραγμάτων καὶ τῶν τούτων αἰτίων. Cic. de Off. i. 43, 'sapientia, quam σοφίαν Græci vocant, rerum est divinarum et humanarum scientia.' Hdot. iv. 77. Æl. V. H. ii. 31, and oft. in Plato and Xen. In N. T. 1) *gener.* Matt. xii. 42, and Lu. xi. 31, τὴν σοφίαν Σολομῶνος. Acts vii. 22, πάση σοφία Αἰγυπτίων, where see my note. Implying learned research, λόγον μὲν ἔχοντα σοφίας, Col. ii. 23; also a knowledge of hidden things, of enigmatic and symbolic language, Rev. xiii. 18. xvii. 9. Sept. Job xi. 6. Prov. i. 2. Dan. i. 17. 2) *spec.* of the *learning* and *philosophy* current among the Greeks and Romans in the Apostolic age, which stood in contrast with the simplicity and purity of the Gospel, and tended to draw away the minds of men from divine truth; hence called by Paul, *σαρκική*, 2 Cor. i. 12. ἡ σοφία τοῦ κόσμου, 1 Cor. i. 19, 20, (where see my note,) iii. 19. τῶν ἀνθρώπων, ii. 5, 4, 13. So i. 17, οὐκ ἐν σοφίᾳ λόγον, 'not in wisdom of words,' 'not with mere philosophy and rhetoric,' et al. Hdot. i. 60. Æl. V. H. xiv. 23. Xen. Conv. iii. 4. 3) in respect to divine things, spiritual *wisdom* and *knowledge*, 'the knowledge of divine and human affairs,' including one's duty both to God and man, represented every where in Scripture as a divine gift, Matt. xiii. 54, πόθεν τοῦτο ἡ σοφία αὕτη; Mk. vi. 2. Acts vi. 10. Eph. i. 8, ἐν πάσῃ σοφίᾳ καὶ φρονήσει. ver. 17. Col. i. 9. 2 Pet. iii. 15. 1 Cor. xii. 8, ὃ μὲν δίδεται λόγος σοφίας, ἄλλω δὲ λόγος γνῶσεως. *Spec.* of insight imparted from God in respect to the divine counsels, 1 Cor. ii. 6, σοφίαν λαλοῦμεν—σοφίαν οὐ τοῦ αἰῶνος τούτου. ver. 7. Meton. of the *author* and *source* of this wisdom, 1 Cor. i. 30. As conjoined with purity of heart and life, Ja. i. 5. iii. 13, 15, 17, ἡ δὲ ἀνωθεν σοφία πρῶτον μὲν ἀγνή ἐστιν. Lu. ii. 40, 52.—III. ἡ σοφία τοῦ Θ. *the Divine wisdom*, Rom. xi. 33, ὡς βιάσθαι πλουτοῦ καὶ σοφίας καὶ γνῶσεως Θ. 1 Cor. i. 21, 24, comp. 22.

Eph. iii. 10. Col. ii. 3. Rev. v. 12. vii. 12. Of the Divine wisdom as revealed and manifested in Christ and his Gospel, the wise counsel of God for bringing men to the Gospel, Matt. xi. 19, and Lu. vii. 35, καὶ ἐδικαιώθη ἡ σοφία ἀπὸ τῶν τέκνων αὐτῆς, see more in my note. So Lu. xi. 49, ἡ σοφία τοῦ Θ. εἶπεν, i. e. 'the Divine wisdom as manifested in me,' Christ; comp. Matt. xxiii. 34, where it is ἐγώ; or ἡ σοφία τοῦ Θ. is abstr. for concrete, put for ὁ Θ. ὁ σοφός: see my note.

Σοφίζω, f. ἴσω, (σοφός,) *to make wise*, i. e. *skilful*, *expert*, 'to instruct in any art or science'; pass. *to be skilful*, *expert*, e. gr. τῆς ναυτιλίας, ('navigation,') Hes. Op. & D. 647. In N. T. 1) act. *to make wise*, *to enlighten*, i. e. in respect to divine things, with acc. of pers. 2 Tim. iii. 15, τὰ ἱερὰ γράμματα τὰ δυνάμενά σε σοφίσει εἰς σωτηρίαν. So Sept. Ps. xix. 7, ἡ μαρτυρία Κυρίου πιστὴ, σοφίζουσα νήπια. cv. 22. Theoph. ad Autol. ii. p. 82, οἱ προφῆται ὑπὸ τοῦ Θεοῦ σοφισθέντες. Barnab. Epist. ix. in a bad sense, ἀγγέλους ποιητὰς ἐσέφισεν αὐτοὺς, i. e. the Jews. 2) mid. σοφίζομαι as depon. with acc. of thing, prop. *to make wisely*, *to devise skilfully*, and also *artfully*, (with allusion to that sense of σοφία by which it means *cunning*, whether as employed gener. to over-reach, deceive, and injure others, Hdot. i. 68. ii. 172. iii. 4, & 85, 127. v. 21. ix. 62,) so Hdot. ii. 66, σοφίζονται τὰδε. In N. T. only part. perf. as pass. αἰσοφισμένοι μύθοι, *cunningly devised fables*, 2 Pet. i. 16. The pass. form occ. also in Ps. lviii. 5, Aq. and Symm., but in an active sense.

Σοφός, ἡ, ὄν, adj. *wise*, in a gener. sense, *skilful* in any art, or well acquainted with any science; in N. T. I. *skilful*, *expert* in any art, 1 Cor. iii. 10, σοφὸς ἀρχιτέκτων. Sept. Isa. iii. 3. 2 Chr. ii. 7. So the Class. oft. apply the epithet to workmen or artisans, espec. builders; so Æsch. Socr. i. 1. Æl. V. H. xiv. 39. See Aristot. Eth. vi. 7.—II. *skilled* in the affairs of life, *discreet*, *judicious*, practically wise; comp. in Σοφία I. 1 Cor. vi. 5, σοφός, δε δυνήσεται διακρίναι κ.τ.λ. So Sept. Deut. i. 13. 2 Sam. xiii. 3. Is. xix. 11. Hdot. vii. 130. Xen. Cyr. i. 1, 1. An. i. 10, 2.—III. *skilled* in learning and science, i. e. *learned*, *intelligent*, *enlightened*, and gener. in respect to things human and divine; comp. in Σοφία II. 1) *gener.* as to *human* things, Matt. xi. 25, Lu. x. 21, ἀπὸ σοφῶν καὶ συνετῶν, 'the learned and clever.' See my note. Matt. xxiii. 34. Rom. i. 14, σοφοὺς τε καὶ ἀνοήτους. xvi. 19. 1 Cor. i. 25. Sept. Prov. i. 6. Eccl. ii. 14, 16. Paleph. liii. 6



Hdian. i. 2, 7. Xen. Mem. i. 6, 11. 2) *spec.* as to the philosophy current among the Greeks and Romans; see in *Σοφία* II. 2. Rom. i. 22, *φάσκοντες εἶναι σοφοί, ἐμυράνθησαν.* 1 Cor. i. 19, 20, 26, 27. iii. 18, *bis*, 19, 20. Xen. Mem. i. 6, 14. iii. 9, 5. 3) in respect to *divine* things, things spiritual and heavenly, *wise, enlightened*, as conjoined with purity of heart and life; comp. in *Σοφία* II. 3. Eph. v. 15. Ja. iii. 13, comp. ver. 17, and see my note.—IV. spoken of God, the *Wise*, as being infinite in wisdom and knowledge, Rom. xvi. 27, *μόνον σοφῶ Θεῷ.* 1 Tim. i. 17. Jude 25, where see my notes.

*Σπαράσσω* or *ττω*, (*σπάω*), f. *ξω*, prop. to *tear, rend, or lacerate*, as dogs or other animals their prey; so oft. in Class. In N. T. to *convulse, throw into spasms*, like epilepsy, spoken of the effects of demoniacal possession, with acc. Mk. i. 26. ix. 20, 26. Lu. ix. 39. Plut. de Gen. Socr. 22. Max. Tyr. Diss. 23. Galen ad Glauco. i.

*Σπαργανώω*, f. *ώσω*, (*σπάργανον*, swathing-band, fr. *σπάργω*), to *swathe, wrap in swaddling-clothes*, trans. Lu. ii. 7, 12. Sept. Aristot. H. An. vii. 4. Plut. Quest. Rom. 5.

*Σπαταλάω*, f. *ήσω*, (*σπατάλη*, luxury in eating and drinking, fr. *σπαθᾶω*, to live luxuriously, fr. *σπάθη*, a curry-comb; so Horat. Epist. i. 4, 15, 'Me pinguem et nitidum, bene curatà cute, vides,') to *live in luxury*, voluptuously, intrans. 1 Tim. v. 6. Ja. v. 5. Eccles. xxi. 15. So *κατασπαταλάω*, Sept. Prov. xxix. 21. Anthol. Gr. ii. p. 22.

*Σπάω*, f. *σω*, to *draw*, i. e. to *pull* in any way whatever, gener. with an implied notion of *from one place to another*; thus it signif. 'to draw from or among, or up, out,' &c. In N. T. to *draw out*, as a sword; mid. *σπασάμενος τὴν μάχαιραν*, 'drawing his sword,' Mk. xiv. 47. Acts xvi. 27. Sept. and Class. oft.

*Σπεῖρα*, acc. also Ion. gen. *ης*, *ῆ*, (*σπάω*, to draw, to twist,) prop. 'any thing wound or wreathed,' as a *coil or band, a cord, rope*. In N. T. a *band, or troop, company*: 1) said of Roman foot-soldiers, probably a *cohort*, on which see the writers on Roman Antiquities. Matt. xxvii. 27. Acts x. 1, al. Jos. B. J. iii. 2, 1, & 4, 2. Ant. xix. 2, 3. Plut. Marcell. c. 25, 26. B. J. ii. 11, 1. 2) spoken of a *band or corps*, from the guards of the temple, John xviii. 3, 12, where see my note. These were Levites, who performed the menial offices of the temple, and kept watch by night, Pa. cxxiv. 1. 2 K. xii. 9. xxv. 18; espec. 1 Chr. ix. 17, 27, sq. They were under the command of officers called *στρατηγοί*.

*Σπείρω*, f. *σπῶ*, to *sow, scatter seed*: 1) *prop.* absol. Matt. vi. 26, *τὰ πετεινὰ οὐ σπείρουσιν.* xiii. 3, 4. Part. *ὁ σπείρων*, the sower, Mk. iv. 3, 14; with acc. of the seed sown, Matt. xiii. 24, *σπείροντι καλὸν σπέρμα.* 1 Cor. xv. 36, 37. Pass. fig. of a single seed or grain, Mk. iv. 31, 32, *κόκκον σινάπew—ὅταν σπαρῇ*: so, by analogy, of the *body* as committed to the earth, 1 Cor. xv. 42—44. With prepositions of place, *eis*, Matt. xiii. 22; *ἐν*, ver. 31; *ἐπὶ* with gen. Mk. iv. 31, with acc. Matt. xiii. 20; *παρὰ* with acc. ver. 19. Hence in proverbial expressions, by a metaphorical use of *σπείρω* in the sense to *bestow*, founded on the language of the O. T. See Is. xxxii. 20. Hos. x. 12. Prov. xi. 24. Matt. xxv. 24, *ἑρῶν ὅκου οὐκ ἔσπειρας.* John iv. 37, *ἄλλος ἐστὶν ὁ σπείρων.* 2 Cor. ix. 6, *ὁ σπείρων φειδόμενος, κ.τ.λ.* Moreover, as sowing is done with a view to a future crop, the term imports *labour or pains bestowed* upon any thing, from whence may result *fruits or effects*, whether good or bad, Gal. vi. 7, *ὁ γὰρ ἐν σπείρῃ ἀνθρώπου, τοῦτο καὶ ἑρῶσει.* Comp. Matt. xxv. 24, 26. John iii. 18. The metaphor, an agricultural one, is frequent in the Class.; also fig. 1 Cor. ix. 11, *πνευματικὰ σπείρω, = to disseminate, impart*, Gal. vi. 8, *ὁ σπείρων εἰς τὴν σάρκα—ὁ σπ. εἰς τὸ Πνεῦμα*, 'whoever lives to the flesh, or to the Spirit.' So, by a similar mode of expression, Aristot. Rhet. iii. 3, 18, *σὺ δὲ ταῦτα αἰσχροῦς μὲν ἔσπειρας, κακῶς δὲ ἐθέρισας.* 2) *fig.* of a teacher, to *sow* the word of life, to *disseminate* instruction, John iv. 36. Mk. iv. 14, *τὸν λόγον σπείρει*: pass. ver. 15, *ὅκου σπείρεται ὁ λόγος.* ver. 16, 20. Matt. xiii. 19, *τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ.*

*Σπεκουλάτωρ*, *ορος*, *ὁ*, Lat. *speculator*, a kind of soldiers forming the body-guard of kings and princes, so called from their principal duty, that of *sentinels*; for to this, it may be supposed, the name alludes, being derived from the Latin *speculator*, and not, according to some, from *spiculator*, from *spiculum*. Besides the above, however, they had other confidential duties, and among these, that of acting, like the Turkish soldiers of the present day, as executioners. See Seneca de Benef. iii. 25; de Irâ, i. 16.

*Σπένδω*, f. *σπείσω*, to *pour out, to make a libation*, Sept. Gen. xxxv. 14. Hdian. iv. 8, 12. Xen. Cyr. vii. 1, 1. In N. T. fig. mid. *σπένδομαι*, to *pour out oneself*, i. e. one's blood, to offer up one's strength and life, 2 Tim. iv. 6, *ἐγὼ γὰρ ἕδη σπένδομαι*, or rather, 'to be ready to be poured upon in sacrifice,' as the victim

had the libation poured upon its head. Comp. Phil. ii. 17, and see my note. Similarly in Liv. xxi. 29, we have 'libare vireis.'

Σπέρμα, ἄτος, τὸ, (σπείρω,) *seed*, as sown or scattered, of grain, plants, or trees: 1) prop. Matt. xiii. 24, σπείρου καλὸν σπέρμα. ver. 32. Mk. iv. 31. 1 Cor. xv. 38. Sept. and Class.; metaph. 1 John iii. 9, σπέρμα αὐτοῦ, i. e. Θεοῦ, *a seed from God*, a germ of the Divine life, 'the inner man as renewed by the Spirit of God.' 2) fig. of the *semen virile*, Heb. xi. 11. Sept. and Class. Hence meton. *seed*, equiv. to *children, offspring*, prop. Matt. xxii. 24, 25, μὴ ἔχων σπέρμα. In this sense the term has in Scriptural writers almost always a *plural* acception; while in Class. as uniformly a *singular* one. So in Soph. El. 1510, & Œd. Tyr. 1087, and a Delphic oracle in Thuc. v. 16, Διὸς υἱοῦ ἡμιθέου τὸ σπέρμα. The plural sense, however, is found in Soph. Trach. 304. Eurip. Med. 798: gener. equiv. to *posterity*, Lu. i. 55, τῷ Ἀβραάμ καὶ τῷ σπ. αὐτοῦ. John vii. 42. Acts iii. 25, oft.: also gentile Christians are fig. called *the seed* of Abraham, as having the same faith, Rom. iv. 16. ix. 8. Gal. iii. 29, where see my note. 3) by impl. *a remnant*, a few survivors, like seed kept over from a former year, Rom. ix. 29, εἰ μὴ Κύριος Σαβαώθ ἰγκατέλειπεν ἡμῖν σπέρμα. So Plato Tim. p. 1044, ἐξ ὧν πᾶσα ἡ πόλις ἐστὶ ταυῶν ὑμῶν, περιλειφθέντος πότε σπέρματος βραχέος.

Σπερμολόγος, ου, ὁ, ἡ, adj. (σπέρμα, λῆγω,) *seed-gathering, seed-picking*, a term used properly of those small birds, sparrows, &c. which live by picking up scattered seeds. So we have in Plut. Demetr. 28, ὀρνιθων σπερμολόγων, and in Aristoph. Av. 233, 579. Artem. ii. 20. Hence in metaph. sense, it denoted those *paupers* who frequented the market-places, and lived by picking up any scattered or refuse produce, and generally *persons of abject condition*, who were without any certain means of support. Hence also, it was applied to denote, according to its acception in N. T., 'one who picks up, and retails, trifling stories,' *a chattering, tattler*, Acts xvii. 18.

Σπείδω, f. εὖσω, (fr. σπῖω, and σπᾶω: the prim. idea being, as Heunsterhus. shows, *intendere*, scil. nervos, espec. in drawing up a fishing-net. So Theocr. i. 40, ἐφ' ᾧ, scil. λεπράδι, σπείδων μέγα δίκτυον ἐς βόλον ἔλκει—καμνοντι ἀνδρὶ ἐοικώς,) prop. trans. *to propel, put in motion, urge on, hasten*, Hom. Il. xiii. 236. Hdor. i. 38, 206. More frequently, however, and in N. T. intrans. *to urge oneself on, hasten, make haste*, as Hom. Il. xxiv. 253. Thuc. i. 84. So

Acts xxii. 18, with inf. Acts xx. 16, ἵσπευδε γὰρ—γενέσθαι εἰς Ἱεροσόλυμα. By Hebr. the part. σπείσας is put with a verb of motion adverbially, in the sense *hastily, quickly*, e. gr. Lu. ii. 16, ἦλθον σπείσαστες. xix. 5, 6. So Sept. Gen. xlv. 9. Ex. xxiv. 8. Josh. viii. 19. With an accus. lit. *to hasten on*, or rather mentally *hasten after, to anticipate*, 2 Pet. iii. 12, προσδοκῶντας καὶ σπείδοντας τὴν παρουσίαν κ.τ.λ. i. e. 'earnestly expecting, and ardently wishing and anticipating.' Sept. with acc. Is. xvi. 5. Pind. Isth. iv. 22, σπείδαιν ἀρετάν. Thuc. vi. 39, κακὰ σπ. and 79.

Σπήλαιον, ου, τὸ, (σπέος,) *a cavern, den*, Matt. xxi. 13, σπήλαιον ληστῶν, in allusion to the fact, attested by Joseph., that the robbers with which Judæa then swarmed, had their habitations in the caverns so numerous in that region. See also John xi. 38. Heb. xi. 38. These caverns were, it appears, not only used for sleeping in at night, but sometimes for abode by day, affording an habitation, however dreary, to numerous persons retiring thither in times of public danger and distress. See Jos. Ant. xii. 8.

Σπιλάς, ἄδος, ἡ, *a rock* under, or scarcely rising above, the surface of the sea, on which vessels are shipwrecked, Jos. Bell. Jud. iii. 9. 3. Pol. i. 37, 2, and such is now generally supposed the sense of the word in N. T. Jude 12, and not that assigned to it in E. V. *stain*; but that is more than doubtful; such, besides involving an incongruity of figure, being little agreeable to the context, and forbidden by the parallel passage in 2 Pet. ii. 13, from which the above was evidently formed. It is true that σπιλάς almost always has the sense *a rock*. But that it sometimes meant also *a stain*, is certain from Theophr. C. Pl. ii. 9, where we have γῆ σπιλάς, said of a *loamy, greasy soil*. And Hesych. explains σπιλάς by μεμασμένοι. And though the two significations in question may seem too unlike to belong to the same word, yet the truth is, the words are, strictly speaking, *not* the same; one being formed from σπῖλος, 'a stain'; the other from σπῖλος, 'a rock,' meaning, however, such a sort of rock as the low *coral reefs* of the Polynesian archipelago; which seem, when viewed from an eminence, *spots* on the surface of the ocean (ἐν τῇ θαλάσῃ); as the persons in question might be said to be ἐν ταῖς ἀγάπαις, 'in the love-feasts,' staining and deforming the fair face of Christian society.

Σπίλος, ου, ὁ, prop. *a spot, stain*, extending over the surface of any thing, fr. σπῖω and σπῖζω, *extendo*; a word occurring only in the later writers, for which

the earlier and Attic ones use κηλῖς. In N. T. it is found only *fig.* in a moral sense, *a stain*, Eph. v. 27. 2 Pet. ii. 13. On the metaphor see Rev. iii. 4. Zach. iii. 3. Eccl. ix. 8.

Σπιλώω, *f. ὥσω*, (σπίλοι,) *prop. to spot, to stain; fig. to defile*, Ja. iii. 6, ἡ γλώσσα ἡ σπιλοῦσα ὅλον τὸ σῶμα, namely, by inflaming the passions, and thereby making the members of the body instruments to sin, to its defilement. Pass. Jude 23, *ισπιλωμένοι χιτῶνα*. Wisd. xv. 4. Dion. Hal. ix. 6. Lucian Amor. 15.

Σπλαγχνίζομαι, *f. ἰσθήσομαι*, (*fr. σπλάγχνα*, the bowels, considered as the seat of sympathy,) *depon. pass. to have compassion, to pity*, absol. Matt. xx. 34, σπλαγχνισθεὶς δὲ ὁ Ἰησοῦς. Foll. by ἐπὶ with dat. Matt. xiv. 14. Lu. vii. 13; with acc. Matt. xiv. 14. xv. 32. Mk. viii. 2. ix. 22; περὶ with gen. Matt. ix. 36. With gen. simpl. like Lat. *miseret*, Matt. xviii. 27, σπλαγχνισθεὶς—τοῦ δούλου ἰκεῖνου. The word is one confined to the N. T., being found neither in the Sept. nor the Class. writers. It occurs, however, in Symm. Deut. xiii. 8. Gr. Anon. 1 Sam. xiii. 21, and often in the Apocryphal writings, as the Test. XII. Patr. and the Act. Thomæ.

Σπλάγχνον, *ον, τὸ*, *an intestine, bowel*. Usually and in N. T. only plur. τὰ σπλάγχνα, *the entrails, bowels*: I. *prop.* Acts i. 18, ἐξεχύθη πάντα τὰ σπλάγχνα αὐτοῦ. 2 Macc. ix. 5, and Class.—II. *fig. the inward parts*, what we call *the heart*, as the seat of the emotions and passions; and that by a use not merely Hebr. but also frequent in the Gr. tragedians, especially Euripides and Æschyl. Hence in N. T. the term is used, like the Hebr. *לֵב*, to denote both *the heart itself*, and *the affections of the heart*; namely, the gentler emotions, as compassion, tender affection; the former in 2 Cor. vi. 12, στενοχωρεῖσθε ἐν τοῖς σπλάγχνοις ὑμῶν, answering to καρδία, ver. 11. Philem. 7, τὰ σπλ. τῶν ἀγίων ἀναπύπνται διὰ σοῦ, i. e. 'are appeased or quieted by the comfort of thy tender affection,' 1 John iii. 17, κλίσθη τὰ σπλάγχνα αὐτοῦ, with which comp. Act. Thom. τὰ ἴδια σπ. ἐπισχεῖν, also Prov. xii. 10; the latter in 2 Cor. vii. 15, καὶ τὰ σπ. αὐτοῦ περισσotέρας αἰς ὑμᾶς ἐστίν. Phil. i. 8, ὡς ἐπιποθῶ πάντας ὑμᾶς ἐν σπλάγχνοις. I. Xp. i. e. in my ardent love to Christ, ii. 1: intens. Lu. i. 78, διὰ σπλ. ἑλίου Θεοῦ. Col. iii. 12, σπλ. οἰκτιρμοῦ. Also put for the *object of affection*, Philem. 12, τὰ ἐμὰ σπλάγχνα, 'my bowels,' meaning 'whom I love as myself or my own son.' Simil. Philostr. Vit. Soph. ii. 3, οὐκ ἐπαποδύσομαι τοῖς

ἰμοῦ σπλάγχνοις. Artemid. i. 46, οἱ παῖδες σπλάγχνα λέγονται, and v. 37. Philo of Joseph. t. ii. p. 15, *Θηρῶν ἰστιάθεισι τῶν ἰμῶν σπλάγχνων*. And so the Latin '*viscera mea*,' as often in Ovid. From all which examples it is evident that the idiom in question is not merely Hebraic.

Σπόγγος, *ον, ὁ*, *a sponge*, Matt. xxvii. 48. Mk. xv. 36. John xix. 29, and Class.

Σποδός, *οῦ, ὁ*, (*for σβοδός fr. σβέννυμι*, lit. the remains of the fuel, after the fire has been extinguished,) *ashes*, Heb. ix. 13, σποδός δαμάλεως, Matt. xi. 21, and Lu. x. 13, ἐν σάκκῳ καὶ σποδῷ—μετανόησαν. To lie down in ashes, or to cast ashes or dust on the head, was a rite of oriental mourning, as appears from many passages of the O. T. It was not, however, confined to the Hebrews, but extended to the Greeks; see Hom. Od. ix. 375. Lucian. D. Mort. xx. 4.

Σπορά, *ᾱς, ἡ*, (σπείρω,) *prop. a sowing, or seed sown; also seed-time*, Sept. 2 K. xix. 29. In N. T. *fig. for generation, birth*: 1 Pet. i. 23, ἀναγεννημένοι οὐκ ἐκ σπορᾶς φθαρτῆς. Act. Thom. § 31, ποίας σπορᾶς καὶ ποίου γίνουσι ὑπάρχεις.

Σπόριμος, *ον, ὁ, ἡ*, *adj. (σπείρω,) sowing, sowing, for sowing*, e. gr. σπέρμα, Gen. i. 29. Lev. xi. 37. ἡ γῆ, i. e. 'land fit for sowing,' Diod. Sic. i. 36. Xen. H. G. iii. 2, 10. In N. T. neut. plur. τὰ σπόριμα, *sown fields, fields of grain*, Matt. xii. 1, al.

Σπόρος, *ον, ὁ*, (σπείρω,) *a sowing, seed-time*, Sept. and Class. In N. T. equiv. to σπέρμα, *seed*, Mk. iv. 26, βαλὼν τὸν σπόρον ἐπὶ τῆς γῆς. ver. 27. Lu. viii. 5, 11; fig. 2 Cor. ix. 10, Sept. Deut. xi. 10.

Σπουδάζω, *f. ἄσω*, (σπουδή,) *prop. to speed, make haste*, intrans.: so Aristoph. Theam. 572, ἐσπουδακῶα προστρέχει. Also by impl. 'to strive, use all activity and diligence, strain every nerve,' about a thing: 1) *gener. with infin.* 2 Tim. iv. 9, σπουδ. ἔλθειν πρὸς με ταχέως. ver. 21. Tit. iii. 12. Sept. Job xxxi. 5. Judith xiii. 12. Eur. Iph. A. 337, et al. 2) *to give diligence*, 'to be in earnest to do something,' with infin. Gal. ii. 10, ὁ καὶ ἐσπουδάσα αὐτὸ τοῦτο ποιῆσαι. Eph. iv. 3. 1 Th. ii. 17. 2 Tim. ii. 15. Said of diligence in working out our salvation, Heb. iv. 11. 2 Pet. i. 10, 15. iii. 14. Sept. and oft. in Class.

Σπουδαῖος, *α, ον, adj. (σπουδή,) prop. speedy, earnest, diligent; also, by impl., 'forward to do any thing,' 2 Cor. viii. 17, 22, σπουδαῖον ὄντα, συνὶ δὲ*

πολὸ σπουδαιότερον. Neut. comparat. σπουδαιότερον, as adv. *earnestly, diligently*, 2 Tim. i. 17, σπ. ἰζητήσέ με. Diod. Sic. i. 51. Xen. Mem. iv. 2, 2.

Σπουδαίως, adv. (σπουδαίος,) *earnestly, diligently, eagerly*, Lu. vii. 4, παρακαλὼν αὐτὸν σπουδ. Tit. iii. 13. Comparat. σπουδαιότερως, *the more zealously*, Phil. ii. 28. Æl. V. H. ii. 2. Xen. Cyr. i. 3, 9.

Σπουδῇ, ἡς, ἡ, *speed, haste*, Hdot. ix. 1, as manifested in earnestness, or diligence. In N. T. 1) gener. e. gr. μετὰ σπουδῆς, 'with haste,' i. e. *hastily, eagerly*, Mk. vi. 25. Lu. i. 39. So Sept. and Class. 2) *diligence, earnest effort, zeal*: Rom. xii. 8, προεστὰς ἐν σπουδῇ. So ἐν σπουδῇ is of freq. occurrence in Sept. and Apocr. and Thucyd. iii. 49, also Rom. xii. 11, τῇ σπουδῇ μὴ ὀκνηροί, meaning, with a particular reference to the duties of Christian benevolence above inculcated, that *promptitude and zealous alacrity*, for which the Apostle, at 2 Cor. viii. 16, and elsewhere, praises Titus; who, without needing to be solicited, was not only *willing*, but *forward* and *prompt* to do the act of kindness required of him, as having τὴν αὐτὴν σπουδὴν σπουδαιότερος ὑπάρχων. 2 Cor. vii. 11, πόσῃ καταιργάσατο ὑμῖν σπουδῇ, meaning 'the *anxiety and earnestness* with which they strove to clear themselves of the charges made, and remove the abuses censured by the Apostle, viii. 7, 8. 2 Pet. i. 5. Jude 3, πᾶσαν σπουδὴν ποιούμενος, 'making it my earnest care to write,' &c. So in Hdot. i. 4, we have σπουδὴν ποιήσασθαι τιμωρεῖν, as we say, 'to make a thing one's business,' and Pol. i. 46, 2, σπουδὴν ποιεῖσθαι περὶ τι. So in *behalf* of any one, e. gr. ὑπὲρ τινος, 2 Cor. vii. 12. viii. 16; with πρὸς final, Heb. vi. 11. Jos. Ant. xx. 9, 2. Xen. Conv. i. 6.

Σπυρίς, ἰδος, ἡ, (σπείρα,) *a wicker basket* for storing grain, or holding provisions, &c. Matt. xv. 37. xvi. 10. Mk. viii. 8, 20. Acts ix. 25. Arrian Epict. iv. 10, 21, σπυρίσι δειπνίσαι.

Στάδιος, ον, ὁ, (στάω and ἵστημι,) also τὸ στάδιον in profane writers; *a stadium*, prop. 'the standard,' i. e. measure. 1) prop. as a measure of distance, containing 600 Greek feet, or 625 Roman feet, equiv. to about 604½ feet, or 201½ yards English. The Roman mile contained 8 stadia; and 10 stadia are equiv. to the modern geographical mile of 60 to the degree, Lu. xxiv. 13. John vi. 19. xi. 18. Rev. xiv. 20. xxi. 16, and Class. 2) τὸ στάδιον, *a stadium, circus*, in which public games were exhibited; so called because the Olympic course was a stadium in length, 1 Cor. ix. 24, οἱ ἐν σταδίῳ τρέχοντες, and oft. in Class.

Στάμνος, ον, ὁ or ἡ, (ἵστημι,) *a jar*, a large vessel, whether of earth or wood, in which any liquid is *set aside* for use; and thus corresponding to our *cask*, q. d. *a standing jar*: it may well have this sense, since it is derived, like all words in μνος, μνα, μνον, from a partic. passive, viz. ἱστάμενος. These participles were sometimes left *unchanged*, as in the case of δεξαμένη and ἄρμενος; sometimes were used *slightly curtailed and contracted*, as in that of στάμνος; sometimes *more so*, as in τέρπνος from τερπόμενος, σμνός fr. σεβόμενος, and μέριμνα fr. μεμεριμένους. It was chiefly used for keeping *wine*, so στάμνοι οἴνου, Dem. 933, 25. Aristoph. Plut. 545. In N. T. *a pot, vase*, in which the manna was *laid up* in the ark, Heb. ix. 4, στάμνος χρυσῆ. See Ex. xvi. 33.

Στάσις, ἰως, ἡ, (ἵστασι, perf. pass. of ἵστημι,) prop. *a standing*, i. e. *position*, in various acceptations of the word, as *status, stabilitas*, (such as are of frequent occurrence in Plato,) the following alone found in N. T. I. *the act of standing*, as στάσιν ἔχειν, 'to have a standing,' i. e. 'to subsist, exist,' Heb. ix. 8, ἔτι τῆς πρώτης σκηνῆς ἐχοῦσης στάσιν, i. e. 'yet subsisting,' as Dion. Hal. Ant. vi. 95. Nearly approaching to this is the sense which the word bears in Hdot. ix. 31. Pol. ii. 68, 7, al., namely *station*, lit. *the place where one stands*.—II. gener. *faction, sedition*. How the word comes to have that sense, Commentators and Lexicographers of the N. T. have not shown. To me the thing appears to have arisen as follows: from the sense *standing or station* proceeded that of *party or faction*, inasmuch as, in a faction, either party has its station apart from the other. Again, from the sense *faction* of personal rivalry sprung that of *faction generally*, i. e. *sedition, political commotion*; whence arose, in a private sense, that of *dissension, contention*, &c. as said of *individuals*. While then the *primary* sense of the word is *party*, (a sense found in Thucyd. ii. 22, ἀπὸ τῆς στάσεως ἐκάτερος, and iv. 71, al.) yet its far more usual sense is *sedition*, for σύστασις. So Pind. Ol. xii. 23, στάσις ἀντιανείρα, and Nem. ix. 31. Hdot. i. 173, & vi. 109, and oft. in the Tragedians and Plato. In N. T. the word has, besides that of *standing*, the two senses above laid down, 1) *sedition, insurrection*, Mk. xv. 7, οἵτινες ἐν τῇ στάσει φόνον πεποιήκεισαν. Lu. xxiii. 19 & 25. Acts xix. 40. xxiv. 5, κινεῖν τὰς στάσιν, (with which comp. Jos. Bell. ii. 9, 4, παραχρὴν ἐτίραν ἐκίνει.) 2) *dissension, contention*, Acts xv. 2, γενομένης οὖν στάσεως καὶ συζητήσεως. xxiii. 7, 10. So Sept. Prov. xvii. 14. Æsch. Pers. 744. Xen. Mem. iv. 4, 11.

Στατήρ, ἦρος, ὁ, (ἵστημι, to weigh,)

prop. a certain weight; also *stater*, an Attic silver coin, Matt. xvii. 27. It was equal to 4 Attic silver drachmæ, or about 2s. 7d., but was probably current among the Jews as equiv. to the shekel, or about 2s. 4d.

Σταυρός, οὐ, ὁ, (fr. *σταύω*, cognate with *στάω*, to fix, namely, in the ground, as our *stake* from the past participle of *to stick*,) a pointed stake or pale, Hom. II. xxiv. 453. Thuc. vii. 25. Xen. An. vii. 4, 14. In later writers and in N. T. a cross, sc. a stake with a cross-piece, on which malefactors were nailed for execution, i. e. were crucified; on the nature of which punishment see my notes on Matt. xxvii. 32. 1) prop. Matt. xxvii. 32, τοῦτον ἡγγάρευσαν, ἵνα ἄρῃ τὸν σταυρὸν αὐτοῦ, i. e. 'to aid him in bearing it'; ver. 40, 42. Fig. in the phrases, αἰρεῖν, βαστάζειν, λαμβάνειν τὸν σταυρὸν, to take up or bear one's cross, i. e. 'to undergo suffering, trial, punishment,' to expose one's self to contumely and death, denoting that portion of affliction which is endured by the faithful disciples of Christ, as a trial of their faith, and which is intended to conform them to the example of their crucified Master; αἰρεῖν, Lu. ix. 23; βαστάζειν, xiv. 27; λαμβάνειν, Matt. x. 38. 2) meton. the cross for its punishment, crucifixion, spoken only of the death of Christ upon the cross, and denoting the whole passion of Christ, and the merit of his sufferings and death on the cross, Eph. ii. 16. Heb. xii. 2, ὑπόμεινε σταυρὸν: so ὁ σταυρὸς τοῦ Χρ. 1 Cor. i. 17. Gal. vi. 12, 14, and ὁ σταυρὸς, absol. Gal. v. 11, answering to ὁ λόγος τοῦ σταυροῦ, 1 Cor. i. 18. Phil. iii. 18.

Σταυρώω, f. ὥσω, (σταυρός,) prop. to drive stakes, pales, palisades, Thuc. vii. 25; but in later writers and N. T. to crucify, nail to the cross, with acc. expr. or impl. Matt. xx. 19, μαστιγῶσαι καὶ σταυρῶσαι. xxiii. 34. xxvi. 2. xxvii. 22, sq. Mk. xv. 13, sq. Acts ii. 36, al. Sept. and Class. Fig. = θανατώω, Gal. v. 24, σταυροῦν τὴν σάρκα, 'to crucify the flesh,' i. e. to vanquish, mortify, destroy the power of the carnal nature, to mortify its lusts through the faith and love of Christ crucified; vi. 14, ἐμοὶ κόσμος ἑσταύρωται, κἀγὼ τῷ κόσμῳ, 'the world is dead to me, and I to the world,' q. d. I have utterly renounced the world, and the world me.

Σταφυλή, ἥς, ἡ, (fr. σταφίς, a dried grape,) prop. a grape, also a cluster of grapes, Matt. vii. 16, μήτι συλλέγουσιν ἀπὸ ἀκανθῶν σταφυλὴν; Lu. vi. 44. Rev. xiv. 18, ἤκμασαν αἱ σταφυλαὶ αὐτῆς. And so in Class. the word is almost always used in the plural; though the sin-

gular, as in the preceding passages, put generically for the plural, is sometimes found, as Hom. Od. vii. αὐτὰρ ἐπὶ σταφυλῇ σταφυλὴ, σῦκον δ' ἐπὶ σύκῳ. Athen. p. 33, σταφυλὴ—εὐστομος, and p. 653, and occasionally in Plato. In the Sept. it occurs 18 times, and 5 in the Apocrypha; but always in the sing. (which seems therefore to have been *Hellenistic*, derived from the Hebr. סֵבֶב; e. gr. Jer. viii. 13, οὐκ ἔστι σταφυλὴ ἐν ταῖς ἀμπέλοις. Neh. xiii. 15, οἶνον καὶ σταφυλὴν. Gen. xl. 11, καὶ ἔλαβον τὴν σταφυλὴν (the grapes), καὶ ἐξέθλιψα αὐτήν. Num. vi. 3, σταφυλὴν πρόσφατον καὶ σταφίδα οὐ φάγεται, i. e. neither fresh grapes nor raisins. So Theocr. Id. xxvii. 9, ἡ σταφυλὶς σταφίς ἐστὶ, where the sense is, 'the grape when ripe is (at least) a raisin,' i. e. is of some use.

Στάχυς, υος, ὁ, (fr. στάω,) an ear of corn in its green state, (so called from the peculiarly erect form it then has,) Matt. xii. 1, πλλειν στάχυν. Mk. ii. 23. iv. 28. Lu. vi. 1. Sept. and Class.

Στέγη, ης, ἡ, (fr. στέγω, cogn. with τέγω, to keep off or out, as rain, winds, or other injuries of the weather,) a covering, roof, Matt. viii. 8. Lu. vii. 6, Mk. ii. 4, ἀπιστέγασαν τὴν στέγην. Sept. and Class.

Στέγω, f. ἔω, in Class., as Lucian, Tim. 18. Thuc. iv. 34, trans. to cover; also fig. to conceal, not to make known, as Pol. iv. 82. Thuc. vi. 72. Plato, 621, A, & Ecclus. viii. 17, λόγον στήξαι. In N. T. to hold out as to anything, to forbear, to bear with, to endure, (a signification arising out of the proper sense of the word, which, as cogn. with τέγω, tego, signifies prim. to keep out or off, as a ship, when it is not leaky, keeps out the water; or to keep in, as a vessel to hold liquid, (Plato, 45, C. 111, D); and hence, continere and sustinere.) with acc. 1 Cor. ix. 12. xiii. 7; absol. 1 Th. jii. 1, 5. Diod. Sic. xi. 32, τὴν βίαν. Pol. iii. 53, 2.

Στεῖρος, α, ον, adj. (στερρός, στερεός, firm, solid, fr. ἱστημι,) sterile, barren, used only of females, Lu. i. 7, 36. xxiii. 29. Gal. iv. 27. Sept. and Class.

Στέλλω, f. στείλω, prop. to set, place, make stand in order, as soldiers in battle array, Hom. II. iv. 294; fig. to put in order, prepare, fit out, as τινα εἰς μάχην. Hom. II. xii. 325. νῆα, Od. ii. 287. στρατιάν, Hdot. iii. 141. Hence, from the idea of motion to a place, implied in preparing or fitting out an armament for any purpose, comes the usual Greek signif. to send, to despatch, implying a previous fitting out, and thus differing from πῆμν. Pass. or mid. to be sent, go, take a journey. Jos. Ant. i. 19, 1. Hdot. iii. 53. Xen. An.

v. 1, 5. Further, as the idea of motion to a place may sometimes imply motion back to a former place; so hence arises, by a further remove of sense, that of *to draw in* persons sent out, or things that lie extended about: whence the term came to be applied, as a nautical term, to the *drawing in* or *furling* sails. See Hom. Od. iii. 11. Æschyl. Suppl. 704, and Eurip. Bacch. 668, (where it occurs in a figurative sense,) λόγον στειλωμεθα. Comp. also Hor. Od. ii. 10, 23. Also fig. to *repress*, *diminish*, *assuage*, as said of things, as Jos. Ant. v. 8, 3, λύπην σταλῆναι. Philo de Vit. Mos. iii. p. 668, τὴν φυσῶσαν οἰσιν—στελλειν καὶ καθαιρεῖν; as said of persons, to *repress*, *restrain* from any thing, Philo de Spec. Legg. p. 772, ἀπὸ τῶν ὑψηλῶν καὶ ὑπερόγκων ἀντισκῶσα καὶ στελλουσα. Mid. absol. Plut. vii. p. 953, 6, οἱ κατὰ ψυχὴν χειμῶνας, στείλασθαι τὸν ἀνθρώπου οὐκ ἔωτες. Hence in N. T. mid. or pass. fig. of persons contracting or drawing themselves in from fear, surprise, &c. = *to shrink from*, *to keep off from*, *to avoid*, *beware of*, with acc. 2 Cor. viii. 20, στελλόμενοι τοῦτο, 'we guarding against,' &c. i. e. in order to guard against, &c. With ἀπὸ, 2 Th. iii. 6, στέλλεσθαι ὑμᾶς ἀπὸ παντὸς ἀδελφοῦ κ.τ.λ. 'that ye withdraw yourselves from every brother who,' &c., equiv. to ἀφίστασθαι, χωρίζεσθαι ἀπὸ: so Mal. ii. 5, Sept. ἀπὸ προσώπου ὀνόματός μου στέλλεσθαι αὐτόν. Pol. viii. 22, 4, τὴν ἐκ τῆς συνηθείας καταξίωσιν στέλλεσθαι.

Στέμμα, ατος, τὸ, (στέφω,) a fillet, garland, wreath, Acts xiv. 13, ταύρους καὶ στέμματα, i. e. 'victims adorned with fillets and garlands,' as was customary in heathen sacrifices; Hom. Il. i. 28. Thuc. iv. 133.

Στεναγμός, οὔ, ὁ, (στενάχω,) a groaning, moaning, either from bodily pain, (as often in Sept. and in Jos. B. J. vi. 5, 1,) or from mental grief, as Acts vii. 34. Also used of prayers to God not expressed in articulate words, Rom. viii. 26, στεναγμοῖς ἀλαλήτοις, 'by aspirations unutterable,' i. e. by means of, by exciting these aspirations. Sept. and Class.

Στενάχω, f. ξω, (στένω, στενός,) 1) to groan, moan, intrans. as of persons in distress or affliction, Rom. viii. 23, ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς στενάχομεν ἀπεκδεχόμενοι. 2 Cor. v. 2, 4. Heb. xiii. 17. Also, as said of those who offer silent prayer, not expressed in articulate words, Mk. vii. 34, ἀναβλέψας—ἐστέναξε. 2) to murmur, be impatient, Ja. v. 9, μὴ στενάχετε κατ' ἀλλήλων. So Plut. ix. 97, 8, οὐ στενάξαντος, καὶ Λακ. ἀπὸς ποιουμένου, et al. Wisd. v. 3, διὰ στενο-

χωρίαν πνεύματος στενάζοντες, ἐροῦσιν ἑαυτοῖς κ.τ.λ., which last passage, we may observe, throws no little light on the primary sense and ratio significationis of the word στένω, q. d. angere, angustum facere vel esse; the effect of groaning seeming to be to narrow the guttur. See more in Scheid on Lennep Etymol., who well remarks that the term στένειν 'ad internum animi dolorem, seu angorem, pertinet; proprie enim convenit ei qui ex angusto pectore inspiria ducit, οἰμῶζειν ad externa signa lugentis pertinet.'

Στενός, ἡ, ὄν, adj. a word of which the derivation is doubtful, and of which the Etymologists give any thing but a satisfactory account. I suspect that it is corrupted from the past part. of some obsolete verb, and that the primary sense was *hemmed in*, *straitened*, *contracted*, as our adj. narrow derives its origin from the past part. of the A.-S. verb *nyrwian*, *coardari*, *comprimere*, (so our adj. straight comes from the Lat. *strictus*, past part. of *stringere*,) whence it came to mean, *strait*, *narrow*, Matt. vii. 13, 14. Lu. xiii. 24. Sept. and Class.

Στενοχωρίω, f. ἴσω, (στενόχωρος, from στενός, χώρα,) to crowd into a narrow space, to straiten for room, Sept. and Class.; in N. T. pass. to be straitened, 2 Cor. vi. 12, οὐ στενοχωρεῖσθε ἐν ἡμῖν, στενοχωρεῖσθε δὲ ἐν τοῖς σπλάγχνοις ὑμῶν, q. d. 'Our affection for you is not straitened, but yours for us is straitened.' Also to be distressed, not able to turn oneself; 2 Cor. iv. 8, θλιβόμενοι, ἀλλ' οὐ στενοχωρούμενοι, where we have a military allusion, on which see my note there. So Arr. Epict. i. 25, 28, ἑαυτοὺς θλίβομεν καὶ στενοχωρούμεν, κ.τ.λ.

Στενοχωρία, ας, ἡ, (στενοχωρίω,) prop. *straitness of place*, want of room, Thuc. iv. 26, and oft.; in N. T. fig. *anguish*, as θλίψις καὶ στενοχ. Rom. ii. 9. viii. 35. So Ia. viii. 22, καὶ ἰδοὺ θλίψις καὶ στενοχωρία. xxx. 6, ἐν τῇ θλίψει καὶ τῇ στενοχωρίᾳ. Wisd. v. 3, στενοχ. πνεύματος: also distress from poverty, &c. 2 Cor. vi. 4, ἐν ἀνάγκαις—ἐν στενοχωρίαις. xii. 10. So in Artemid. iii. 14. Pol. i. 67, 1.

Στερεός, ὁ, ὄν, adj. (ἵστημι,) prim. and lit. *standing firm*, also *firm*, *stiff*, Hom. Il. xvii. 493; likewise, *stiff* or *solid*, as opposed to liquid, Heb. v. 12, 14, στερεὰ τροφή, meaning *solid food*, as opposed to *milk*, ver. 13; such as is called by Galen *ισχυρὸν βρώμα*, and by Arrian, Epict. ii. 16, and also Diod. Sic. Theophr. and Lucian, τροφή στερεὰ, namely, such as that of *flesh*, and grain in its most condensed state, as opposed to milk, porridge, and similar aliments, elegantly termed by

Sophocles *vía τροφή*. Fig. *firm, stable, immovable*, 2 Tim. ii. 19, ὁ θεμέλιος τοῦ θεοῦ. 1 Pet. v. 9, στερεοὶ τῇ πίστει. Sept. and Class.

Σταρεῶς, f. ὥσω, (στερεός,) prop. *to make stable, firm, or strong, to strengthen*, trans. Acts iii. 7, 16, τοῦτον—ιστερίωσα τὸ ὄνομα αὐτοῦ, i. e. 'He proved his power and majesty.' Sept. and Class. Fig. *to confirm, establish*, Acts xvi. 5. And so in Prov. xx. 18.

Σταρίωμα, ατος, τὸ, (στερεός,) prop. 'what is fixed & made firm or solid,' as the firmament of heaven, Sept. Gen. i. 6, sq. Ez. i. 22, sq.; in N. T. fig. *stability, firmness, stedfastness*, Col. ii. 5. and so in 1 Macc. ix. 14.

Στίφανος, ου, ὁ, (στίφω,) prop. *a circle*, Hom. II. xiii. 736; also *a chaplet or crown about the head*; in N. T. 1) as the emblem of royal dignity, Rev. vi. 2. xii. 1, στίφ. ἀστίρων δώδεκα. xiv. 14, στίφ. χρυσοῦν: ascribed to saints in heaven, elsewhere called *kings*, iv. 4, 10. ix. 7; of the crown of thorns set upon Christ in derision as king of the Jews, Matt. xxvii. 29, where see my note. Sept. and Class. 2) as the prize conferred on victors in the public games, *a chaplet, wreath*, 1 Cor. ix. 25, ἵνα φθαρτὸν στίφ. λάβωσιν: hence fig. as an emblem of the rewards of a future life, equiv. *to prize, reward*, 2 Tim. iv. 8, ὁ τῆς δικαιοσύνης στίφ. Ja. i. 12, τῆς ζωῆς. 1 Pet. v. 4. Diod. Sic. xiii. 15. 3) fig. *ornament, honour, glory*, 'that in which one may glory,' Phil. iv. 1, ἀδελφοί μου, χαρὰ καὶ στίφανός μου. 1 Th. ii. 19. Sept. and lat. Class.

Στεφανός, f. ὥσω, (στίφανος,) prop. *to crown*, as a victor in the public games, &c. 2 Tim. ii. 5. Sept. and Class.; fig. *to adorn, decorate*, Heb. ii. 7, 9, δόξη καὶ τιμῇ ἑστεφανώσας αὐτόν. On the nature and origin of the metaphor, see my note on Thuc. iv. 121. It occ. also in Diod. Sic. xx. 84, and oft. in that writer.

Στήθος, εος ους, τὸ, (ἵστημι, στήναι,) *the breast*, plur. τὰ στήθη. Lu. xviii. 13, ἔτυπται εἰς τὰ στήθος αὐ. xxiii. 48, τύπτοντες ἑαυτῶν τὰ στήθη. John xiii. 25. xxi. 20. Rev. xv. 6. περ. περὶ τὰ στήθη. The plur. form is freq. in Homer. Sept. and Class.

Στήκω, a late form, found only in the present, from ἵστηκα, 'I stand,' perf. of ἵστημι, *to stand*, intrans. Mk. xi. 25, ὅταν στήκετε προσευχόμενοι. Elsewh. only fig. *to stand firm* in faith and duty, *to be constant, persevere*; with dat. *commodi*, Rom. xiv. 4, τῷ ἰδίῳ κυρίῳ στήκει ἡ πίστις, 'to his own master he standeth or falleth,' forensic terms signifying *to stand or fall in judgment, to be acquitted*,

or *to be condemned*. Foll. by dat. of thing, Gal. v. 1, τῇ ἐλευθερίᾳ: by ἐν with dat. 1 Cor. xvi. 13, στήκετε ἐν τῇ πίστει. Phil. i. 27. iv. 1, ἐν Κυρίῳ, i. e. in the faith and profession of Christ. 1 Th. iii. 8. absol. 2 Th. ii. 15.

Στηριγμός, οὔ, ὁ, (στηρίζω,) prop. *fixedness*, as of the stars, Diod. Sic. i. 81. or gener. Plut. vi. p. 284, 11; in N. T. fig. *fixedness*, i. e. *stedfastness* in mind and faith, 2 Pet. iii. 17.

Στηρίζω, f. ἱξω, (ἵστημι,) *statuo firmiter, to fix so as not to move*, Hes. Theog. 498, of a lock fixed by Jupiter; also, I. PROP. pass. perf. Lu. xvi. 26, χάσμα μέγα ἐσθίρεται, 'is fixedly placed,' stands fixed, *constitutum*. Gen. xxviii. 12, ἰδοὺ κλίμαξ ἐστηρικμένη (al. ἐσθιρίχθη) ἐν τῇ γῇ. Hom. II. xi. 28, ἱρῖσιν εἰκοότες, ἄς τε Κρονίων 'Ἐν νεφέῃ στήριξε, τέρας (a sign) μερόπων ἀνθρώπων, with which comp. Gen. ix. 13, τὸ τόξον μου τίθημι ἐν τῇ νεφέλῃ, καὶ ἔσται εἰς σημεῖον διαθήκης ἀνὰ μέσον ἐμοῦ καὶ τῆς γῆς. By Hebr. Lu. ix. 51, τὸ πρόσωπον αὐτοῦ ἐσθίριξε τοῦ πορεύεσθαι, κ.τ.λ.: a phrase occurring not unfreq. in Ezekiel.

—II. METAPH. *to make stedfast in mind, confirm, strengthen* spiritually, Lu. xxii. 32, στήριξον τοὺς ἀδελφούς σου. Rom. i. 11. xvi. 25. 2 Thess. iii. 3. James v. 8, στ. τὰς καρδίας ὑμῶν. So 1 Thess. iii. 13, στ. ὑμῶν τὰς καρδίας, with which comp. Ps. cxii. 8, ἐσθίρεται ἡ καρδία αὐτοῦ, οὐ φοβηθῇ. Eccclus. vi. 40: a form of expression this perhaps founded on the phrase στηρίζειν τὴν καρδίαν τινός (as said of the sustenance of food) found in Judg. xix. 5, 8. Ps. ciii. 17. In 2 Pet. i. 12, ἐστηριγμένους ἐν τῇ παραύσῃ ἀληθείᾳ, there seems to be a metaphor taken from 'a nail fastened in a sure place,' ἐσθιριγμένους ἐν τόπῳ πιστῷ, as said Is. xxii. 25, (and so Eccclus. v. 10, we have ἱσθι ἐσθιριγμένους ἐν συνείσει σου,) or from a person fixing his foot firmly, in order to maintain his ground; and so in Hom. xii. 434, we have οὐδέ πη εἶχον οὐτὰ στήριξαι ποσσιν ἐμπειδόν, οὐτ' ἐπιβῆναι, al. II. xxi. 241, οὐδὲ πόδεσσιν εἶχε στήριξασθαι. In 1 Pet. v. 10, στήριξαι, σθεναρῶσαι, θεμελιώσαι, there is an architectural metaphor, derived from those στηρίγματα, or props, &c. by which the walls of massy edifices were kept up. And so in Exod. xvii. 12, it is said, καὶ 'Α. καὶ 'Ω. ἐσθίριζον τὰς χεῖρας αὐτοῦ, καὶ ἐγένοντο αἱ χεῖρες Μ. ἐσθιριγμέναι.

Στίγμα, ατος, τὸ, (στίξω, *to stick*, make a puncture, to prick; also *to brand* with hot iron, Hdot. vii. 35,) *a mark, brand*, as pricked or burnt in upon the body. Often used of the marks with which

runaway slaves, and sometimes prisoners, (see *Æl. V. H. ii. 9. Plut. Per. 26.*) were branded, by way of denoting a property in them, *Hdót. vii. 23, 3.* and alluded to at *Rev. xiv. 9.* The word is used *fig. Gal. vi. 17, τὰ στίγματα τοῦ Κυρίου Ἰησοῦ ἐν τῷ σώματί μου βαστάζω*, where the Apostle so calls the scars or weals which he bore in his body from stripes.

**Στιγμή**, ἡς, ἡ, (*στιζω*), *prop. a puncture, point*, *Diog. Laërt. vii. 135.* *Fig. for the minutest particle*, *Dem. 552, 7;* in *N. T.* *fig. point of time*, equiv. to a *moment, instant*, *Lu. iv. 5, ἐν στιγμήν χρόνου.* *Sept. Is. xxix. 5. 2 Macc. ix. 11. Plut. de Puer. educ. 17, στιγμήν χρόνου πᾶς ὁ βίος ἐστί.* *Anth. Gr. i. p. 172.*

**Στῆλβω**, *f. ψω*, to shine, to be bright, shine, glitter, intrans. *Mk. ix. 3, ἱμάτια στῆλβοντα.* *Sept.*

**Στοά**, *as, ἡ*, (*ἱστημι*), *a portico, porch, piazza*, roofed, but open at the sides, (the original sense of the word being a pillar or column. Its derivation seems to be from an old pret. middle of *στάω*, and its original meaning 'something fixed,' or that stands erect; whence it came to signify, not a column only, but a row of columns,) surrounded and supported by columns, *John v. 2. x. 23. Acts iii. 11. v. 12:* thus the *στοά* in question is called by *Jos. τὸ ἔργον Σολομῶνος*, probably in reference only to its foundations: it was repaired by Agrippa the younger, to whom the emperor Claudius committed the charge of the Temple; *Jos. Ant. xx. 9, 7. Comp. B. J. v. 5, l. vi. 5, l.*

**Στοιβάς**, *ἄδος, ἡ*, (*fr. pret. mid. of στείβω, ἱστούβα*, as *πέποιθα fr. πείθω*), *prop. 'any thing trodden upon,' and hence 'any thing strewn on the ground'*, whether straw, hay, stubble, rushes, reeds, leaves, or the twigs of trees, of all which examples may be seen in *Wetstein.* In *N. T.* *Mk. xi. 8*, it seems to denote *frondes*, the leafy twigs of trees, such as were used for forming low couches. I would comp. a similar use of *θαλλίαν* for *θάλλον*, in *Athenæus xi. κατακλίνας (αὐτὸν) ἐν τῇ πόᾳ, θαλλίαν τε κατακλάσας ἀντὶ τραπέζης, κ.τ.λ.*

**Στοιχεῖον**, *ου, τὸ*, (*στοῖχος*, a row, series, *fr. στείχω*, to go in a line,) *prop. and prim. 'something on which one goes,' to attain any purpose; e. g. the gnomon of a sun-dial, that on which the shadow, as it were, goes in its way round the dial; thus it is said 'to go down'; see Isaiah xxxviii. 8.* Also a letter of the alphabet, that on which one goes in forming words; hence, *fig. elements*, those of which any thing is composed. In *N. T.* plur. *τὰ στοιχεῖα*, *elements*: 1) gener. *the elements of nature,*

*the component parts of the physical world, on which the Creator (as it were) went in the work of creation*, *2 Pet. iii. 10, 12, στοιχεῖα καυσούμενα.* *Wisd. xix. 17. Jos. Ant. iii. 7, 7. Luc. Parasit. 11. Hdian. iii. 1, 12. 2)* as said of elementary instruction, *the elements, rudiments*, first principles of any branch of knowledge, *Heb. v. 12, τὰ στοιχεῖα τῆς ἀρχῆς*, for *τὰ πρῶτα στοιχεῖα*, 'the first rudiments or principles,' namely, of Christian instruction; consisting in faith, repentance, and such like. So called, as being those which the learner goes upon (*στείχει*) in seeking to attain further knowledge. Similarly *Plutarch de Educ. 16*, has *στοιχεῖα τῆς ἀρετῆς*. The term is also used of that state of religious knowledge which subsisted among both Jews and heathens before Christ, and which was, from its external and ceremonial character, while suited to the capacities of the recipients, only calculated to last for a time. *Gal. iv. 3, 9. Col. ii. 8, 20, τὰ στ. τοῦ κόσμου.*

**Στοιχέω**, *f. ἦσω*, (*στοῖχος*, a row,) *prop. to stand or go in order, to advance in rows, ranks*, *Xen. Cyr. vi. 3, 34.* In *N. T.* *fig. to walk orderly, = to live according to any rule or duty, to follow it*, *Gal. vi. 16, ὅσοι τῷ κανόνι τούτῳ στοιχ. v. 25. Phil. iii. 16. Rom. iv. 12; absol. Acts xxi. 24, στοιχεῖτε τὸν νόμον φυλάσσω.* 'lived in the habitual observance of the law.' *στοιχεῖν*, like *περιπατεῖν*, being used of habitual action. So *Sext. Empir. i. 10, 233, στοιχεῖν τῇ συνηθείᾳ.* *Pol. xxviii. 5, 6, στοιχεῖν τῇ τῆς συγκλήτου προθείᾳ.*

**Στολή**, ἡς, ἡ, (*στέλλω*, which see,) *prop. 'a fitting out,' or equipment; also, apparatus, as arms, harness; but gener. apparel, attire, dress.* In *N. T.* and occasionally in the *Class.*, espec. the later ones, it is equiv. to *Lat. stola, a vestment*, i. e. a long flowing robe reaching to the feet, worn by kings, priests, and persons of rank and distinction, (see *1 Chron. xv. 27. 3 Esdr. i. l. v. 81. Xen. Cyr. i. 4, 26. ii. 4, l. Lu. xv. 22.*) and therefore much affected by the Pharisees, especially the Jurists, *Mk. xii. 38. Lu. xv. 22. Rev. vi. 11. vii. 9, 13, 14.*

**Στόμα**, *ατος, τὸ*, *the mouth*, of men and animals: I. *PROP.* of animals, *Matt. xvii. 27. Heb. xi. 33. Jam. iii. 3;* of persons, as the organ of *breathing*, blowing, &c. *2 Th. ii. 8, τῷ πνεύματι τοῦ στόματος αὐτοῦ*, scil. τοῦ Θεοῦ. *Rev. i. 16. xi. 5;* as receiving food and drink, *Matt. xv. 11. Acts xi. 8;* chiefly as the instrument of *speech*, *Matt. xii. 34, τὸ στ. λαλεῖ.* *Acts xxiii. 2. Rom. iii. 14, 19.* So *the mouth* as speaking, or perhaps meton. for *words, sayings, discourse*, *Matt. xviii. 16, ἐπὶ*



στόματος δύο μαρτύρων. Lu. xi. 54. xix. 22. xxi. 15, *ὡς* ὑμῖν στόμα καὶ σοφία, q. d. 'wise utterance.' 1 Pet. ii. 22. Sept. 1 Sam. xv. 24. Soph. Oed. T. 427. 699. So also in the subsequent phrases, borrowed mostly from the Heb. 1) ἀνοίγειν τὸ στ. 'to open one's mouth, to speak,' Matt. xiii. 35; fig. of the earth as rent in chasma, Rev. xii. 16, and Sept. 2) τὸ ἔκπορευόμενον ἐκ τοῦ στ. i. e. 'words uttered,' *sayings, discourses*, Matt. xv. 11, 18, and Sept. So τὸ ἔκπορ. διὰ στόματος Θεοῦ, i. e. *word, precept*, iv. 4, and Sept. 3) λαλεῖν ἢ εἰπεῖν διὰ στόματος τινος, 'to speak through the mouth of' any one, to speak by his intervention, as God by a prophet, messenger, Lu. i. 70, καθὼς ἐλάλησεν διὰ στόματος τῶν ἁγίων προφ. Acts iv. 25. xv. 7. 4) στόμα πρὸς στόμα λαλεῖν, 'to speak mouth to mouth,' orally, without the need of writing, 2 John 12. So Jos. Ant. x. 8, 2, λαλεῖν κατὰ στόμα.—II. FIG. in the sense of *edge, point*, as of a weapon; the figure being taken from the mouth as armed with teeth and biting, or as being in *beasts the front or foremost part*; also of *the front of an army*: in N. T. of a sword, στόμα μαχαίρας, Lu. xxi. 24. στόματα μαχ. Heb. xi. 34. Sept. Philostr. Heroic. mix. 9, στόμα τῆς ἀλχημῆς. Soph. Aj. 651. Theophr. 1 Tim. p. 129. Lucian Tragodop. ἀπὸ στόματος σιδήρου. See Porson on Eur. Or. 1279.

Στόμαχος, ου, ὁ, (στόμα,) prop. 'a mouth, opening,' hence *the throat*; also the *oesophagus or gullet*, Hom. Il. iii. 292. xix. 266, but more freq. and in N. T. *the stomach* (see Foëa. Econ. Hippocr. 354, sq.) 1 Tim. v. 23, διὰ τὸν στόμαχόν σου, where, from the next words, καὶ διὰ τὰς πικρίας σου ἀσθενίας, which are in some degree explanatory of these, it is plain that by στ. is meant the lower ventricle of the stomach, in which the food, after it has passed through the other, is digested; and thus, as we say, 'a weak or qualmish stomach.' So the Greeks said, στόμαχος ἀσθενής, e. gr. Athen. l. iii. p. 79, τοῖς ἀσθενῇ τὸν στόμαχον ἔχουσιν, and l. ii. οὐκ οἰκείως διατίθεσθαι τὸν στόμαχον, 'to be indisposed in the stomach.' And in like manner 'stomachus' in Latin is put for 'debilitas stomachi.'

Στρατεία, ας, ἡ, (στρατεύω,) prop. *military service, warfare*; also a *military expedition, campaign*: in N. T. metaph. of the apostolic office, as connected with hardships, dangers, and trials, like those of military service, a warfare, 2 Cor. x. 4, τὰ γὰρ ὅπλα τῆς στρατείας ἡμῶν οὐ σαρκικά. 1 Tim. i. 18, ἵνα στρατεύῃ—τὴν καλλὴν στρατείαν. So the phrase στρατεύεσθαι ἐν στρατείᾳ freq. occurs in

the Class. writers in the sense 'to perform military service.' But though these passages are supposed by the most learned Expositors to have reference solely to the apostolic charge; yet they must, espec. the latter, be meant to allude to the perils and trials of the *Christian Warfare*, on which St. Paul so frequently treats.

Στράτευμα, ατος, τὸ, (στρατεύω,) prop. a *military expedition or campaign*, equiv. to στρατεία, Hdot. iii. 49; but more freq. as *armament*, as Thuc. v. 51. vii. 5; and sometimes, as in N. T., *meton. an army, forces, troops, host*: either 1) *gener.* Matt. xxii. 7. Rev. ix. 16. xix. 14, 19, and so oft. in Xenoph.; or, 2) *by synecdoch. a band or detachment of troops*, e. g. the garrison in the fortress Antonia, Acts xxiii. 10, and also ver. 27, *σὺν τῷ στρ.* where the sense is not, 'with an army,' but 'with the force [under my command].' Also of Herod's body-guards, Lu. xxiii. 11. So Hdtan. iv. 6, 11, spoken of a part of the praetorian cohort.

Στρατεύω, εἰς, (στρατὸς, an army,) *to serve in the army, to be a soldier*, Xen. Cyr. iv. 4, 11: in N. T. only mid. depon. στρατεύομαι, *to serve in war, to war, to be a soldier*, intrans. I. PROP. *to serve in war*, 1 Cor. ix. 7, τίς στρατεύεται ἰδοὺς ὀφθαλμοῖς ποτέ; 2 Tim. ii. 4. Part. στρατευόμενος, a *soldier*, Lu. iii. 14. Arr. Epict. ii. 14, 17. Hdtan. viii. 7, 20. Xen. Mem. i. 6, 9.—II. FIG. *to war, wage war*, spoken 1) of the apostolic office as connected with hardships, trials, dangers, 2 Cor. x. 3, οὐ κατὰ σάρκα στρ. 1 Tim. i. 18, ἵνα στρατεύῃ τὴν καλλὴν στρατείαν. So at least the most learned Commentators explain; but the expression certainly relates also to the *Christian warfare*, as at 2: see more in στρατεία. Jos. de Macc. § 9, ἱερὰν καὶ εὐγενῆ στρατείαν στρατεύσασθαι ὑπὲρ τῆς εὐσεβείας. 2) spoken of the evil desires and lusts and carnal passions of man, which militate against the salvation of the soul, opposing the believer's growth in grace, and keeping up the conflict between the animal appetites and the rational powers of the soul, the flesh and the spirit, the old and the new nature of man, Jas. iv. 1. 1 Pet. ii. 11.

Στρατηγός, ου, ὁ, (στρατὸς, an army,) prop. *leader of an army, general*. So of the ten Athenian archons chosen annually, one acted as war-minister, and was called στρατηγός, Hdot. vi. 109. AEL. V. H. iii. 17. In other Greek cities the term denoted *chief-magistrate*. Spoken of Roman officers, it denoted sometimes *consul*, oftener *praetor*. In Roman colonies and municipal towns, the chief magistrates were usually two in number (though

sometimes four or six) called *Δυναμίρι*, and sometimes styled *prators*, Gr. στρατηγοί. Hence in N. T. the word is used 1) of the *δυναμίρι*, *prators*, *magistrates* of Philippi, where was a Roman colony, Acts xvi. 20, 22, 35, 36, 38. Sept. 2) *στρατηγός τοῦ ἱεροῦ*, a *captain*, *governor*, *prefect of the temple*, spoken gener. of the commanders over those bodies of Levites who kept guard in and around the Temple, of whom one, the chief, is mentioned at Acts iv. 1, & sometimes in Josephus (e. g. Bell. Jud. vi. 5, 3), as ὁ στρατηγός τοῦ ἱεροῦ. These *στρατηγοί*, however, were, properly speaking, not military but civil officers, who, besides the above duty, acted as *praefecti* and *curatores Templi* generally. The expression occurs in full, Lu. xxii. 52. Acts iv. 1, and v. 24; in Lu. xxii. 4. Acts v. 26, *without τοῦ ἱεροῦ*. Answering to this is the term used by Jos. B. J. vi. 5, 3, οἱ τοῦ ἱεροῦ φύλακες ἡγγεῖλαν τῷ στρατηγῷ, and Ant. xx. 6, 2. B. J. ii. 17, 2, ὁ στρατηγός. Elsewhere, 1 Chron. ix. 11. 2 Chron. xxxi. 13. Jer. xx. 1. Eedr. i. 8. vii. 2, and i. 9, we have the same persons designated by other names, e. gr. ὁ ἡγούμενος οἴκου Θεοῦ, ἐπιστάται τοῦ ἱεροῦ, ἱεροστάται, χιλιάρχοι.

*Στρατιά*, ἁς, ἡ, (*στρατός*,) an *army*, or *host*, Sept. and Class. In N. T. only, by Hebr., *στρατιά οὐράνιος* or *τοῦ οὐρανοῦ*, 'host of heaven', said, 1) of PERSONS, as *angels*, the *angelic host*, Lu. ii. 13. Sept. 1 K. xxii. 19. 2) of THINGS, as the *sun*, *moon*, and *stars*, the whole host of the firmament, Acts vii. 42. So Sept. 2 Chron. xxxiii. 3, 5. Jer. xix. 13. Zech. i. 5.

*Στρατιώτης*, ου, ὁ, (*στρατιά*,) a *soldier*, used only of common soldiers, Matt. viii. 9. Lu. vii. 8, al. and oft. in Class.: in N. T. only fig. of a Christian teacher, 1 Tim. ii. 3, ὡς καλὸς στρ. 'I. Χρ., yet with allusion, I apprehend, to the Christian warfare generally.

*Στρατολογέω*, f. ἤσω, (*στρατολόγος*, fr. *στρατός*, *λέγω*,) to *collect an army*, to *levy*, *enlist*; part. ὁ *στρατολογήσας*, one who holds a *levy*, = commander, general, 2 Tim. ii. 4. Plut. C. Mar. 9. Diod. Sic. xviii. 12.

*Στρατοπεδάρχης*, ου, ὁ, (*στρατόπεδον* and *ἄρχω*,) *prefect of the camp*, an officer to whose charge Paul was committed at Rome, Acts xxviii. 16. Many understand here the *praefectus praetorio* (comp. Phil. i. 13), or commander of the emperor's body-guards, as having the general charge of all prisoners sent to Rome; but this is perhaps too broad an inference from the single known instance, where the younger Agrippa was once imprisoned by this officer at the express com-

mand of the emperor Tiberius; see Jos. Ant. xviii. 6, 6, compared with 10.

*Στρατόπεδον*, ου, τὸ, (*στρατός*, *πέδον*,) prop. 'encamping-ground of an army,' but gener. a *camp*, *encampment*, and sometimes by meton. an *army* so encamped, as in Thucyd. iv. 94. Hdot. i. 76; and so in N. T. Lu. xxi. 20.

*Στρεβλόω*, f. ὤσω, (*στρεβλή*, a windlass, fr. pr. *στρεβλός*, *στρίφω*,) to *roll* or *wind* on a windlass, Hdot. vii. 36; to *wrench*, to *turn awry*, Hdot. iii. 129, *στρεβλοῦντες τὸν πόδα*. In N. T. fig. to *wrest*, *twist*, *pervert*, as said of the sense of a writing, trans. 2 Pet. iii. 16, & *στρεβλοῦσιν*. So we say, to *wrest* words against their natural meaning; also to *torture* them, to *extort* from them a sense not intended; which exactly answers to what the Apostle meant; for *στρεβλόω* almost always signifies to *put* to the *torture*, in order to extort confession. Comp. Plut. x. 414, *στρέβλωσις φρονιμῆς*.

*Στρίφω*, f. ψω, (*τρέπω*,) to *turn*, *turn about*, trans. mid. *στρίφομαι*, and aor. 2 pass. *ἑστράφη* as mid. to *turn oneself*, to *turn about*, intrans. 1) PROP. Act. with acc. and dat. of pers. *towards* whom, Matt. v. 39, *στρίψον αὐτῷ καὶ τὴν ἄλλην*: mid. part. absol. *στραφείς*, *στραφέντες*, Matt. vii. 6. xvi. 23, ὁ δὲ *στραφείς* εἶπε, al. saepe. Also mid. with εἰς *τινα*, Acts xiii. 46, *στρεφόμεθα εἰς τὰ ἔθνη*. Foll. by εἰς with acc. of place, Acts vii. 39, στ. εἰς Αἴγ. And so John xx. 14, *ἑστράφη εἰς τὰ ὀπίσω*. Sept. Ps. cxiv. 3, 5, εἰς τὰ δεξιὰ, Xen. Eq. vii. 12. 2) FIG. trans. to *turn* into any thing, i. e. to *convert*, *change*, e. g. act. with εἰς, Rev. xi. 6, τὰ ὕδατα εἰς αἷμα. Sept. Ps. cxiv. 8. Jer. xxxi. 13. Ex. vii. 15. Xen. Hist. iv. 3, 5; mid. of persons, to *turn* in mind, to *be converted*, to become as it were another man, Matt. xviii. 3, εἰδὼν μὴ *στραφῆτε καὶ γίνεσθε* ὡς τὰ *παιδιά*. Comp. Sept. *στραφῆσθαι εἰς ἄνδρα ἄλλον*, 1 Sam. x. 6. Once act. *στρίφω*, intrans. or with *ἑαυτὸν* impl. to *turn oneself*, to *turn*, *change* one's mind and conduct, Acts vii. 42, *ἑστράψεν ὁ Θεός*.

*Στρηνιάω*, f. ἄσω, (fr. *στρηνής*, which signifies prop. *stiff*, fig. *stiff-necked*, arrogant, insolent,) to *revel*, to *riot*, *live luxuriously*, (equiv. to *τροφάω* and *ὕβριζω*, as implying both luxury and insolence; prop. said of a *pampered steed*, who, *stiff-necked* and unruly, *runs riot*, uncontrolled; see Hom. Il. vi. 506,) intrans. Rev. xviii. 7, 9. The word is not, as Commentators and Lexicographers represent it, confined to the later writers; being found in Stiphilus ap. Athen. p. 100. Diphilus ap. Bekker Anecd. p. 113. Antiphanes (B. C. 408) ap. Athen. p. 127,

D. ἀπίλαυσα πολλῶν καὶ καλῶν ἰδισμάτων. Ἑστρηνίων πῶς, &c. Lycoph. Chalc. ap. Athen. p. 420, B. ὑμῖν στρηνιώ, 'I run riot upon you.'

Στρήνος, ιος ους, τὸ, (στρονής, vehement, rude, Apoll. Rh. ii. 323,) prop. rudeness, insolence, pride, Sept. 2 Kings xix. 28; and hence revel, riot, luxury, Rev. xviii. 3, ἐκ τῆς δυνάμεως τοῦ στρήνους αὐτῆς ἐπλούτησαν, i. e. 'from the abundance of her luxury and proud voluptuousness.' Anthol. Gr. iii. p. 128. No. 64.

Στρουθίου, ου, τὸ, (dimin. fr. στρουθός,) any small bird, espec. a sparrow, Matt. x. 29, 31. Lu. xii. 6, 7. Sept. and sometimes in Class.

Στρωννύω, ορ ὠννύμι, f. στρώσω, (metath. for στρόρνυμι,) to spread, trans. Matt. xxi. 8, ἔστρωσαν ἑαυτῶν τὰ ἱμάτια ἐν τῇ ὁδῷ κ.τ.λ.: on which custom see my note. Sept. and Class. Spec. of a bed or couch, Acts ix. 34, στρώσον σεαυτῷ, i. e. κράββατον, κλίνην, comp. ver. 33. Comp. Sept. Job xvii. 13. Ez. xxviii. 7. (Theocr. Id. xxi. 7. Artemid. ii. 57 or 62, στρωννύουσα κλίνας.) Pass. of a supper-chamber spread, i. e. furnished, with couches, triclinia, around the table, comp. in Ἀνάκειμαι 3. Mk. xiv. 15, & Lu. xxii. 12, ἀνάγειον μέγα ἔστρωμένον. Sept. Ez. xxiii. 41. Athen. p. 138. Xen. Cyr. viii. 2, 6, ὁ αὐτὸς κλίνην στρώννυσι, τράπεζαν κοσμεῖ.

Στυγητός, ἡ, ὄν, adj. (στυγίω, to hate,) hateful, 'deserving of hatred,' e. g. to God and to good men, Tit. iii. 3. So Philo (cited by Wetstein) has στυγητὸν καὶ θεομισητὸν πᾶγμα. And corresponding to this is the term at Rom. i. 30, θεοστυγαίς.

Στυγνάζω, f. ἄσω, (στυγνός, for στυγινός, thick, as said of a cloudy sky. So Wisd. xvii. 5, νύξ στυγνή. The word being derived from στύγος, originally = στύφος, thick; whence στύφω, to stuff up; fr. στύω, to stuff,) 1) prop. to be thick, and, as applied to the sky when thick with clouds, to lower, or be lowering, intrans. Matt. xvi. 3, πυρράζει γὰρ στυγνάζων ὁ οὐρανός. 2) in a fig. sense, as applied to the mind (with reference to the effect of sorrow on the countenance), 'to be of lowering or sorrowful countenance,' Mk. x. 22, ὁ δὲ στυγνάσας ἐπὶ τῷ λόγῳ (lit. 'lowering at what was said') ἀπῆλθε λυπούμενος. So Eustath. de Ismena iv. p. 98, συνέχει τὴν ὀφρὺν, στυγνάζει τὸ πρόσωπον, 'his countenance lowers.' And so Addison, as cited in Johnson's Dict. has the expression 'a lowering countenance,' for a gloomy and sometimes for

a discontented one, which would well apply here.

Στύλος, ου, ὁ, (kindr. with στήλη,) prop. a column, pillar, Rev. x. 1, ὡς στύλοι πυρός. Sept. and Class. Fig. of any firm support; e. g. persons of authority and influence in the Church, Gal. ii. 9, οἱ δοκοῦντες στύλοι εἶναι, sc. ἐν τῇ ἐκκλησίᾳ, 'who were justly reputed to be,' & Rev. iii. 12. Also said of the Church Universal, 1 Tim. iii. 15, στύλος καὶ ἰδραίωμα τῆς ἀληθείας, 'the pillar and ground of the truth,' namely, as sustaining and bearing up, by a faithful profession and maintenance thereof, the true religion of God. Eccus. xxxvi. 24. Eurip. Iph. Aul. 57, στύλοι γὰρ οἰκῶν εἰσὶ παῖδες ἄρσενες.

Στωϊκός, ἡ, ὄν, adj. Stoic, and αἱ Στωϊκοί, the Stoics, a sect of philosophers founded by Zeno, and so called from the στοά, portico, where he taught. Acts xvii. 18, where see my note.

Σὺ, gen. σου, thou, pers. pron. of the second pers. plur. ὑμεῖς, ye. I. nom. σὺ, pl. ὑμεῖς, usually omitted, except where a certain emphasis is required. In N. T. inserted, 1) with emphasis; before a voc. Matt. ii. 6. 2 Tim. ii. 1; or in distribution, Jam. ii. 3; with an adjunct between it and the verb, John iv. 9; also in interrogations, Matt. xxvii. 11. Lu. xxiv. 18; and so at the end of a clause, John i. 21. viii. 48; in answers, Matt. xxvi. 25. Mk. xv. 2; in antitheses, Matt. iii. 14. Lu. ix. 60: so καὶ σὺ, καὶ ὑμεῖς, x. 37. Matt. vii. 12. 2) without special emphasis, σὺ, John xxi. 15—17. ὑμεῖς, Matt. xxviii. 5. —II. gen. σου, ὑμῶν, are often used instead of the corresponding possessive σου, ὑμέτερος: e. g. σου, Matt. i. 22. iv. 6. ὑμῶν, v. 10. Mk. ii. 8: gener. σου, Matt. ii. 6. iii. 14; ὑμῶν, v. 12. Lu. xi. 5; for ii. 35, καὶ σου δὲ αὐτῆς, see σεαυτοῦ. —III. dat. σοι, ὑμῖν, gener. Matt. iv. 9. vii. 7; dat. commodi, xxi. 5. 2 Cor. v. 13; incomm. xii. 20; for the phrase τί ἐμοὶ καὶ σοί; see ἐγώ.

Συγγένεια, ας, ἡ, (συγγενής,) prop. kindred, relationship: in N. T. meton. kindred, i. e. kinsmen, relatives, Lu. i. 61, οὐδεὶς ἐστὶν ἐν τῇ συγγ. σου. Acts vii. 3, 14. Sept., Jos., and occasionally in Class., as Thuc. iii. 65.

Συγγενής, ἑος οὗς, ὁ, ἡ, adj. (σύν & γένος, γίνομαι,) akin, related; subst. a kinsman, relative, Mk. vi. 4. Lu. i. 36, 58. ii. 44, al. Sept. Lev. xviii. 14. xxv. 45. Hdian. iv. 14, 14. Xen. H. G. i. 7, 8. In a wider sense, one of the same nation, a fellow-countryman; said of the Jews as being all descended from a common ancestor, Rom. ix. 3, τῶν συγγαίων μου κατὰ σάρκα. xvi. 7, 11, 21.

**Συγγνώμη**, η, ἡ, (συγγινώσκω, to know and think with, to accord, concede,) *permission*, 1 Cor. vii. 6, τοῦτο δὲ λέγω κατὰ συγγνώμην, οὐ κατὰ ἐπιταγὴν, 'this I say by way of permission,' i. e. as speaking of what is allowable or expedient, not what is enjoined to be done; of what may be done, not what must be done. Thuc. v. 88. Xen. Ath. ii. 20.

**Συγκάθημαι**, (σύν, κάθημαι,) to sit down with, to sit with, foll. by μετὰ with gen. Mk. xiv. 54; by dat. Acts xxvi. 30. Sept. and Class.

**Συγκαθίζω**, f. ἴσω, (σύν, καθίζω,) trans. to cause to sit down with, to seat with; intrans. to sit down with, to sit with. 1) trans. with ἐν and dat. of place, Eph. ii. 6, καὶ συνήγειρε καὶ συνεκάθισεν ἐν τοῖς ἰουδαίοις. 2) intrans. of several, to sit down together, Lu. xxii. 55. Sept. and Class.

**Συγκακοπαθῆω**, f. ἴσω, (σύν, κακοπαθῆω,) to suffer evil with any one, to endure affliction with; with dat. of thing in respect to which or for which, 2 Tim. i. 8, συγκακοπάθησον [ἐμοί] τῷ εὐαγγελίῳ.

**Συγκακουχέω**, f. ἴσω, (σύν, κακουχέω,) only in pass. to be maltreated or afflicted with any one, to suffer affliction with; foll. by dat. of pers. Heb. xi. 25, συγκακουχέσθαι τῷ λαῷ τοῦ Θεοῦ.

**Συγκαλέω**, f. ἴσω, (σύν, καλέω,) to call together, convoke, trans. Mk. xv. 16, συγκαλοῦσιν ὅλην τὴν σπεῖραν. Acts v. 21; mid. prop. to call together to oneself, Lu. ix. 1, συγκαλεσάμενος τοὺς δώδεκα. xxiii. 13. Acts x. 24, al. and later Class. e. gr. Aristen. i. 5, συνεκαλεῖτο τοὺς φίλους. Sept.

**Συγκαλύπτω**, f. ψω, (σύν, καλύπτω,) prop. to cover together or up, cover wholly, trans. Sept. oft. Jos. Ant. ix. 10, 2. Xen. Cyr. viii. 7, 28. In N. T. fig. to hide wholly, to entirely conceal, Lu. xii. 2, οὐδὲν συγκεκαλυμμένον ἰστί. Ecclus. xxvi. 8. Plut. Alex. M. 31. Eurip. Phoen. 886.

**Συγκάμπτω**, f. ψω, (σύν, κάμπτω,) prop. to bend together, e. g. τὸν νῶτόν τινος, 'to bow down wholly,' Rom. xi. 10, i. e. fig. to oppress, afflict. Sept. 2 Kings iv. 35. Xen. Eq. xii. 5.

**Συγκαταβαίνω**, f. βήσομαι, (σύν, καταβαίνω,) to go down with any one, sc. from a higher to a lower place, as from Jerusalem to Caesarea, intrans. Acts xxv. 5, συγκαταβάντες sc. ἐμοί. Sept. Ps. xlix. 18. Wisd. x. 14. Pol. i. 39, 12. Diod. Sic. xi. 18.

**Συγκατάθεσις**, εως, ἡ, (συγκατατίθημι,) *compositio, agreement*, 2 Cor. vi.

16, τίς συγκατάθεσις ναῷ Θεοῦ μετὰ εἰδώλων; meaning, 'what has a temple of God to do with idols?' Pol. iv. 17, 8. Dion. Hal. Ant. viii. 79. Plut. M. Antonin. 51, but only in the sense *assent*.

**Συγκατατίθεμαι**, as mid. with ἃ depon. sense, 1) to lay down any thing with another; 2) with ψῆφον expressed, to give one's vote with another; 3) with ψῆφον implied, (as it is in N. T. and most freq. elsewhere,) fig. to agree with any person, (as Plato, Gorg. p. 501. Hist. Sus. 20.) and, when foll. by a dat. of thing (as γνώμη or βουλῇ), to assent to any measure, Lu. xxiii. 51, ἣν συγκατατεθείμενος τῇ βουλῇ καὶ τῇ πράξει αὐτῶν. In this last sense the word is used also in Class. as Pol. iii. 98, 11, et saepiss. Jos. Ant. xx. 1, 2, συγκαταθέμην τῇ γνώμῃ ταύτῃ.

**Συγκαταψηφίζω**, f. ἴσω, prop. 'to choose by common suffrages,' and hence, 'to number with or unto,' equiv. to συγκαταριθμεῖν, Acts i. 26, συγκατεψηφίσθη μετὰ τῶν ἑνδεκα ἀποστόλων. As illustrative of this custom of deciding doubtful matters by casting lots, see the Classical citations adduced in my Recens. Synop. and compare Levit. xvi. 8. Num. xxvi. 55.

**Συγκεράννυμι**, f. ράσω, prop. to mix together, make intermingle, as liquida, (2 Macc. xv. 39, οἶνος ὕδατι συγκερασθεῖς,) or compound, as drugs are compounded by the chemist; also, to make solid substances coalesce. Similarly Plut. viii. 634, ὁμοῦ μεταλλικὰ καὶ βοτανικὰ καὶ θηρία εἰς τὸ αὐτὸ συγκεραννύντας. Compare Dan. ii. 43. Also, by implication, so to conjoin various substances, that they may all perfectly coalesce; in which we have an implied notion of attempering by the commixture, so that the various parts of the compound, being mixed in just proportion, may qualify each other. So 1 Corinthians xii. 24, ὁ Θεὸς συνεκράσει τὸ σῶμα, &c. i. e. 'hath attempered,' meaning, 'so adjusted the respective offices and benefits of the several members which form the body, as to form one harmonious whole.' Similarly in Thuc. vi. 18, καὶ νομίσατε—ὁμοῦ τό τε φαῦλον καὶ τὸ μέσον καὶ τὸ πάννυ ἀκριβές, ἀν' συγκεράθεν, μάλιστα ἀν' ἰσχύειν. At Heb. iv. 2, μὴ συγκεκραμένους (sc. ὁ λόγος) τῇ πίστει τοῖς ἀκούσασιν, we have simply the notion of blending together. Finally, so Menand. ap. Stob. Serm. p. 302, τὴν τοῦ λόγου μὲν δύναμιν ἦθαι χρηστῷ συγκεκραμένην ἔχειν, 'blended with.'

**Συγκινέω**, f. ἴσω, (σύν, κινέω,) prop. and prim. to move with others, trans. but more freq. like Latin 'concio,' to cause

others to come together, by, as it were, moving their minds; and that both in a good sense, Pol. ii. 59, 8, and a bad, (as used to denote what we call 'setting people together by the ears,') as Acts vi. 12, *συνέκλυσαν τε τὸν λαὸν καὶ τοὺς πρ. κ.τ.λ.*

*Συγκλείω*, f. *είσω*, prop. to shut up, or inclose together, trans. Often used in Sept., Apocr., and Class. of persons shut up in prison, or otherwise. In N. T. occ. spec. as a *priscatory* term, Lu. v. 6, *συνέκλεισαν πλῆθος ἰχθύων πολὺν*, a use this of which no example has yet been adduced, not even of the corresponding term in Lat. *concludo*. A Class. writer would probably have employed *περιέβαλον*, (as Hdot. i. 141, *λαβὲν ἀμφίβληστρον, καὶ περιβαλεῖν πλῆθος πολλὸν τῶν ἰχθύων*), or *συνέλαβον*. See *συνλαμβάνω*. Also fig. to include together, i. e. to make subject, deliver over alike, with eis, Rom. xi. 32, *συνέκλεισε γὰρ ὁ θεὸς τοὺς πάντας εἰς ἀπείθειαν*, i. e. 'hath permitted them to be subject thereto.' So Diod. Sic. xix. 19, we have *εἰς τοιαύτην δ' ἀμνηχανίαν συγκλίσθη* 'A. With ὑπὸ, Gal. iii. 22, 23, *ἔφρουρούμεθα συγκλείσμενοι εἰς κ.τ.λ.* 'lege obstricti custodiebamur, asservabamur in;' by a comparison to persons shut up under lock and key, in a place from which they cannot get out. Comp. Sept. Ps. xxxi. 9, & lxxviii. 50. So Lucian, Tim. 13, *κατακλείσθαι ὑπὸ μοχλοῖς καὶ παρθενέσθαι ὑπ' ἀκριβοῖσι παιδαγωγοῖς*.

*Συγκληρονόμος*, ου, ὁ, (κληρονόμος,) prop. a co-heir, joint-heir, also a joint-possessor, co-partner, Rom. viii. 17, *συγκλ. Χριστοῦ*. Eph. iii. 6. Heb. xi. 9. 1 Pet. iii. 7.

*Συγκοινωνέω*, f. ἦσω, (σύν, κοινωνία,) to be partaker with others, to share with others in any thing; foll. by dat. Rev. xviii. 4, *μὴ συγκοινωνήσητε ταῖς ἁμαρτίαις αὐτῆς*. Eph. v. 11, *μὴ συγκοινωνεῖτε τοῖς ἔργοις τοῖς ἀκάροις τοῦ σκότου*. A mode of expression signif. (like *κοιν. τοῖς ἔργοις τοῖς πονηροῖς* at 2 John 11, and *κοιν. ἁμαρτίαις ἄλλοτριαις* at 1 Tim. v. 22,) to partake in evil deeds, either by practising or by approving and countenancing them. The Class. construction is a dat. of pers. and gen. of thing. At Phil. iv. 14, we have *συγκοινωνήσαντί μου τῇ θλίψει*, for *συγκ. μοι τῆς θλίψεως*, 'communicating [aid] to him in his distress.'

*Συγκοινωνός*, ου, ὁ, ἡ, (κοινωνός,) a joint-partaker, co-partner, with gen. Rom. xi. 17, *συγκ. τῆς ῥίζης*, κ.τ.λ. 1 Cor. ix. 7; *ἐν*, Rev. i. 9.

*Συγκομίζω*, f. ἴσω, (σύν, κομίζω,) prop. to bring together, to collect, e. gr. fruits, Sept. Job v. 26, but spec. used as a

funereal term, like the Lat. *componere*; denoting not only the laying out of the body, but other preparations for its interment; nay also the funeral rites themselves, as Acts viii. 2, *συνεκόμεσαν δὲ τὸν Στέφανον ἄνδρες εὐλαβεῖς*: a sense rare in the Class. writers, but occurring in Soph. Aj. 1068, *τόνδε τὸν νεκρὸν χεροῖν μὴ συγκομίζειν*.

*Συγκρίνω*, f. ἴνω, (κρίνω,) prop. 'to separate distinct things, and then bring them together into one;' hence, to join together, to combine, to compose; opp. to διακρίνειν, 'to separate between, to decompose.' In later writers and N. T. to place together and judge of, i. e. to compare, to estimate by comparison, constr. with acc. and dat.; but *συμβάλλω* is the purer Greek term. 1) gener. 2 Cor. x. 12, *συγκρίναί ἑαυτοὺς τισι—συγκρίνοντες ἑαυτοὺς ἑαυτοῖς*. Pol. vi. 47, 9, *συγκρίνειν τινὰ πρὸς τινα*, and xii. 10, 1. Mid. 1 Macc. x. 71, *συγκριθώμεν ἑαυτοῖς, 'one with another.'* 2) by impl. (since comparison and scrutiny are essential to explanation, so Pol. vi. 47, 1, *συνέκριμα καὶ διερεῖνα τὰ λεγόμενα*), to explain, interpret, i. e. by comparison of one thing with another, 1 Cor. ii. 13, *πνευματικοὶ πνευματικὰ συγκρίνοντες*. So Sept. Gen. xl. 8, 16, 22. xlii. 12, 15. Dan. v. 12.

*Συγκύπτω*, f. ψω, (σύν, κύπτω,) prop. to stoop or bow together, as persons putting their heads together, Hdot. iii. 82; or things inclining towards each other, Xen. An. iii. 4, 19. In N. T. to be bowed, or to bow oneself, together, as we say, to be bent double, intrans. Lu. xiii. 11, *ἦν συγκύπτουσα καὶ μὴ δυναμένη ἀνακύψαι*, where we have not simply an act. in a pass. sense; for the word may be taken in a nolder sense for σύγκυφος εἶναι, from which the transition to a pass. one is easy. Comp. Sept. Job ix. 27. Eccclus. xii. 11. Themist. Orat. 7 ad Valent. p. 90, *δεῖ συγκυφῶς, αἰεὶ συννεφῆς, ἐφελκόμενοι τὰς ὁφρῦς*.

*Συγκυρία*, ας, ἡ, (συγκυρίω, to happen together, as events, Hdot. viii. 87. Pol. v. 18, 6,) lit. 'a happening together,' i. e. coincidence, accident, chance, Lu. x. 31, *κατὰ συγκυρίαν*. This is a very rare word, yet it occ. in Hippocr. and Euseb. The Class. gener. use *συγκύρησις* or *συγκύρημα*.

*Συγχαίρω*, aor. 2. *συνεχάρην*, (σύν, χαίρω,) to rejoice with any one, to sympathize in his joy, with dat. depending on σύν in compos. Prop. of PERSONS, Phil. ii. 17, *συγχαίρω πᾶσιν ὑμῖν*. ver. 18. Lu. i. 58. xv. 6, 9. Sept. Gen. xxi. 6, & Class. Fig. of THINGS, 1 Cor. xii. 26, *τὰ μέλη*, espec. in personifications, as 1 Cor. xiii. 6, *οὐ χαίρει (ἡ ἀγάπη) ἐπὶ τῇ*

δικία, συγχάριαι δὲ τῇ ἀληθείᾳ, 'rejoices not over any [reported] iniquity, but in true virtue.'

Συγχίω, (χίω,) & Συγχύνω, impf. συνέχων and συνέχυνον, pass. perf. συγκέχυμαι, aor. 1. pass. συνεχύθην, prop. *to pour together*, and fig. *to confound, confuse*; in N. T. 1) of an assembly or multitude, *to throw into confusion, excite, put in uproar*, with acc. Acts xxi. 27, συνέχουν πάντα τὸν ὄχλον, for συνεκίνουν. So in Demosth., cited in Schleus. Lex., we have συγχεῖ δὴν τὴν πολιτείαν, and in Hdot. vii. 136, ἡ ἀγγελία συνέχευ αὐτούς. Pass. Acts xix. 32, ἡ ἐκκλησία συγκεχυμένη. xxi. 31. Luc. Bis accus. 17, καὶ συγχύνει ἡμῶν ἐπικρατο τὴν ξυνουσίαν (conventum), ἐπιταράξας τὴν βούλην, et al. 2) of the mind, *to confound, to perplex*, e. gr. a person in disputation, with acc. Acts ix. 22. Of persons in amazement or consternation, Acts ii. 6, συνεῴθε τὸ πλῆθος, καὶ συνεχύθη. 1 Macc. iv. 27. Arr. Epict. iii. 22, 25. Jos. Ant. xii. 7, 5, et al. Diod. Sic. iv. 62, συνεχύθη τὴν ψυχὴν. So Hom. II. ix. 608. xiii. 808, συγχεῖν θυμόν.

Συγχράματι, fut. ἦσομαι, depon. mid. properly 'to use any thing in common with another,' (implying more or less of society,) in N. T. *to have familiar intercourse and society with* any one, John iv. 9, οὐ γὰρ συγχρῶνται Ἰουδαῖοι Σαμαριταῖς, for that such intercourse, and not the mere intercourse of commerce, is meant, appears from the fact, that the intercourse of buying and selling was still maintained. Arr. Peripl. mar. Eryth. p. 159, συναχρόσαντο δὲ αὐτῇ (τῇ νήσῳ) καὶ ἀπὸ Μούζας τινές.

Συγχύνω, see Συγχίω.

Σύγχυσις, εως, ἡ, (συγχίω,) prop. *a mingling together*, as of liquids, and metaph. *confusion, tumult, disturbances*, Acts xix. 29, and Class.

Συζάω, f. ἦσω, (σύν, ζάω,) *to live with* any one, foll. by dat. expr. or impl. (see in Συγχάριω,) 1) naturally, 2 Cor. vii. 3, ἐν ταῖς καρδίαις ἡμῶν ἵστε εἰς τὸ συναποθανεῖν καὶ συζῆν, i. e. ὕμιν, and oft. in Class. 2) fig. and spiritually of eternal life with Christ, Rom. vi. 8. 2 Tim. ii. 11.

Συζεύγνυμι, f. εὐξω, aor. 1. συνεξέυξα, (ζεύγνυμι,) *to yoke together*, prop. animals, Sept. Ez. i. 11. Xen. Cyr. ii. 2, 26. In N. T. fig. of the marriage union, *to join together, unite, husband and wife*, Matt. xix. 6. Mk. x. 9. Jos. and Class.

Συζητέω, f. ἦσω, (σύν, ζητέω,) prop. *to use mutual inquiry and discussion*; in N. T. fig. *to inquire of one another, to question with*, or one with another, e. gr. 1) as said of several, absol. Mk. ix. 10,

συζητούντες, τί ἐστι τὸ ἐκ νεκρῶν ἀναστήναι: foll. by πρὸς ἑαυτούς, Mk. i. 27. Lu. xxii. 23. 2) gener. *to question, reason, dispute with* any one, absol. Mk. xii. 28, ἀκούσας αὐτῶν συζητούντων: with dat. Acts vi. 9: with πρὸς, Acts ix. 29, συνεζήτει πρὸς τοὺς Ἑλληνιστάς: with the idea of cavil, foll. by dat. Mk. viii. 11, ἤρξαντο σ. αὐτῷ, 'to enter into argument with him.' ix. 14: by πρὸς, ver. 16.

Συζήτησις, εως, ἡ, (συζητέω,) 'mutual discussion, or controversy,' on any question, Acts xv. 2, 7. xxviii. 29. Philo, p. 11.

Συζητητής, ου, ὁ, ἡ, (συζητέω,) *a questioner, reasoner, disputant, a sophist*, 1 Cor. i. 20, συζητητὴς τοῦ αἰῶνος τούτου, 'the subtle disputer of this world,' i. e. the sophist, who rests on mere human wisdom only, and what concerns this world only, without any serious thought of another.

Σύζυγος, ου, ὁ, ἡ, adj. (συζεύγνυμι,) *yoked together*, and subst. *a yoke-fellow*; in N. T. fig. *a fellow-labourer, colleague*, Phil. iv. 3, σύζυγος γνήσις, meaning, the bishop, or principal presbyter, of Philippi, who was, in some sense, Paul's colleague; and that such is the sense there, appears from the term γνησίως, Phil. ii. 20. So Aristoph. Plut. 945, we have εἰδὼν δὲ σύζυγον λάβω τινα. See also Eurip. Iph. T. 251, where Orestes is styled by Pylades, σύζυγος. It was often used to denote comrades.

Συζωοποιέω, f. ἦσω, (σύν, ζωοποιέω,) lit. and prop. *to make alive with* any one; in N. T. *to quicken with*, fig. into spiritual life with Christ, as risen from the dead; foll. by dat. τῷ Χρ. Eph. ii. 5; by σύν repeated, Col. ii. 13.

Συκάμινος, ου, ἡ, *a sycomine-tree*, called also *the sycomore, συκάμορος*, (being the *figus sycomorus* of Linnaeus; a tree found in Egypt and Palestine, and so called as resembling the *fig-tree*, συκῆ, in its fruit, and the *mulberry*, μορέα, in its leaf,) Lu. xvii. 6. Sept. and Class.

Συκία, contr. Συκῆ, gen. ἱας ἥς, ἡ, (συκόν,) *a fig-tree*, Matt. xxi. 19. Mk. xi. 13, & oft. Sept. and Class.

Συκομορέα, ας, ἡ, (συκόν, μορέα,) equiv. to ἡ συκάμορος, *a sycomore-tree*, prop. 'the fig-mulberry,' Lu. xix. 4, a tree frequent in Egypt and Palestine, resembling the mulberry-tree in its leaves, with fruit similar in appearance to the fig, but indigestible.

Σύκον, ου, τὸ, *a fig*, Matt. vii. 16, & al. Sept. and Class.

Συκοφαντέω, f. ἦσω, (συκοφάντης, fr. σύκον, φάνω,) prop. *to be a sycofanter*, 'a fig-informer,' one who informed

against persons who exported figs from Athens contrary to law. But the law had become obsolete, and a mere dead-letter, though used by malicious or base persons for interested purposes, hence the term came to mean gener. *to inform against, accuse falsely, calumniate*, with acc. Jos. Ant. x. 7, 3. Æl. V. H. ii. 13. Hdian. ii. 14, 7. Xen. Mem. ii. 9, 5. Aristoph. Ach. 518. Av. 1431. In N. T. by impl. *to extort money by false accusations, espec. under pretence of law*, Lu. iii. 14. τινός τι, xix. 8. So Sept. Job xxxv. 9. Ps. cxix. 122. Prov. xxii. 16.

Συλαγωγέω, f. ἦσω, (σῦλον, prey, ἄγω,) *to lead off as prey, carry off as booty*, e. gr. captives, Heliodor. x. p. 512. Aristæn. ii. Ep. 22. In N. T. fig. of false teachers, Col. ii. 8, ὁ συλαγωγῶν, i. e. 'one who leads off captive, makes spoil of your Christian liberty.'

Συλάω, f. ἦσω, prop. *to spoil, plunder*, both as said of things, *to carry off*, as prey, and of persons, as Xen. Hier. iv. 11. Hdian. vii. 7, 7, and so in N. T. by hyperb. 2 Cor. xi. 8, ἄλλας ἐκκλησίας ἐσῶλησα, λαβὼν ὀφώνιον, meaning, 'that by taking nothing of them, he, as if were, spoiled other churches, by being compelled to receive money from them.'

Συλλαλέω, f. ἦσω, (σὺν, λαλέω,) *to speak or talk with, confer with*, foll. by dat. Mk. ix. 4. Lu. ix. 30: by μετά τινος, Matt. xvii. 3. Acts xxv. 12: by πρὸς ἀλλήλους, Lu. iv. 36. Sept. and Class.

Συλλαμβάνω, f. λήψομαι, (σὺν, λαμβάνω,) *to take together*, prop. *to inclose in the hands*; fig. of things, *to comprehend, comprise*; also of persons, *to take or bring together, collect*, as scattered troops. In N. T. I. = Lat. *comprehendere*, as spoken of persons, *to take or seize by clasping or grasping*, and holding fast with the hands clenched together; 1) prop. of persons seized as criminals, *to apprehend, arrest*, with acc. Matt. xxvi. 55. Mk. xiv. 48. Lu. xxii. 54, and oft. Sept. and Class. So, in hunting or fishing, *to take, catch*, ἄγραν, Lu. v. 9; comp. ver. 5, where it is λαμβάνω. Eurip. Orest. 1339, Πορσ. οὐχὶ συλλήψεσθ' ἄγραν; 2) fig. of females, *to conceive*, absol. Lu. i. 24, with acc. υἱόν, ver. 36. ἐν γαστρὶ, ver. 31. ἐν τῇ κοιλίᾳ, ii. 21. Sept. Gen. iv. 1, oft. Hippocr. Aphor. v. 46, ἐν γαστρὶ. Metaph. of irregular desire as *exciting* to sin, Ja. i. 15. Comp. Ps. vii. 15.—II. *to take hold of with another*, = *to help*, usually and in N. T. mid. with dat. Lu. v. 7, ἐλθόντας συλλαβεῖσθαι αὐτοῖς, a term appropriate to hunting and fishing, Phil. iv. 3. Sept. Gen. xxx. 7, and oft. in Class.

Συλλέγω, f. ξω, (σὺν, λέγω,) prop. *to lay together*, i. e. *to gather, collect*, trans. as fruits and grain, Matt. vii. 16, ἐπὶ ἀκανθῶν σταφυλήν, ἢ ἐπὶ τριβύλων σῦκα. Lu. vi. 44, et saepe al. Sept. and Class. Hdot. i. 68.

Συλλογίζω, f. ἴσω, *to bring materials together* for any purpose, *to collect*, Dio Chrysa. Or. 75, but gener. in mid. συλλογίζομαι, *to reckon for and reason with oneself*, by bringing together all the materials for judgment, *to reason, convince, deliberate*, and sometimes by impl. *to conclude* by ratiocination. In N. T. Lu. xx. 5, συλλογίσαντο πρὸς ἑαυτοῖς. So Plut. Pomp. πρὸς ἑαυτὸν συλλογίζαμενος, et al. and oft. in Polyb.

Συλλυπέω, f. ἦσω, (σὺν, λυπέω,) *to grieve or afflict with another*, pass. *to be grieved or afflicted with a person*. In N. T. pass. *to be grieved withal*, Mk. iii. 5, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν

Συμβαίνω, f. βήσομαι, aor. 2. συνέβην, (σὺν, βαίνω,) prop. *to go with the feet close together*, opp. to διαβαίνω, Xen. Eq. i. 14, but gener. *to go with another*, in a variety of senses, mostly figurative. In N. T. only of THINGS, e. g. events, *to come together* in time, *to happen together*, to fall out, to come to pass; with dat. of pers. to whom, Mk. x. 32, τὰ μέλλοντα αὐτῷ συμβαίνειν. Acts iii. 10. xx. 19, al. Part. absol. τὰ συμβαηκότα, events, Lu. xxiv. 14. Sept. and Class. Impera. with infin. of the principal verb, the infin. clause being strictly the subject, Acts xxi. 35, συνέβη βασιτάζεσθαι αὐτὸν, = 'he was borne,' and so oft. in Class.

Συμβάλλω, f. βαλῶ, (σὺν, βάλλω,) prop. of things, *to throw, cast, put together*; espec. words or thoughts, Eur. Iph. A. 831. Xen. Mem. ii. 2, 21; of persons, *to send or bring together*, e. gr. in strife, Lat. *committere*, *to set them together*, as oft. in Class. In N. T. it is used, I. of THINGS, *to throw or put together*, prop. with acc. λόγους impl. like Lat. *conferre*, i. e. 'conmones,' intrans. 1) gener. *to discuss with, dispute with*, with dat. Acts xvii. 18, τινὲς δὲ τῶν φιλοσόφων συνέβαλλον αὐτῷ. Jos. Ant. i. 12, 3, συμβάλλοντες ποιμήσι, & oft. in lat. Class. 2) *to consult together*, Acts iv. 15, συνέβαλον πρὸς ἀλλήλους, scil. βουλευματα. Fully Eurip. Phæn. 700, συμβ. βουλευματα. 3) Lu. ii. 19, συμβάλλειν ἐν τῇ καρδίᾳ, scil. ῥήματα, *to resolve, ponder in mind*, namely, in order to conjecture what is meant by anything. So in Hom. we have σὺ δ' ἐνὶ φρεσὶ βάλλεο σῆσι. Others, not ill, explain 'to conjecture,' 'endeavour to understand by conjecture'; namely, as we say, 'by putting together' various things: ja

which sense the term is used particularly of oracles, dreams, or any such things; of which the meaning is not obvious, but is attained by reflection and a comparison of circumstances; as Philostr. Vit. Apoll. iv. 43, *συμβαλεῖν τὸ εἰρημένον*. Arr. Expr. Alex. ii. 3, 9, *τὸ μαντεῖον*. 4) mid. prop. 'to cast, throw of one's own with others,' = *to confer benefit, to contribute, to help*, with dat. Acts xviii. 27, *συνεβάλετο πολὺ τοῖς πεπιστευκόσι*, i. e. 'contributed to the spiritual good of;' and so in Sept. and oft. in Class. e. gr. Arr. Epict. iii. 22, *πλεονα τῇ κοινωνίᾳ συνεβάλετο*.—II. of PERSONS, intrans. or with *ἐάντων* impl. *to encounter, to meet with*, with dat. 1) in a hostile sense, *εἰς πόλεμον*, Lu. xiv. 31, and oft. in Class. 2) gener. *to meet with*, Acts xx. 14, *συνέβαλεν ἡμῖν εἰς τὴν Ἀσσκον*, and Class.

*Συμβασιλεύω*, f. *εύσω*, (σύν, βασιλεύω,) *to reign with any one*, prop. Lucian D. Deor. xvi. 2. Pol. xxx. 2, 4. In N. T. fig. comp. 1 Cor. iv. 8. 2 Tim. ii. 12, where the term denotes height of felicity, with an adjunct notion of exalted honour. So Epict., Enchir. c. xxi. thus addresses the patiently suffering virtuous man: *Οὐ μόνον συμπότης τῶν Θεῶν ἔσῃ, ἀλλὰ καὶ συνάρχων*.

*Συμβιβάζω*, f. *άσω*, (σύν, βιβάζω,) *to make come together, to bring together*, e. gr. 1) *to join together, unite*, fig. said of Christians as parts of Christ's mystical body, the Church, pass. Eph. iv. 16, *ἐξ οὗ πᾶν τὸ σῶμα—συμβιβάζομενον*. Col. ii. 19, in which passages we have a metaphor taken from *joiners'* work, in which the pieces of wood are so fitted and joined together by straight lines, squares, mitres, &c. that they all seem *one entire piece*. So Gregor. contr. Julian. i. ἀλλὰ ἄλλοις συμβιβάζων καὶ συναρμόζων, καὶ εἰς ἐν ἄγων τὰ τοῦ αὐτοῦ πνεύματος. In Col. ii. 2, *συμβ. ἐν ἀγάπῃ*, the term has reference to the closing up of schism by *bringing together the discordant parties who make the schism*; another example of which sense occ. in Damasc. ap. Steph. Thes. *συνεβίβασε ταῦτα*. 2) *to mentally put together*, and hence *prægn. to gather, infer, conclude*, with *ὅτι*, Acts xvi. 10: also, *to prove, demonstrate*, namely, by showing the connexion and tracing the chain of facts or reasoning, with *ὅτι*, Acts ix. 22, *συμβιβάζων ὅτι οὕτως ἔστιν ὁ Χριστός*. Again, from the sense *to prove or show what a thing is*, arises that, also found in N. T. *to teach or instruct* others therein; a use of the word derived from the Sept. which thus expresses the Hebrew *וְנָתַן* *to make to know*, 1 Cor. ii. 16. Sept. Ps. xxxii. 8.

• *Συμβουλεύω*, f. *εύσω*, (σύν, βου-

λεύω,) *to counsel with any one*, in the sense *to give him counsel, to advise him*, with dat. John xviii. 14, *Καὶ ἁφ᾽ ὃ συμβουλεύσας τοῖς Ἰουδ.* Rev. iii. 18. Sept. and Class. Mid. spoken of several, *to counsel or consult together*, e. gr. for evil, = *to plot*, foll. by *ἵνα*, Matt. xxvi. 4, *συνεβουλεύσαντο, ἵνα τὸν Ἰησοῦν κρατήσωσι δόλῳ*. John xi. 53. with inf. Acts ix. 23. So Sept. and Class.

*Συμβούλιον*, ου, τό, (σύμβουλος,) 1) *counsel, consultation*, e. gr. *λαμβάνειν* or *ποιεῖν συμβούλιον*, *to take counsel, to hold a consultation*; with *λαμβάνειν*, Matt. xii. 14. xxii. 15. xxvii. 1, 7. xxviii. 12; with *ποιεῖν*, Mk. iii. 6. xv. 1. 2) *a council*, meton. *counsellors*, Acts xxv. 12, said of persons who sat in public trials with the governor of a province; called *consiliarii* or *assessores*, *παρέδροι*.

*Σύμβουλος*, ου, ὁ, (σύν, βουλή,) *a counsellor*, prop. 'one joined in counsel,' Rom. xi. 34. Sept. and Class.

*Συμμαθητής*, ου, ὁ, (σύν, μαθητής,) *a fellow-disciple*, John xi. 16. Poll. On. vi. 159, *Πλάτων δὲ συμμαθητὰς εἶπε*.

*Συμμαρτυρέω*, f. *ήσω*, (σύν, μαρτυρέω,) *to witness with, to bear witness with another, to testify with*; i. e. at the same time and to the same effect, with dat. Rom. viii. 16, *τὸ Πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν, ὅτι κ.τ.λ.* ix. 1; absol. ii. 15. Rev. xxii. 18, in text. rec. and Class.

*Συμμερίζω*, f. *ίσω*, (σύν, μερίζω,) *to divide with another*; in N. T. mid. *to divide with* so as to receive part to oneself, *to share with, to partake with*, with dat. 1 Cor. ix. 13, and Class.

*Συμμέτοχος*, ου, ὁ, ἡ, adj. *partaking with*, subst. *a joint-partaker*, Eph. iii. 6, *συμμέτοχα τῆς ἐπαγγελίας αὐτοῦ ἐν τῷ Χ.* 'joint-partakers of his promise (of salvation) by Christ;' and ver. 7, *συμμέτοχοι αὐτῶν*, for *συμ. αὐτοῖς*, 'partakers with them (in the punishment which must fall upon them),' Justin Mart. Apol. i. p. 51, *συμμέτοχος τῶν παθῶν*. So *συμμετέχω*, 2 Macc. v. 20. Xen. An. vii. 8, 17.

*Συμμιμητής*, ου, ὁ, (σύν, μιμητής,) *a co-imitator, joint-follower*, Phil. iii. 17.

*Σύμμορφος*, ου, ὁ, ἡ, adj. (μορφή,) *having like form with, conformed, like unto*, with dat. Phil. iii. 21, *σύμμορφον τῷ σώματι τῆς δόξης αὐτοῦ*, i. e. 'of the same form and nature (see Rom. viii. 29) with Christ's,' namely, the glorified nature of Christ. With gen. Rom. viii. 29, *προϋόρισι συμμόρφους τῆς εἰκόνος τοῦ Υἱοῦ αὐτοῦ*.

*Συμμορφόω*, f. *ώσω*, *to make of like*



form with another, to conform, pass. with dat. fig. Phil. iii. 10.

Συμπαθῆω, f. ἦσω, (συμπαθῆς,) to sympathize with another in what he feels or suffers. The term has prop. a dat. of pers. as Job ii. 11, Συμπαθήσαι αὐτῷ. Aristot. Physiogn. σ. ἀλλήλοις. Sometimes, however, it occurs with acc. of thing for the person, Heb. iv. 15, συμπαθήσαι ταῖς ἀσθενείαις ἡμῶν. Hence also to have compassion on any one, to afford sympathizing aid, Heb. x. 34, τοῖς δεσμοῖς (μου) συμπαθήσατε, an ellipt. mode of expression, like that of the preceding passage, for συνεπ. μοι ἐν τοῖς δεσμοῖς μου, whose also, from the ellipse, we have a kind of *hypallage*, as in a similar case elsewhere, Phil. iv. 14, συγκοινωνήσαντές μου τῇ θλίψει, for συγκ. μοι ἐν τῇ θλίψει μου. As sufficiently vindicating the propriety of the expression, which was by Valckenauer thought not good Greek, it may suffice to adduce a passage of Isocrates, ὥστε καὶ ταῖς μικραῖς ἀτυχίαις ἔκαστος ὑμῶν πολλοὺς εἶχε συμπαθήσαντας. So, in Plut. de Invidiâ, we have ταῦτα δὲ συμπαθεῖ ταῖς ἀλλήλων φλεγμοναῖς. Polyb. iv. 7, 3, σ. ταῖς τινοσ ἀτυχίαις. Theophr. ap. Steph. Thes. in v. σ. ταῖς μεταβολαῖς.

Συμπαθῆς, ὅς οὗς, ὁ, ἡ, adj. sympathizing, feeling with another, like-affected; 1 Pet. iii. 8, συμπαθεῖς, i. e. the same in feeling, mutually compassionate. Jos. and Class.

Συμπαρευγίνομαι, to come with any one, to be present with, Engl. to stand by any one, as a friend and advocate, with dat. 2 Tim. iv. 16, ἐν τῇ πρώτῃ μου ἀπολογία οὐδεὶς μοι συμπαρευγένητο. Sept. Ps. lxxiii. 9. Of a multitude, to come together, to convene, Lu. xxiii. 48. Thuc. ii. 82.

Συμπαρεκαλέω, f. ἴσω, to call for or invite with, at the same time, Xen. Cyr. viii. 1, 38; to invoke with others, ib. iii. 3. 21; to exhort with another, e. gr. an army, Pol. v. 83, 3; in N. T. pass. Rom. i. 12, συμπαρακληθῆναι ἐν ὑμῖν, κ.τ.λ.; meaning, that 'while he is communicating, and they receiving, the spiritual blessings above spoken of, mutual edification and confirmation will thus be attained.'

Συμπαλαμβάνω, (σὺν, παραλαμβάνω,) to take along with oneself, as a companion on a journey, with acc. Acts xii. 25, xv. 37, 38. Gal. ii. 1. Sept. and Class.

Συμπαρεμένω, f. μενῶ, (σὺν, παραμένω,) prop. to remain near with any one, to continue with, i. e. in life, with dat. Phil. i. 25. Comp. Ps. lxxii. 5.

Συμπάρεμι, (σὺν, παρ.) to be pre-

sent with any one, foll. by dat. Acts. xiv. 24. Jos. and Class.

Συμπάσχω, f. πείσομαι, (σὺν, πάσχω,) to be affected with or as another, to sympathize with, to suffer with, absol. 1 Cor. xii. 26, εἴτε πάσχει ἐν μέλος, συμπάσχει πάντα τὰ μέλη. So Plato, p. 605, & 169, οἱ ὁρῶντες, ταῦτόν τοῦτο συμπάσχουσι. So Rom. viii. 17, εἴπερ συμπάσχομεν, scil. αὐτῷ, 'endure sufferings.' Pol. xv. 19, 4. Diod. Sic. iv. 11.

Συμπέμπω, f. ψω, (σὺν, πέμπω,) to send with any one, foll. by dat. 2 Cor. viii. 22, and Class.; by μετὰ and gen. viii. 18, and Class.

Συμπεριλαμβάνω, prop. and lit. to take around with something else, i. e. embrace at the same time; in N. T. καὶ συμπεριλαβὼν (scil. αὐτόν) εἶπε, Acts xi. 10.

Συμπίνω, aor. 2. συνέπιον, (σὺν, πίνω,) to drink with any one, foll. by dat. fig. Acts x. 41, οἵτινες συνεφάγομεν καὶ συνετίομεν αὐτῷ, see 'Εσθίω. Sept. and Class.

Συμπληρόω, f. ὥσω, (σὺν, πλ.) prop. to fill up with, as of ships filled by a crew; in N. T. to entirely fill: 1) prop. of a vessel filled by the waves, so as to drench the persons in it, pass. Lu. viii. 23. 2) fig. of time, pass. to be fulfilled, completed, to have fully come, denoting such a completion of a period between two given times as that the latter is fully come, Acts ii. 1, ἐν τῷ συμπληροῦσθαι τῇ ἡμέρᾳ τῆς Π. Lu. ix. 51, ἐν τῷ συμπληροῦσθαι τὰς ἡμέρας τῆς ἀναλύσεως αὐτοῦ, in which passage the word is, as often, used populariter; an event being thus spoken of as come, when it is very near at hand. So Hdtian. vii. 4, 2, συμπληρουμένης τριετούς βασιλείας. So in Plato the term often occurs in the sense completo, expleo, also in Diod. Sic. i. 2, συμπληρουμένης εὐδαιμονίας. Jos. Ant. i. 3, 2. iv. 7, 5.

Συμπνίγω, f. ξω, (σὺν, πν.) to choke, by compressing the wind-pipe, and so to suffocate; in N. T. 1) hyperb. to as it were suffocate by crowding, to exceedingly crowd, to press upon, Lu. viii. 42, οἱ δὲ οὐκ ἐπνίγον αὐτόν. Comp. Mk. v. 24, συνέθλιβον αὐτόν. 2) fig. by an agricultural metaphor, Matt. xiii. 22, ἡ ἀγάπη τοῦ πλοῦτου συμπνίγει τὸν λόγον. Mk. iv. 7, 19. Lu. viii. 14.

Συμπολιτῆς, εν, ὁ, prop. a fellow-citizen, Jos. Ant. xiv. 2, 2. Abi. V. H. iii. 44; in N. T. fig. of Gentile Christians admitted to the privileges of the Gospel along with the Jews, Eph. ii. 19.

Συμπορεύομαι, f. ἐσθίω, (σὺν, πορεύομαι,) to go along with any one, foll. by dat. Acts. xiv. 24. Jos. and Class.

πᾶσι τοῖς ἄνθρωποις, *to go with, accompany* any one, foll. by dat. Lu. vii. 11, al. Sept. and Apocr. Xen. An. i. 3, 5. Eur. Iph. T. 1489. Of a multitude, *to come together, assemble*, foll. by πρὸς αὐτόν, Mk. x. 1. Sept. Job i. 4. Fol. v. 75, 1. xv. 6, 1.

Συμπόσιον, ου, τό, prop. *a drinking together*, (Lat. *convivatio*), also *a banquet or entertainment*, as Xen. Conv. ix. 7; also by meton. *a banqueting-hall*, as, Luc. D. Deor. xxiv. 1; in N. T. meton. the party assembled at an entertainment, *a table-party*, Mk. vi. 89, ἀνακλίνειν πάντας συμπόσια συμπόσια, i. e. *by table-parties*, for κατὰ συμπόσια.

Συμπρεσβύτεροι, ου, ό, *a fellow-presbyter, elder*, 1 Pet. v. 1. See my note.

Συμφαγεῖν, see in Συνεσθίω.

Συμφέρω, aor. 1. συνήνεγκα, (σύν, φέρω,) *to bear or bring together*. 1) prop. and trans. *to collect*, with acc. Acts xix. 19, συνενέγκαντες τὰς βίβλους. Jos. Ant. iii. 8, 3. Xen. An. vi. 5, 6. 2) intrans. *to bring together* for any one, *to contribute* (good to), *to conduce*; hence *to be well, profitable, expedient*, with dat. expr. or impl. 2 Cor. viii. 10, τοῦτο γὰρ ὑμῖν συμφέροι, meaning, 'it is suitable to your profession' or character. Foll. by dat. with inf. as subj. 2 Cor. xii. 1; with simple infin. Matt. xix. 10; by dat. with ἵνα, Matt. v. 29, al. Sept. & Class. Absol. 1 Cor. vi. 12, οὐ πάντα συμφέροι. x. 23. Hence part. neut. τό συμφέρον, *profit, advantage*, 1 Cor. vii. 35. x. 33. xii. 7. Heb. xii. 10. Plur. τὰ συμφέροντα, *things profitable*, Acts xx. 20. Apocr. and Class.

Σύμφημι, (σύν, φῆμι,) prop. as used of pers. 'to say what another says,' to assent to his opinion; of thing, 'to bear testimony in its favour,' so Rom. vii. 16, σύμφημι τῷ νόμῳ. Dem. 668, 14. Xen. An. v. 8, 9.

Συμφυλέτης, ου, ό, (φυλέτης, φυλή,) prop. and in Class. 'one of the same tribe or fraternity,' in N. T. gener. *a fellow-citizen, fellow-countryman*, 1 Th. ii. 14. Disapproved of by the grammarians, though used by Isocrat. and Aristoph.

Σύμφυτος, ου, ό, ή, adj. (συμφύω,) prop. *brought forth, or grown up together*, Sept. Zech. xi. 2; fig. *kindred*, Eurip. Andr. 956; in N. T. *grown together* into one, fig. *conjoined*, Rom. vi. 5, σύμφυτοι γιγνώμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ, i. e. one with Christ, 'closely united with, or assimilated to him,' in the likeness of his death, by a metaphor taken from the *grafting of trees*; the literal sense of the expression being 'grown together into one,' as man and horse in the Centaurs, Luc. D. Mort. xvi. 4. Xen. Cyr. iv. 3, 18.

Συμφύω, f. ύσω, (σύν, φύω,) *to bring forth together, to let grow together*, in N. T. only pass. aor. 2, συνεφύην, *to spring up or grow together*, Lu. viii. 7, συνεφύησαι αἱ ἄκανθαι. This is a later form instead of act. aor. 2, συνέφυον: yet it is found in Philo de Vit. Mos. ii. p. 174, 12.

Συμφωνέω, f. ήσω, (σύμφωνος,) prop. *to sound together*, and by impl. *to be in unison*, as said prop. of musical instruments; in N. T. fig. *to accord with, agree with*, intrans. foll. by dat. expr. or impl. 1) gener. of what is *suitable*, Lu. v. 26, τῷ παλαίῳ οὐ συμφωνεῖ ἐπίβλημα. Aristot. Polit. vii. 15, ταῦτα δεῖ πρὸς ἀλλήλα συμφωνεῖν. Arr. Epict. iii. 12, χυτρά καὶ πέτρα οὐ συμφωνεῖ. 2) of coincidence, concurrence, Acts xv. 15, τοῦτῃ συμφωνοῦσιν οἱ λόγοι τῶν προφητῶν. Jos. Ant. x. 7, 2, τὰ μὲν ἄλλα πάντα συμφωνοῦντα τοῖς προφήταις ἀλλήλους εἰπεῖν συνέβη. 3) of a compact, *to agree together*, to make an agreement, foll. by περί with gen. Matt. xvii. 19. Pass. with dat. Acts v. 9, τί ὅτι συνεφωνήθη ὑμῖν; 'how is it that it has been agreed upon by you?' Sept. 2 K. xii. 8, συνεφώνησαν οἱ ἱερεῖς τοῦ μὴ λαβεῖν, and Class. espec. Diod. Sic. and Polyb.; foll. by dat. of pers. and genit. of price, Matt. xx. 13, οὐχὶ δηναρίον συνεφώνησάς μοι; by μετὰ τινας and ἐκ with gen. of price, Matt. xx. 2. Act. Thom. § 2, συνεφώνησε μετ' αὐτοῦ τριῶν λιτρῶν ἀργυρίου.

Συμφώνησις, ιως, ή, (συμφωνέω,) *unison, accord*, 2 Cor. vi. 15, τίς δὲ συμφώνησις Χριστῷ πρὸς Βελίαλ; So συμφωνία, Jos. c. Ap. ii. 16. Hlian. iii. 13, 8.

Συμφωνία, ας, ή, (συμφωνέω,) *symphony*, i. e. *concert* of vocal and instrumental music. Lu. xv. 25. Sept. Dan. iii. 5, 10. Pol. xxvi. 10, 5. Aristot. Pol. vii. 15.

Σύμφωνος, ου, ό, ή, adj. (σύν, φωνή,) *symphonious, in unison*, prop. of sounds, as said of musical instruments; in N. T. fig. *consonant, accordant*, and neut. τό σύμφωνον, subst. *accord, agreement*, 1 Cor. vii. 5, ἐκ συμφώνου, 'by agreement,' and so in Polyb. Diod. and Epict.

Συμψηφίζω, f. ήσω, (σύν, ψηφίζω,) *to reckon together, compute*, e. gr. τὰς τιμὰς, Acts xix. 19. Aristoph. Lysist. 142.

Σύμψυχος, ου, ό, ή, adj. *of one mind with others, like-minded*, equiv. to ὁμόψυχοι. Phil. ii. 2.

Σύν, prep. governing only the dat. *with*, implying a nearer and closer connexion and conjunction than μετά: I. PROP. of society or companionship, where one is said to be, do, suffer WITH any one, in connexion and company with him. So after

verbs of sitting, standing, being, remaining *with* any one, as ἀνάκειμαι, John xii. 2; γίνομαι, Lu. ii. 13; διατρίβω, Acts xiv. 28; ἵστημι, Acts ii. 14. iv. 14; ἐφίστημι, Lu. xx. 1. Acts xxiii. 27; καθίζω, Acts viii. 31; μένω, Lu. i. 56. xxiv. 29. Acts xxviii. 16. Spec. εἶναι σύν τινι, *to be with* any one, i. e. 'present with, in company with,' Lu. xxiv. 44. Phil. i. 23. 1 Th. iv. 17; with εἶναι impl. Lu. viii. 1. Phil. iv. 21: or as *accompanying, following*, Lu. vii. 12. Acts xiii. 7. xxvii. 2; as a follower, disciple, Lu. viii. 38. Acts iv. 13; as a partisan, 'to be on one's side,' Acts xiv. 4, bis, and Class. So οἱ σύν τινι ὄντες, 'those with any one,' his companions, attendants, followers; fully, Mk. ii. 26. Acts xxii. 9. Oftener with part. ὄν, ὄντες impl. Lu. v. 9. ix. 32. Gal. i. 2, et al.; spoken of colleagues, Acts v. 17, 21, and Class. After verbs of *going with* any one; e. gr. ἔρχομαι and its compounds; ἀπέρχομαι, Acts v. 26; εἰσέρχομαι, Acts iii. 8; ἐξέρχομαι, x. 23, al. συνέρχομαι, xxi. 16. Also πορεύομαι, Lu. vii. 6. Acts x. 20, al. εἰσιέναι, Acts xxi. 18; ἐκπλέω, xviii. 8; παραγίνομαι, xxiv. 24; συναγόμαι, iv. 27, and Class. Gener. with *neuter* and *pass.* verbs, like Engl. *with*, Matt. xxvi. 35, κἀν δὲ με σὺν σοὶ ἀποθανεῖν. xxvii. 38. Mk. ix. 4. Lu. ii. 5. xxii. 14. Acts i. 14. iii. 4. iv. 27. viii. 20. xiv. 5. 1 Cor. i. 2, al. Phil. i. 1. 1 Th. iv. 17, ἅμα σὺν αὐτοῖς ἀρπαγυσόμεθα. v. 10. Xen. Cyr. v. 4, 30. An. i. 9, 2; also with *trans.* verbs, like Engl. *with*, where the verb refers either to its subject or object as in company *with* others; e. gr. to the *subject*, Mk. iv. 10, ἠρώτησαν αὐτὸν οἱ περὶ αὐτὸν, σὺν τοῖς δώδεκα. Lu. v. 19. xix. 23. xxiii. 11, 35, al.; to the *object*, Matt. xxv. 27, ἔκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ. Mk. viii. 34. xv. 27. Acts xv. 22, πέμψαι. ver. 25. xxiii. 15. oft.—II. FIG. of connexion or consort, as arising from *likeness* of doing or suffering, from a common lot or event, *with*, equiv. to *in like manner with, like*, Rom. vi. 8, εἰ δὲ ἀπεθάνομεν σὺν Χριστῷ. viii. 32. 2 Cor. xiii. 4. Gal. iii. 9. εὐλογοῦνται σὺν τῷ πιστῷ Ἀβραάμ. Col. ii. 13, 20.—III. of connexion arising from *possession*, the being furnished or entrusted *with* any thing. 1 Cor. xv. 10, ἡ χάρις τοῦ Θεοῦ ἡ σὺν ἐμοί, equiv. to ἡ δοθεῖσά μοι in Rom. xii. 3, 6. 2 Cor. viii. 19. Ja. i. 11, and Class.—IV. implying a *joint-working*, or co-operation, and thus spoken of *means*, instrument, &c. *with, through, by virtue of*, 1 Cor. v. 4, σὺν τῇ δυνάμει τοῦ Κυρίου Ἰ. Χρ. Xen. Cyr. viii. 7, 13. Conv. v. 13.—V. implying *addition*, *accession*, like Engl. *with*, = *besides, over and above*, Lu. xxiv. 21, ἀλλὰ γε σὺν πᾶσι τούτοις τρίτην ταύτην ἡμέραν ἄγει σήμερον, *with*.

Sept. σὺν τούτοις, Neh. v. 18. 3 Macc. i. 22.—NOTE. In comp. σὺν implies: 1. *society*, companionship, *with, together*, Lat. *con-*; also *therewith, withal*; e. gr. συναγώω, συνεσθία, συγκαλῆμαι: 2. *completeness* of an action, *altogether*, round about, on every side, wholly; e. gr. συμπληρώω, συγκαλύπτω.

Συναγώω, f. ξω, (ἄγω,) *to lead or bring together, to gather together, collect*, trans. I. GENER. of *persons* or *things*, with acc. Matt. xxii. 10, συνήγαγον πάντας ὅσους εἶδον. Lu. xv. 13. John vi. 12. Rev. xiii. 10, αἰχμαλωσίαν συναγάγει, = 'to bring together captives,' 'to lead captive,' with acc. impl. Matt. xiii. 47, σαγήνη—ἐκ παντός γένους συναγαγούσῃ. xxv. 24, 26. John vi. 13, comp. ver. 12. Sept. and Class. Elsewhere with adjuncts, e. g. *eis* with acc. of place, Matt. iii. 12. vi. 26. Lu. iii. 17. τὰ τέκνα *eis* ἐν, i. e. 'into one family, church,' John xi. 52. (Heraclit. c. 19, τοὺς σκορὰδην οἰκονύτας *eis* ἐν συναγείν.) With *eis* final, John iv. 36, ἐκεῖ, πού, Lu. xii. 17, 18. ματὰ τίνος, Matt. xii. 30, ὁ μὴ συνάγων μετ' ἐμοῦ, an agricultural metaphor, alluding to the process of collecting hay or corn into heaps.—II. spec. of *persons* only, as an assembly, multitude, *to assemble, convene, convoke*, as oft. in Class. 1) act. with acc. Matt. ii. 4, συναγαγὼν πάντας τοὺς ἀρχιερεῖς, κ.τ.λ. John xi. 47. Acts xiv. 27. xv. 30; with ἐπὶ τινα, *against* any one, Matt. xxvii. 27; foll. by *eis* τὸν τόπον, Rev. xvi. 16. *eis* πόλεμον, Rev. xvi. 14. xx. 8. 2) *pass.* or *mid.* to be gathered together, be assembled, come together, Matt. xxii. 41, συνηγμένων δὲ τῶν Φαρισαίων, and oft. Sept. and Class. With various adjuncts of place, ἐμπροσθέν τίνος, ἐπὶ τὸ αὐτὸ, ἐπὶ τινα, &c. 3) from the Heb., prop. *to lead or take with oneself*, into one's house, *to receive* to one's hospitality and protection, Matt. xxv. 35, ξένος ἡμῶν, καὶ συνηγάγετέ με, where see my note. ver. 38, 43, and Sept.

Συναγωγή, ἡς, ἡ, (συναγώω,) a *collecting* or *gathering*, whether of *things* or of *persons* military or civil; also the *assembly* of persons so collected. In Sept. used of the *congregation* of Israel, Ex. xii. 3, 19. Lev. iv. 13. Eccles. xxiv. 25. 1 Macc. xiv. 28; in N. T. an *assembly, congregation*, spoken, 1) of a *Christian assembly, place of worship*, Jam. ii. 2, τὴν συναγωγὴν ὑμῶν, where the term may denote a place of assembly not only for Divine worship, but also for *judicial* purposes. Moreover, the sing. is here used *generically* for the plur. Also of Jewish persecutors, who are called συναγωγή Σατανᾶ, 'Satan's synagogue,' or people, (συναγωγή being for λαός, as the cor-

responding Heb. term in Lev. xvi. 17. And so Sept. συναγωγή ποιηρευομένων, Ps. xxii. 7, compared with Eccles. xvi. 7. xxi. 10.) Rev. ii. 9. iii. 9. 2) of a Jewish assembly held in the synagogues, for prayer and reading the Scriptures, having also certain judicial powers, Lu. viii. 41. xii. 11. xxi. 12, παραδίδόντες (ὑμᾶς) εἰς συναγωγὰς καὶ φυλακάς. Acts ix. 2, ἐπιστολὰς πρὸς τὰς συναγωγὰς. xiii. 43. xxii. 19. xxvi. 11. 3) meton. of a Jewish place of worship, a *synagogue*, on which see Calmet.

Συναγωνίζομαι, f. ἴσομαι, depon. mid. (ἀγωνίζομαι,) prop. *to combat with*, i. e. in company with, prop. of gymnastic contests, but sometimes those of public speakers; or enter into a contest in conjunction with, as oft. in Thucyd. In N. T. *to exert oneself with* another, *to strive earnestly along with*, = *to help, aid*, with dat. of pers. Rom. xv. 30, συναγωνισασθαι μοι ἐν ταῖς προσευχαῖς, and Class.

Συναθλέω, f. ἴσω, (σύν, δθλέω,) prop. *to contend, carry on a contest along with* any one, i. e. on his side: in N. T. only fig. *to exert oneself with, strive with or together*, i. e. 'co-operate with;' with dat. Phil. iv. 3, ἐν τῷ εὐαγγελίῳ συνήθλησάν μοι: also *along with* one, τῇ πίστει, 'for the faith,' Phil. i. 27.

Συναθροίζω, f. οἴσω, (σύν, ἀθροίζω, ἀθρός,) gener. *to gather together*, whether things or persons: in N. T. of persons, *to make throng together, to gather together, to assemble*, with acc. Acts xix. 25, τεχνίταις—οἷς συναθροίσας. Pass. Lu. xxiv. 33. Acts xii. 12. Sept. and Class.

Συναίρω, f. αἰρῶ, (σύν, αἰρῶ,) prop. *to take up or lift together*; also *to help, aid*: in N. T. acc. only in the phrase συναίρειν λόγον μετὰ τίνος, Matt. xviii. 23, 24. xxv. 19, which is usually explained, 'to take up an account with any one,' namely, for adjustment, i. e. to reckon together. But what the idea of *lifting* can here have to do, I see not. It seems best to consider the phrase (which is no where else found) as one of the several *Latinisms* occurring in the N. T., formed on the Lat. phrase 'conferre rationem,' or 'rationes,' which Cicero uses in the sense *to settle accounts* with any one, lit. 'to bring or draw together the reckonings, or accounts, of the two parties,' that they may be mutually *adjusted, balanced, and settled*. So in Cic. Epist. Fam. v. 20, we have 'rationes confertæ et consolidatæ.' And so Plaut. Aul. iii. 5, 53, 'putatur ratio cum argumentario.' In the same light, too, St. Jerome probably viewed the expression, who renders by *rationem ponere*; a phrase also used of drawing up an account, as appears from a passage of Ulpian Dig. i. 47, 5,

'ponere rationem actus, quam servus administravit.' And so Plautus has 'ratio accepti atque expensi.'

Συναίχμαλωτος, ου, ό, (σύν, αἰχμαλωτος,) a fellow-prisoner, Rom. xvi. 7. Col. iv. 10. Philem. 23.

Συνακολουθέω, f. ἴσω, (σύν, ἀκολουθέω,) *to go together with* any one, follow, accompany, Mk. v. 37. Lu. xxiii. 49, and Class.

Συναλίζω, f. ἴσω, (σύν, δλίζω, from ἀλῆς = ἀθρός,) *to gather together* in a heap, whether things, Jos. Ant. viii. 4, 1, τὰ σκεύη πάντα συναλίσας, or persons, as oft. in Class. In N. T. of persons, *to assemble*, pass. Acts i. 4, συναλιζόμενος παρήγγειλαν αὐτοῖς, constr. ἀλιζόμενος σύν αὐτοῖς παρήγγειλαν αὐτοῖς. Jos. & Class.

Συναναβαίνω, aor. 2. συνέβην, (σύν, ἀναβ.) *to go upward with* any one, i. e. from a lower to a higher part of a country, foll. by dat. Mk. xv. 41. Acts xiii. 31. Sept. and Class.

Συνανακείμαι, f. είσομαι, (σύν, ἀνάκειμαι,) *to recline with* any one, i. e. at table, = *to eat with, dine or sup with*, Matt. ix. 10, συνανείκεντο τῷ Ἰησοῦ. Mk. ii. 15, al. Part. absol. οἱ συνανακείμενοι, 'guests,' Matt. xiv. 9, al.

Συναναμίγνυμι, f. μίξω, (σύν, μίγνυμι,) prop. *to mix up together*; pass. or mid. συναναμίγνυμαι, *to mingle together with, have intercourse or keep company with*; foll. by dat. 1 Cor. v. 9, μὴ συναναμίγνυσθαι πόρνοις. ver. 11. 2 Th. iii. 14. Comp. Xen. Mem. i. 2, 20, συμμίξαι πονηροῖς ἀνθρώποις, the expression being equiv. to συγχρᾶσθαι at John iv. 9. Sept. Hos. vii. 8.

Συναναπαύω, f. αὔσω, (σύν, ἀναπ.) occ. only in mid. *to refresh oneself or be refreshed with* any one, in his company, with dat. Rom. xv. 32.

Συναντάω, f. ἴσω, (σύν, ἀντάω, fr. ἀντί,) *to meet with* any one, *to come together with, to encounter*: 1) prop. of persons, with dat. Lu. ix. 37, συνήντησαν αὐτῷ ὄχλος πολλός. xxii. 10. Acts x. 25. Heb. vii. 1, 10. Sept. and Class. 2) fig. of things, as events, *to happen to* any one, *to befall*, with dat. Acts xx. 22, τὰ συναντήσουτά μοι. Sept. Job xxx. 26. Prov. xvii. 20. Eccl. ii. 14. ix. 11.

Συνάντησις, εως, ἡ, (συναντάω,) a meeting with, encounter: in N. T. only in the phrase εἰς συνάντησιν, used for the infin. συναντᾶν, *to meet with*; foll. by dat. Matt. viii. 34. Sept. Gen. xiv. 17. Ex. xviii. 7.

Συναντιλαμβάνω, fut. λήψομαι, (σύν, ἀντιλ.) only mid. *συναντιλαμβά-*

*σῆμαι*, prop. 'to lay hold of any weight to be carried, on the opposite side,' *to lend a hand* with any one, *to help* him in any work, foll. by dat. Lu. x. 40. Rom. viii. 26. Sept. and Class.

*Συναπάγω*, f. *ἔω*, (σύν, ἀπ.) prop. *to lead off* or *away* with any one, foll. by dat. of pers. Sept. and Class. In N. T. only pass. fig. *to be led* or *carried away* with any thing, mostly in a bad sense, = *to be led astray*, foll. by dat. Gal. ii. 13, *ὥστε καὶ Βαρνάβας συναπήχθη αὐτῶν τῇ ἑποκρίσει*. 2 Pet. iii. 17, where (as in the similar expression ἀπαγόμενοι, 1 Cor. xii. 2.) the metaphor is one taken from a *swayed* by which any one is *borne along*. Also in a good sense, Rom. xii. 16, *μὴ τὰ ὑψηλὰ φρονούντες, ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι*, 'not minding high things, but condescending to lowly matters,' (so denoting humility in all its various offices, i. e. *humble-mindedness*.) what is elsewhere expressed by συμπεριφέρεσθαι. So Diog. Laërt. Zenone, συμ. φίλοις, 'morigerari, non morosum sese exhibere.' 2 Macc. ix. 27, *πέπνισμαι γὰρ αὐτὸν ἐπικαιῶς καὶ φιλανθρώπως συμπεριανεχθήσεσθαι ὑμῖν*.

*Συναποθυήσκω*, aor. 2. *συναπέθανον*, (σύν, ἀποθ.) prop. *to die* with any one, Class. In N. T. Mk. xiv. 31, *ἐάν με δή συναποθανεῖν σοι*. 2 Cor. vii. 3; fig. of dying with Christ, i. e. spiritually, 'in the likeness of his death,' 2 Tim. ii. 11.

*Συναπόλλυμι*, f. *ολίσσω*, (σύν, ἀπόλ.) *to destroy* with or together, foll. by acc. and dat. Sept. and Class. In N. T. mid. or pass. *to be destroyed* with any one, *to perish* with; foll. by dat. Heb. xi. 31, 'Ραὰβ—οὐ συναπόλετο τοῖς ἀπειθήσασιν. Sept. and Class.

*Συναποστέλλω*, f. *ἔλω*, (σύν, ἀποστέλλω,) *to send off* or *away* with any one, foll. by acc. and dat. impl. 2 Cor. xii. 18. Sept.

*Συναρμολογίω*, f. *ἴσω*, (σύν, ἀρμολογέω, fr. ἀρμός, joint, and λόγος,) *to join* together, *fit* or *frame* together, *join* together parts fitted to each other, pass. Eph. ii. 21, *πᾶσα ἡ οἰκοδομὴ συναρμολογούμενη*. iv. 16. See on the word συμβιβάζω. For this the Class. term is συναρμόζω, as Thuc. iv. 100. Xen. Mem. i. 4, 8. Ἀρμολογέω, however, is used of building. So in Anthol. Gr. 204, we have ἀρμολογούμενη οἰκοδομή.

*Συναρπάζω*, f. *ἄσω*, (σύν, ἄρπάζω,) Lat. *corripere*, *to grasp* all around, i. e. to seize with violence; prop. of persons, as a multitude, seizing individuals, with accus. Acts vi. 12. xix. 29, and so in Class. but more freq. ἀναρπ.

of an evil spirit seizing violently, ἀναρπασσέν, Lu. viii. 29. To this we have some approximation in those passages of the Class. where persons are said to be seized hold of and drawn away by strong appeals to the mind. So Eurip. Iph. A. 532, *ἐναρπάσας στρατόν*. Philo, p. 621, *ὕπὸ τοῦ πάθους συνηρπασμένοι*. Of things, as a ship caught by a tempest, pass. Acts xxvii. 15. So ἀναρπάζεσθαι, ὑπ' ἀνέμου, Thuc. vi. 104, where I have given several examples.

*Συναυξάνω*, f. *ήσω*, (σύν, ἀύξ.) *to augment*, *cause* to grow, 2 Macc. iii. 4. Pol. x. 35, 5. In N. T. mid. *συναυξάνομαι*, intrans. *to grow* together, Matt. xiii. 30. Dem. cvii. 27. Hdtan. i. 12, 8. Xen. Mem. iv. 3, 6. Eur. El. 544.

*Σύνδεσμος*, ου, ὁ, (συνδέω,) prop. 'what binds together,' a *band*, *bond*; 1) prop. Col. ii. 19, *διὰ τῶν ἀφῶν καὶ συνδέσμων*: fig. Eph. iv. 3, *τὴν ἐνότητα τοῦ πνεύματος ἐν τῷ συνδέσμῳ τῆς εἰρήνης*, i. e. 'by the cultivation of that peaceable spirit which binds all together.' (So Simplicius, in Epict. Ench. c. 37, calls friendship the *σύνδεσμος* πᾶσων τῶν ἀρετῶν: and in Plut. Vit. Num. 6, we have *σύνδ. ἐνότητας καὶ φιλίας*.) Col. iii. 14, *ἥτις ἐστὶ σύνδεσμος τῆς τελειότητος*, namely, as uniting Christians together, and making them perfect, being the fulfilment and consummation of the commandments. Also said of one immersed in wickedness, Acts viii. 23, *εἰς—σύνδεσμον ἀδικίας ὁρῶ σε ὄντα*, i. e. 'fast bound in the chains of sin and Satan.' Comp. Is. lviii. 6, *λύε πάντα σύνδεσμον ἀδικίας*.

*Συνδέω*, f. *δήσω*, (σύν, δέω,) *to bind* together. In Class. and Sept. said both of things and persons. In N. T. of pers. only, *to bind* together with, pass. *to be bound* or *in bonds* with any one, Heb. xiii. 3, *ὡς συνδεδεμένοι*, i. e. as if fellow-prisoners. Jos. Ant. ii. 5, 3, and Class.

*Συνδοξάζω*, f. *άσω*, (σύν, δοξ.) *to glorify* with any one, i. e. to exalt in dignity and glory with or as another, Rom. viii. 17.

*Σύνδουλος*, ου, ὁ, (σύν, δούλος,) e. *fellow-slave*, *fellow-servant*; 1) prop. of involuntary service, Matt. xxiv. 49, *τόντιν τοὺς συνδούλους αὐτοῦ*, and Class. 2) of voluntary service, used of the followers and ministers of Christ, as *fellow-servants* together of Christ, Rev. vi. 11. xix. 10. xxii. 9; espec. of teachers, a *colleague*, Col. i. 7. iv. 7, and so Sept. in Ezra iv. 7, 9. v. 3, 6. Also of the attendants and ministers of a king, Matt. xxiii. 28, 29, 31, 33; comp. ver. 28.

**Συνδρομή**, ἡ, ὁ, (συνδρομον, from συντρέχω,) a running together, concourse, Acts xxi. 30, συνδρομὴ τοῦ λαοῦ, a term often used of riotous assemblage. So Athen. v. p. 212, αὐτόκλητος εἰς τὴν ἐκκλησίαν συνδρομή.

**Συνεγείρω**, f. ἐγῶ, (σύν, ἐγ.) prop. to raise up what has fallen, whether things or persons. In N. T. fig. to raise up from the death of sin to the life of righteousness, as Christians raised spiritually in the likeness of Christ's resurrection, with dat. Eph. ii. 6, καὶ συνεγείρει, i. e. ἡμᾶς σὺν τῷ Χρ. Col. ii. 12. iii. 1.

**Συνέδριον**, οὐ, τό, (σύνεδρος,) prop. 'a sitting together,' i. e. an assembly: in N. T. spoken only of Jewish councils, viz. I. the SANHEDRIM, the supreme council of the Jewish nation, composed of 70 members, besides the High Priest, in imitation of the 70 elders appointed by Moses. See Calmet. 1) gener. Matt. v. 22, ἰσχυροῦ ἵσται τῷ συνεδρίῳ. xxvi. 59. Acts v. 21, oft. 2) meton. as including the place of meeting, the sanhedrim as sitting in its hall, Lu. xxii. 66, ἀνήγαγον αὐτὸν εἰς τὸ συνέδριον, al.—II. τὰ συνέδρια, councils, tribunals, spoken of the smaller tribunals in the cities of Palestine, subordinate to the sanhedrim, equiv. to κρίσις, Matt. x. 17. Mk. xiii. 9.

**Συνείδησις**, εὐς, ἡ, (σύννοια, from συναιδέμαι,) prop. 'a knowing with oneself,' i. e. consciousness of 'what one has thought or done,' the knowledge a man has of his own thoughts and actions: hence, conscience, that faculty of the soul, sometimes called the Moral Sense, which distinguishes between right and wrong in ourselves and others (see 2 Cor. iv. 2. v. 11), acting thus both as witness, accuser, and Judge. To this last-mentioned power of conscience there is reference, John viii. 9, ὑπὸ τῆς συνειδήσεως ἐλεγχόμενοι. (Comp. Wisd. xvii. 11.) Rom. ii. 15, συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως, and ix. 1. 2 Cor. i. 12. 1 Tim. iv. 2. Tit. i. 15. In Heb. ix. 14, and x. 2, 22, the term signif. not simply the conscience as a faculty of the soul, but rather the mind, meaning the conscious power of man, the knowledge of one's own thoughts and actions. Hence it may often be best rendered by *consciousness*, (e. gr. in Philo, frag. ἡ τοῦ φαύλου συνείδησις, & Diod. Sic. t. iii. 189, διὰ τὴν συνείδησιν τοῦ μύθου εἰς μανίαν περιέστη,) there being here a mixed idea of conscience and consciousness, the latter, as the result of the former, or the one mutually acting and re-acting on the other. The expression συνείδησις πονηρὰ, 'consciousness of wrong,' at x. 22, is the opposite to συν-

δήσις ἀγαθὴ, 'consciousness of right,' Acts xxiii. 1. 1 Tim. i. 5, 19, al. Hdian. vi. 9. καλὴ συν. Heb. xiii. 18. καθαρὰ συν. 1 Tim. iii. 9. ἀπρόσκοπος συν. Acts xxiv. 16. Compare a similar one in Jos. Ant. xvi. 4, 2, συνείδησιν ἀτοκοπέραν. i. 1, 4 ἐπὶ συν. πονηρῷ. In the expressions elsewhere. συνείδησις δσθηνῆς or δσθηνούσα (i. e. weak and hesitating in judging and deciding), 1 Cor. viii. 7, 10, 12, συνείδησις τοῦ εἰδώλου, 'a conscience towards the idol,' (i. e. a conscience over which the idol has sway as if something real,) the term has reference solely and simply to the faculty of conscience, misdirected by proceeding on a mistaken notion. In Rom. xiii. 5. 1 Cor. x. 25, 27, διὰ τὴν συνείδησιν, 'for conscience-sake,' conscience is considered, not as a faculty, but (with reference to its award as impelling man to action, dictating to him what to do, and warning him what not to do: see Pope's Universal Prayer,) as a principle of action; an idea which may be recognised in various phrases of our own language. And under this head I would place the expression at 1 Pet. ii. 19, διὰ τὴν συνείδησιν Θεοῦ, i. e. 'through a principle of conscience as regards God,' and our duty to Him. Finally, the term is also used, by metonymy, for the estimate or judgment of the conscience, 2 Cor. iv. 2, συνιστῶντες ἑαυτοὺς πρὸς πᾶσαν συν. ἀνθρώπων, 'to the judgment of every man's conscience,' & v. 11.

**Συνεῖδω**, obsol. in the pres., see in Εἶδω. I. aor. 2. συνεῖδον, part. συνεῖδων, only fig. to see or perceive with oneself, i. e. by the senses, to be aware, absol. Acts xii. 12. xiv. 6, συνεῖδόντες κατέφυγον, meaning, 'have taken consideration [respecting the matter, and what was best to be done.]' 2 Macc. iv. 41. Jos. B. J. iv. 5, 4. Pol. i. 23, 3. Dem. 1351, 6. Plut. Solon, 25. συνεῖδον, Pyrrh. 2.—II. perf. 2. σύννοια, part. συνεῖδως, to know with any one, to be conscious of or privy to any thing, absol. Acts v. 2, συνεῖδίας καὶ τῆς γυναῖκος αὐτοῦ. Foll. by dat. ἐμαυτῷ, to know with oneself, to be conscious of, 1 Cor. iv. 4, οὐδὲν γὰρ ἐμαυτῷ σύννοια, 'I am not conscious to myself of any [evil].' So Libanius has, ἐμαυτῷ σύννοια οὐδὲν, scil. κακόν. With ἐαυτῷ, Sept. Job xxvii. 6. Jos. Ant. iii. 9, 3. Hdian. vii. 1, 3. Xen. Mem. ii. 9, 6. Horat. 'nil conscire tibi.'

**Σύνειμι**, f. ἴσμαι, to be with, to be present with, foll. by dat. Lu. ix. 18. Acts xxii. 11, and Class. oft.

**Σύνειμι**, part. συνώνων, (σύν, εἰμι,) to go or come together, absol. Lu. viii. 4, and Class. oft.

**Συνεῖσρχομαι**, aor. 2. ἤλθον, (σὺν, εἰσέρχ.) to go or come in with any one,

*to enter with*, foll. by dat. John xviii. 15, *συνεισῆλθε τῷ Ἰησοῦ*: of a vessel, *to embark with* others on board of, John vi. 22. Sept. and Class.

*Συνέκδημος*, ου, ὁ, ἡ, prop. adj. (σύν, ἔκδημος,) *absent together from one's people or home*; but gener. as subst. a *fellow-traveller*, Acts xix. 29, (though others there explain *townsmen*, those who had left their country together with Paul,) 2 Cor. viii. 19. Jos. and lat. Class.

*Συνεκλεκτός*, ἡ, ον, adj. (ἐκλεκτός,) *chosen with* others, namely, to the exalted privileges of the Gospel; said of the church of Babylon in respect of other churches, *like-beloved*, 1 Pet. v. 13.

*Συνελαύνω*, f. ἄσω, (ἐλαύνω,) prop. *to drive together*, or 'to compel any one to go any where,' by hedging him in, and leaving him no other course. So Jos. Bell. iv. 9, 11, *συνελαύνουσι τοὺς λοιποὺς εἰς τὴν αὐλήν*, and xi. 19, 3. In the later writers the term is used of *compulsion generally*, (as Plut. Cæs. *συνελαυνόμενος ἄκων εἰς τὴν μάχην*,) and sometimes of the moral compulsion of *earnest persuasion*, as Acts vii. 26, *συνήλασεν αὐτοὺς εἰς εἰρήνην*. Æl. V. H. iv. 15.

*Συνεπιμαρτυρίω*, f. ἦσω, (σύν, ἐπιμ.) *to bear further witness with* any one, *to attest with*, foll. by dat. of manner, Heb. ii. 4, *συνεπιμαρτυροῦντος τοῦ Θεοῦ*: comp. v. 3, and so Clemens Rom. 1 Cor. § 23, & 43. Sext. Empir. adv. Log. ii. 324, *συνεπιμαρτυροῦσαν τῷ λόγῳ*.

*Συνεπιτίθημι*, f. θήσω, (σύν, ἐπιτ.) *to put or lay upon together*, with another, Sept. Num. xii. 11. Plut. Sympos. viii. 7, fin. In N. T. mid. *to set upon or assail with* any one, at the same time, absol. Acts xxiv. 9, *συνεπείθεντο* in later edit. comp. ver. 2 for text. rec. *συνέθεντο*. Sept. Deut. xxxii. 27. Pol. i. 31, 2. Xen. Cyr. iv. 2, 3. Thuc. vi. 10, 56. iii. 54, where see my notes.

*Συνέπομαι*, depon. mid. (ἔπω, ἔπομαι,) *to follow with or accompany*, with dat. Acts xx. 4, and oft. in Class.

*Συνεργέω*, f. ἦσω, (συνεργός,) 1) of persons, *to work together with* any one, *to co-operate*, absol. *be a fellow-labourer*, 1 Cor. xvi. 16. 2 Cor. vi. 1. Hence gener. *to help, aid*, with dat. expr. or impl. Mk. xvi. 20. Ja. ii. 22, *ἡ πίστις συνέργει τοῖς ἔργοις αὐτοῦ*, 'wrought with,' i. e. was subservient to the production of them: a rare use of the term, but of which examples have been adduced from Philo, and sometimes in Class., but almost always with dat. of pers., and of thing only when implies action, as Diod. Sic. t. ii. 262, ἡ

*τόχη συνεργήσασα ταῖς ἐπινοίαις αὐτῶν*. Test. XII. Patr. p. 679, *τὸ μῖσος συνεργεῖ τῷ φθόνῳ*. 2) of things, *to work together* for any thing, *to co-operate, contribute*, to any result, foll. by dat. commodi, and εἰς with acc. Rom. viii. 28, *τοῖς ἀγαπῶσι τὸν Θεὸν πάντα συνεργεῖ εἰς ἀγαθόν*. Pol. xi. 9, 1. Diod. Sic. iv. 76; with πρὸς, Plut. Theophr. and others.

*Συνεργός*, οὔ, ὁ, ἡ, prop. adj. (σύν, ἔργον,) prop. *working with, co-operating, aiding*; but gener. subst. a *co-worker, fellow-labourer, helper*. In N. T. spoken only of a *co-worker, helper* in the work of preaching the Gospel; with gen. of pers. Rom. xvi. 3, 9, 21. 1 Cor. iii. 9. Phil. ii. 25. iv. 3; of object, 2 Cor. i. 24, *συνεργοὶ τῆς χαρᾶς ὑμῶν*, 'co-workers of your joy,' 'labouring together for your spiritual joy.' With dat. commodi, 3 John 8, *συνεργοὶ τῇ ἀληθείᾳ*; with εἰς and acc. *for or in behalf of*, 2 Cor. viii. 23, *εἰς ὑμᾶς συνεργός*. Col. iv. 11.

*Συνέρχομαι*, aor. 2. *συνῆλθον*, (σύν, ἔρχ.) *to go or come with* any one, *to come together*: 1) with dat. of pers. *to go or come with*, = *to accompany*, Lu. xxiii. 55. John xi. 33, et al. Also *to company, or be conversant with*, Acts i. 21. Once with σύν τινι, Acts xxi. 16. Sept. Job xxii. 4. Wisd. vii. 2. 2) gener. and usually, *to come together, to convene, assemble*, absol. Mk. iii. 20, *συνέρχεται πάλιν ὄχλος*. Lu. v. 15. Acts i. 6. ii. 6, al.; with dat. of pers. *with or to whom*, Mk. xiv. 53; with adv. of place, John xviii. 20, *ἔπου*: εἰς, with acc. of place, Acts v. 16; as marking result, 1 Cor. xi. 17, 34. Sept. and Class.; final, ver. 33; with ἐπὶ τὸ αὐτό, 1 Cor. xi. 20. xiv. 23. (Lucian Alex. 8, *εἰς τὸ αὐτό*.) πρὸς τινα, Mk. vi. 33, and Class. 3) used of conjugal intercourse, Matt. i. 18. 1 Cor. vii. 5.

*Συνεσθίω*, aor. 2. *συνέφαγον*, prop. *to eat with* any one, 'take one's meals with any one,' Gen. xliii. 32. Lucian Paras. 22. Also, by impl. *to have intercourse with, associate with*; foll. by dat. Lu. xv. 2, *συνεσθίει αὐτοῖς*, denoting admission to his intimacy; 1 Cor. v. 11, *τοιούτων μηδὲ συνεσθίειν*, 'hold no familiar intercourse.' So Pa. ci. 5, Sept. *ὑπερηφάνῳ ὀφθαλμῷ καὶ ἀπλήστῳ καρδίᾳ, τοῦτω οὐ συνήσθιω*. So also in Acts x. 41. xi. 3, and with μετὰ τινας, Gal. ii. 12, (with which comp. Ex. xviii. 12.) The same idiom, too, is found in the Class., as Lucian Paras. 59, *συνπίνοντα καὶ συνεσθίοντα*.

*Σύνεσις*, εως, ἡ, (συνίημι,) prop. a *going or sending together*, (said of the conjunction of two streams, Hom. Od. x. 515,) but gener. and in N. T. a *putting together in mind*, by the application of the intellect

to some object; equiv. to *discernment, understanding, intelligence*, Lu. ii. 47, *ἐξ-ίσταντο δὲ πάντες—ἐπὶ τῇ συνέσει αὐτοῦ*. 1 Cor. i. 19. Eph. iii. 4. Col. i. 9. ii. 2, al. et Class. *sæpe*, where the term sometimes means 'natural sagacity or shrewdness, cleverness,' (what we call *mother-wit*), as opposed to acquired mental power. So Thucyd. i. 84. iii. 37, and espec. ii. 97, *ἐμβουλίαν καὶ συνέσειν περὶ τῶν παρόντων ἐς τὸν βίον*. And so in 1 Cor. i. 19, by οἱ σοφοί, are denoted the *learned*; and by οἱ συνετοί, the *shrewd*, or sagacious, clever. Sept. Meton. as a faculty of the mind, *understanding, intellect*, put for the mind itself, Mk. xii. 33, *τὸ ἀγαπᾶν αὐτὸν (Θεόν) ἐξ ὅλης τῆς καρδίας καὶ ἐξ ὅλης τῆς συνέσεως*. Æl. V. H. xii. 1. Plut. Vit. Thes. 6.

Συνετός, ἡ, ὄν, adj. (συνήμη, wh. see,) prop. 'putting together in mind,' i. e. *discerning, intelligent, sagacious*; in N. T. occ. Lu. x. 21. Matt. xi. 25, *ἀπέκρυσας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν*, where the two terms, *sofot* and *synetoi*, seem meant to be thus far distinguished, that the former has reference to *acquired knowledge*; the latter, to *natural talents*; what we should express by *wise*, or *learned*, and *talented*. The same distinction is to be made at 1 Cor. i. 19. At Acts xiii. 7, *ἀνδρὶ συνετῷ*, the sense is what the Vulgate well represents by 'viro prudenti,' a man of discretion and wisdom, meaning that practical wisdom necessary to him who governs others. Thus in Thuc. i. 79, it is said of king Archidamus, *ἀνὴρ συνετός καὶ σώφρων*. And so Gen. xli. 33, we have *σκεῖψαι* ('to look out for') *ἄνθρωπον φρόνιμον καὶ συνετὸν*, and elsewhere in Sept. and occasionally in Class.; though generally in the sense *clever, talented*. Sept.

Συνευδοκίω, f. ἤσω, (σύν, εὐδοκίω,) prop. *to approve of any thing with another*; hence, *to approve of, and be pleased with*; gener. used with dat. of *pers.* as Rom. i. 32, *συνευδοκοῦσι τοῖς πράσσουσιν*; also, with dat. of *thing*, Lu. xi. 48, *συνευδοκεῖτε τοῖς ἔργοις τῶν πατέρων ὑμ.* Acts viii. 1, & xxii. 20. So 2 Macc. xi. 24, *μὴ συνευδοκοῦντας τῇ μεταθίσει*, & 1 Macc. i. 57, σ. τῷ νόμῳ. Foll. by infin. *to be willing*, (lit. *consentio*), *to be disposed to do any thing*, 1 Cor. vii. 12, 13, *καὶ αὐτὸς συνευδοκεῖ οἰκεῖν μετ' αὐτῆς*, where *σύν* does not (as the Lexicographers say) mean *like*, but is rather merged in the verb, to produce the sense *agree*, as in the case of the Lat. *consentio*, which is sometimes followed by an infin. In Diod. Sic. t. iii. 74, and Demad. 180, 32, the infin. is implied.

Συνευοχίω, f. ἤσω, (σύν, εὐοχ.) 'to

cause to be well fed, to feast,' fr. εὖ, ἔχω, ὀχή,) *to feast several together*; mid. or pass. *to feast with any one, to revel with*, 2 Pet. ii. 13, *συνευοχούμενοι ὑμῖν*: impl. Jude 12. Jos. Ant. iv. 8, 7. Luc. Philopat. 4.

Συνεπίστημι, (σύν, ἐπίστημι,) in N. T. only aor. 2. *συνεπέστην*, intrans. *to set together, to assail together*; with κατά, Acts xvi. 22, *συνεπέστη ὁ ὄχλος κατ' αὐτῶν*, 'made an assault together against them.'

Συνέχω, f. ἔω, (ἔχω,) *to hold together, to press together*, (as Aristoph. Nub. 953,) = *to hold fast, shut up*, trans. 1) PROP. as τὰ ὦτα, 'to stop one's ears,' (namely, by drawing them together,) for which the Class. writers use *ἐπιλαβεῖν, καταλαβεῖν*, or *ἐπέχεται τὰ ὦτα*,) Acts vii. 57, an action expressive of detestation and abhorrence. So Plut. t. ii. p. 1095, *τὰ ὦτα καταλήψη ταῖς χερσὶ, δυσχεραίνων καὶ βδελυττόμενος*. Sept. *τὸ στόμα*, Is. lii. 15. Of a city besieged, Lu. xix. 43, *συνέξουσιν σε πάντοθεν*. So Sept. 1 Sam. xxiii. 8. 2 Macc. ix. 2. Of a crowd, *to press upon any one*, Lu. viii. 45; of persons having a prisoner in custody, *to hold fast, confine*, Lu. xxii. 63. Hdtan. ii. 13, 8. Luc. Tox. 39. Pind. Pyth. i. 37. 2) FIG. *to constrain, strongly urge*; with acc. 2 Cor. v. 14, *ἡ γὰρ ἀγάπη τοῦ Χρ. συνέχει ἡμᾶς*, i. e. 'so to act,' where Eecumen. well explains by *συνεθαῖ*. Pass. Acts xviii. 5, *συνείχετο τῷ πνεύματι ὁ Παῦλος*, in text. rec. Pass. *συνέχομαι*, prop. *to be hemmed in or straitened for room*, as used either in a natural, or, what is more usual, a figurative sense, either with a prep. or a dat. of instrument, or *absolutely*, Phil. i. 23, *συνέχομαι ἐκ τῶν δύο*, i. e. 'I am held in suspense between these two (conflicting motives);' *ἐκ for ἀπὸ*, Lu. xii. 50, *πῶς συνέχομαι ἕως οὗ τελεσθῇ*; 'how anxious am I till it be accomplished!' how am I distressed till, &c. τῷ πολέμῳ, Palaph. xxxix. 5. Also = *to be seized, affected, afflicted*, i. e. with fear, disease, (especially attacks of fever,) &c. with dat. Lu. viii. 37, *φόβῳ μεγάλῳ συνέχοντο*. So Plut. x. 788, σ. φόβῳ. Job iii. 24. Matt. iv. 24, *νόσοις—συνεχομένους*. Lu. iv. 38. Acts xxviii. 8. Sept. Job xxxi. 34. So Diod. Sic. iii. 33, *νόσοις*. Ammian. Marc. i. 26, 'constricti rapidis (read, rabidis) febribus.'

Συνήδομαι, depon. pass. (σύν, ἡδ.) in Class. *to joy or rejoice with any pers.* In N. T. only with dat. of thing, *to delight in any thing*, lit. 'to be delighted with.' Rom. vii. 22, *συνήδομαι γὰρ τῷ νόμῳ*, i. e. 'I delight in the law.' An expression similar to, but much stronger than that at ver. 16, *σύμφημι τῷ νόμῳ ὅτι καλὸς* sc. *ἐστι*,



the one having respect to the office of *the understanding*, TO APPROVE; the other, to that of *the heart*, TO DELIGHT IN. Eur. Med. 126. *Æl.* V. H. ix. 21.

**Συνήθεια**, ατ. ἡ, (συνήθης, dwelling or accustoming together, fr. *σύν*, ἦθος, custom,) an *accustoming together*, *Æl.* H. An. xvi. 36. In N. T. a *usage, custom*, John xviii. 39, *ἐστὶ σὺν ὑμῖν*. 1 Cor. xi. 16, *συν. ἔχειν*. Jos. Ant. x. 4, 5, ἡ πάτριος συνήθεια. Demosth. 342, and oft. in Class.

**Συνηλικιώτης**, ου, ὁ, (σύν, ἡλ. fr. ἡλικία,) one of the same age, an *equal in age*, Gal. i. 14. *Æl.* V. H. ii. 34. Diod. Sic. i. 53. Hlian. i. 5, 11, and other lat. writers: the purer Greek term is *συν-ἡλιξ*.

**Συνθάπτω**, f. ψω, (σύν, θάπτω,) prop. *to bury with any one*, as Hdot. v. 5, ἡ γυνὴ συνθάπτεται τῷ ἀνδρὶ, and oft. in Class.; in N. T. fig. with Christ, in the likeness of his burial, with dat. as in *Συγκάθημαι*. Pass. Rom. vi. 4. Col. ii. 12, *συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι*, 'buried with him,' namely, in the waters of baptism; alluding to baptism by immersion. See my note.

**Συνθλάω**, f. άω, (σύν, θλάω, to crush,) prop. *to crush together*, also to *break by crushing together*; and then gener. *to break, dash in pieces*, pass. Matt. xxi. 44; and Lu. xx. 18, *ὡς ὁ πεισὼν ἐπ' ἐκείνους τὸν λίθον συνθλασθήσεται*. Sept. and later Class.; the earlier ones having *συνθραύω*.

**Συνθλίβω**, f. ψω, (σύν, θλίβω,) *to press together, to press closely*, on all sides, as a crowd upon a person, with acc. Mark v. 24, 31. Jos. Bell. iii. 8, 8, *συνθλιβόμενον τοῦ πλήθους περὶ τοῦ στρατηγοῦ*. Plut. Sympos. vi. 6, fin.

**Συνθρύπτω**, f. ψω, (σύν, θρύπτω, to break,) prop. *to break by crushing together, to crush to pieces*; in N. T. fig. *τὴν καρδίαν τινος*, lit. *to crush the heart*, to dishearten or quite subdue one's courage, Acts xxi. 13. So οἱ ἀποστεθρυνμένοι τὰς ψυχὰς, Plat. Rep. vi. p. 495, E.

**Συνίστι**, see in *Συνίστημι*.

**Συνίστημι**, f. συνήσω, aor. 1. συνῆκα, aor. 2. συνῆν, (3 plur. pres. συνιοῦσι, and part. συνιῶν fr. συνιέω,) prop. *to send or bring together*, as foes in battle, Hom. Il. i. 8, vii. 210; fig. *to bring or put things together in mind*; hence *to discern, perceive, be aware of*; in N. T. gener. *to understand, comprehend*, i. e. by attentively considering and laying any thing to heart, absol. Matt. xiii. 13, *ἀκούοντες οὐκ ἀκούουσιν, οὐδὲ συνιοῦσι*, i. e. by metonymy 'cause for effect, 'do not lay it to heart,' to understand it; do not so compre-

hend it as to enter into its spirit and obey its requisitions; a figurative use of the term similar to that of ἀκούω in the sense to obey, ver. 14. Mk. iv. 12, vi. 52, al. *σπε*. Acts vii. 25, οἱ δὲ οὐ συνῆκαν. Rom. xv. 21. 2 Cor. x. 12, οὐ συνιοῦσι, 'are not wise.' Foll. by acc. Matt. xiii. 51, *συνήκατε ταῦτα πάντα*; Lu. ii. 50, τὸ ῥῆμα: by ὅτι, Matt. xvi. 12, al. Sept. and Class. From the Hebr. *to understand, be wise*, viz. in respect of duty towards God, i. e. to be 'so wise as to fear God,' Rom. iii. 11, οὐκ ἔστιν ὁ συνιῶν.

**Συνίστημι**, *Συνιστάω* & *Συνιστάνω*, f. συστήσω, (ἵστημι,) occ. in both the trans. and intrans. signif. *to make stand with*, and *to stand with*; see ἵστημι. I. TRANS. in the pres. imperf. and aor. 1. Act. *to make stand with, together, to place together*, as oft. in Class. In N. T. *to place with or before any one*: 1) prop. of persons, *to introduce, to present to one's acquaintance*; and hence = *to commend*, to represent as worthy, *to recommend*, with acc. and dat. Rom. xvi. 1, *συνίστημι δὲ ὑμῖν Φοίβην*. 2 Cor. v. 12, with acc. and πρὸς τινα, 2 Cor. iv. 2, and Class. as Longin. c. 34. Xen. Jos. and Class. with simpl. acc. 2 Cor. iii. 1, *ἐαυτοὺς συνιστάνειν*. x. 12. Pass. 2 Cor. xii. 11. 2) fig. *to set forth, show, display, evince, establish*, with simpl. acc. Rom. iii. 5, *εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι*, i. e. prove or establish; a sense arising naturally out of the proper one of *placing together*; there being implied the juxtaposition of two things for the purpose of showing their comparative size or value, v. 8, 2 Cor. vi. 4, *συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι*: with doub. acc. Gal. ii. 18, *παραβάτην ἑαυτὸν συνίστημι*: so Philo, 517, σ. αὐτὸν προφήτην. Diod. Sic. xiii. 91: with acc. and infin. 2 Cor. vii. 11. Diod. Sic. xiv. 45. Jos. Ant. vii. 2, 1, *συνίσταν ἑαυτοὺς ὡς εὐνοῦς*.—II. intrans. in the perf. and aor. 2. act. *to stand with, together, &c.* 1) prop. of pers. with dat. Lu. ix. 32, *δύο ἄνδρας τοὺς συνεσιτώτας αὐτῷ*. Sept. and Class. 2) fig. from the transitive signif. *to place together*, as parts to form a whole, i. e. *to constitute, create, bring into existence*, Diop. Laërt. Carnead. iv. 64, ἡ συστήσασα φύσις καὶ διαλύσις. Plato Timæus, p. 30, E. *τίμι τῶν ζώων αὐτὸν (τὸν κόσμον) εἰς ὁμοιότητα ὁ ζυγιστὰς ζυνέστης*; p. 41, D. (ὁ Θεὸς) *ζυστήσας δὲ τὸ πᾶν*. Hence in N. T. intrans. *to be constituted, created, consist, subsist*, Col. i. 12, *πάντα ἐν αὐτῷ συνίστηκε*, where, however, conservation and preservation seem likewise implied. So Aristot. de Μῆτι, c. 6, *ἐκ Θεοῦ τὰ πάντα, καὶ διὰ Θεοῦ συνίστηκε*. 2 Pet. iii. 5, *γὰρ ἐξ ἑκτερος συνεστῶσα τῷ τοῦ Θεοῦ λόγῳ*, where

see my note. Philo de Plant. Noë, p. 215, ἐκ γῆς ἀπάσης, καὶ παντὸς ὕδατος καὶ ἀέρος καὶ πυρός, — συνίστη ὁδε ὁ κόσμος. Max. Tyr. Diss. xxv. p. 253, τῷ Διὶς πνεύματι γῇ συνίστη κ.τ.λ.

Συνοδεύω, f. εὔσω, (σύν, ὁδεύω,) to be on the way with any one, to travel or journey with, foll. by dat. Acts ix. 7, and Class.

Συννοδία, ας, ἡ, (σύν, ὁδός,) prop. a travelling together, Plut. vi. 175. ix. 131; also the companions of a journey, Arr. D. E. iii. 26; in N. T. meton. a company of travellers, a caravan, Lu. ii. 44. Jos. Ant. vi. 12, 1. Arr. Epict. iv. 1, 91. Strabo, iv. p. 314.

Συνοικίω, f. ἥσω, (σύν, οἰκίω,) to dwell in the same house with any one, to live with, espec. as husbands with wives, to cohabit, absol. 1 Pet. iii. 7, and oft. in Class.

Συνοικοδομία, f. ἥσω, (σύν, οικοδομία,) prop. to build in company with any one, 1 Esdr. v. 68; in N. T. pass. fig. to be built together with other Christians, into a spiritual temple, the Church of God, Eph. ii. 22; see fully in Οικοδομία, III.

Συνομιλέω, f. ἥσω, (σύν, ὁμιλέω,) prop. to be in company with: in N. T. to converse with, to talk with, with dat. Acts x. 27.

Συνομορίω, f. ἥσω, (σύν, ὁμορίω, ὁμορος, from ὅμος, ὅρος,) to border together, to be contiguous with, foll. by dat. Acts xviii. 7, οὗ ἡ οἰκία ἦν συνομορούσα τῇ συναγωγῇ, i. e. *contiguous*, *contiguous*; for which the Classical term is *συνορίω*, used by Polyb.

Συνοχή, ἡς, ἡ, (συνέχω,) prop. a holding in, a shutting up, as of a city besieged; also of a narrow place, as Hom. II. xxiii. 330, ἐν συνοχῇσιν ὁδοῦ, implying the being hemmed in or straitened for room. In N. T. used fig. to signify distress, anxiety; the term thus denoting, like *angustia* in Latin, such anxiety as holds the mind as it were enchained, Lu. xxi. 25, συνοχή ἔθνων. 2 Cor. ii. 4, σ. καρδίας, i. e. *heart-felt distress*. Sept. Job xxx. 3, and Class.

Συντάσσω or ττω, f. ξω, (σύν, τάσσω,) prop. to arrange or set in order together; in N. T. to arrange or set in order with any one, i. e. to order, appoint, direct, with dat. Matt. xxvi. 19, ἐποίησαν οἱ μαθηταὶ ὡς συνέταξεν αὐτοῖς ὁ Ἰησοῦς: impl. xxvii. 10. Sept. Gen. xviii. 19. xvi. 11. Pol. iii. 50, 9. Ælian V. H. ix. 13. Xen. Cyr. v. 3, 46.

Συντέλεια, ας, ἡ, (συντελέω,) prop. a bringing together, and fig. a consummation, or completion, as oft. in Class. Sept. In N. T. used only in the phrase συντέλεια τοῦ αἰῶνος, which means 'the end of the world,' or present state of

things; Matt. xiii. 39, 40, 49. xiv. 3. xxviii. 20. comp. 4 Esdr. vii. 43; the term αἰὼν denoting 'the duration appointed by Divine Providence to the present state of probation, and of the visible Church.' By συντέλ. τῶν αἰώνων, Heb. ix. 26, is meant 'the close of the Mosaic dispensation.'

Συντελέω, f. ἔσω, prop. to end or terminate together; in N. T. to finish wholly, complete: 1) prop. and gener. with acc. Matt. vii. 28, συνετέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους. Lu. iv. 13: of time, ver. 2. Acts xxi. 27. Sept. and Class. In the sense of to fulfil, accomplish, as a promise, prophecy, &c. with acc. Rom. ix. 28, λόγον συνετέλεον. Sept. 2) by Hebr. to finish, complete, = to make, with acc. Heb. viii. 8, συνετέλσω ἐπὶ τὸν οἶκον Ἰσραὴλ—διαθήκην καινὴν.

Συντέμνω, f. ἐμῶ, perf. συντέτμηκα, prop. to contract or shorten the length of any thing, by cutting it shorter, as Thuc. vii. 36, τὰς πρώτας τῶν ἰσθμῶν συντέμνοντες. And so σ. εἰς ὀλίγον, Schol. on Thucyd. viii. 45: more freq. however, to cut short, to curtail; also fig. to abridge, sum up what one has to say in a summary way; likewise, to pronounce summarily, as a judge delivers his sentence. Hence in N. T. to decide, determine, decree, Rom. ix. 28, bis, λόγον γὰρ συντετέλεον καὶ συντέμνων ἐν δικαιοσύνῃ ὅτι λόγον συνετέμμενον ποιήσει Κύριος ἐπὶ τῆς γῆς, 'for his word he doth fulfil, and he decreeth in righteousness; because his word decreed will the Lord execute upon the land.'

Συντηρέω, f. ἥσω, 1) prop. like Latin *conservo*, to keep with one, or to keep together, preserve from destruction, &c. Matt. ix. 17; said of wine, Lu. v. 38. And so in Lib. Enoch. p. 191, we have σ. τὴν ψυχὴν εἰς ζωὴν. 2) to keep near oneself, for safety or protection, Mk. vi. 20, συνεστήρει αὐτόν. Also fig. to keep in one's mind, as ῥήματα, Lu. ii. 19. So Sept. Dan. vii. 28, σ. ἐν τῇ καρδίᾳ. Pol. xxi. 6, 5, σ. γνώμην παρ' ἑαυτῶν.

Συντίθημι, f. ἥσω, (σύν, τίθω,) to set or put things together, also by impl. to arrange and settle things, or any business, as Demosth. p. 275, 26; also in mid. συντίθεσθαι τι, or πρὸς τινα, to arrange or settle for oneself with any one, as to the doing of any thing, or to make a covenant or agreement with him, to agree or promise to do so or so, Hom. II. i. 76. Hdot. iii. 157, et al. and oft. in Class. foll. by infin. and so in N. T. Lu. xxii. 5, καὶ συνέθεντο αὐτῷ ἀργύριον δοῦναι. Foll. by inf. with τοῦ, Acts xxiii. 20. Test. xii. Patr. 707; by ἡ, John ix. 22, συνετέθεντο ἡ, &c. 'de communis consilio decreverant.' Once in text, rec. (but see my

note,) to *assent*, absol. Acts xxiv. 9. So Philostr. Heroic. c. 5, fin. *ὀλίγοις τῶν βουλευμάτων ξυντίθεσθαι*.

**Συντόμως**, adv. (σύντομος, fr. συν-τέμνω,) *concisely, briefly*, in few words, Acts xxiv. 4, ἀκούσαι σε ἡμῶν σ. scil. λειζόντων. So Jos. c. Ap. i. 1, γράφαι συντόμως. Xen. Oec. xii. 19, ὡς δὲ συντόμως εἰπεῖν.

**Συντρέχω**, aor. 2. συνέδραμον, (σύν, τρέχω,) prop. *to run with others*, intrans. prop. in N. T. only fig. εἰς τι, 1 Pet. iv. 4, μὴ συντρέχόντων ὑμῶν εἰς τὴν αὐτὴν τῆς ἀσωτίας ἀνδχυσιν. Dem. 214. 7. Of a multitude, *to run together, flock together*, Mk. vi. 33. Acts iii. 11. Judith vi. 18. Jos. B. J. vi. 2, 8. Xen. An. v. 7, 4.

**Συντρίβω**, f. ψω, (σύν, τρ.) prop. *to rub together*, e. gr. sticks for kindling fire, τὰ πυρεῖα, Luc. Ver. Hist. i. 32; usually, and in N. T., *to break or crush together*, by concussion, *to break in pieces*, trans. 1) PROP. Mk. v. 4. xiv. 3, συντρίψασα τὸ ἀλάβ. i. e. *diffRACTO orificio*, alabastrum aperuit; see my note there; John xix. 36. Of breaking a vessel, Rev. ii. 27. Sept. & Class. as Ael. V. H. xii. 46. Xen. Cyr. vi. 1, 29. Also of a ship, Thuc. iv. 12. Eurip. Cycl. 700. Of a reed bruised, but not broken, Matt. xii. 20, κάλαμον συντετριμμένον οὐ κατέδει, where see my note. 2) FIG. like Lat. *contero* and *confringo*, *to break or crush the strength or power of any one, to crush*, 'utterly destroy,' as an earthen vessel is by being broken; a metaphor of frequent occ. in O. T. with acc. Lu. ix. 39, πνεῦμα—συντρίβον αὐτόν, 'the spirit breaking him down,' 'crushing his strength;' comp. Mk. ix. 18, *ξηραίνεται*. Thus of Satan, 'to break or crush his power,' Rom. xvi. 20. Sept. Josh. x. 10. And so in Demosth. 142, and often elsewhere, the term is used of crushing, i. e. entirely subduing, an enemy. Also in Pol. xxvi. 3, 6, σ. τοὺς Ἀχαιοὺς. Pass. Luke iv. 18, *συντετριμμένους τὴν καρδίαν*, 'broken or contrite in heart,' i. e. dispirited, afflicted. In this metaphorical sense, as used of mental sorrow, the term also occurs in Sept. Ps. xxxiv. 19, and Class. as Plut. vi. 171, 8, μὴ συντρίβεσθαι δι, μηδὲ ἀθμεῖν τὸν ἐλεγχόμενον. Pol. xxi. 10, 2, *συντρ. τῇ διανοίᾳ*. Diod. Sic. xvi. 81, *συντρ. ταῖς ψυχαῖς*.

**Σύντριμμα**, atos, τὸ, (συντρίβω,) prop. *a breaking together, a crushing*, Sept. Lev. xxi. 18. Ia. xxx. 14. In N. T. fig. *destruction*, Rom. iii. 16. Eccclus. xl. 11. 1 Macc. ii. 7.

**Σύντροφος**, ου, ὁ, ἡ, adj. (συν-τρέφω,) prop. *nourished or nursed together*, Xen. ii. 3. In N. T. subst. and fig. *one brought up or educated with an-*

other, as a *foster-brother* or *school-fellow*, Acts xiii. 1. Jos. and Class.

**Συντυχάνω**, aor. 2. συνέτυχον, (σύν, τυγχάνω,) *to fall in with, meet with, to come to or at any one, with dat.* Lu. viii. 19. Jos. Ant. i. 12, 3, *συντυχῶν δ' αὐτῇ θεῖος ἄγγελος*, and Class.

**Συννυποκρίνομαι**, (σύν, ὑπ.) depon. mid. aor. 1. pass. *συννυποκρίθην* in mid. sense, *to dissemble with*, 'practise dissimulation,' foll. by dat. as in *Συγχαίρω*, Gal. ii. 13. Pol. iii. 92, 5. iii. 52, 6. Plut. C. Mar. 14.

**Συννουργέω**, f. ἦσω, (σύν, ὑπουργέω, fr. ὑπουργός, helper,) *to serve, help, aid with any one*, foll. by dat. of manner, 2 Cor. i. 11, *συννυπογούτων ὑμῶν τῇ δεήσει*. Luc. Bis accus. 17, *συναγαγνίζομένης τῆς ἡδονῆς, ἥπερ αὐτῇ τὰ πολλὰ ξυννυποργεῖ*.

**Συνωδίνω**, f. ἴνω, (σύν, ὠδίνω,) prop. *to be in travail together*, *to bring forth together*, said of animals, Porphy. de Abst. iii. 10. In N. T. fig. *to be in pain together*, absol. spoken of ἡ κτίσις collect. Rom. viii. 22. So Eur. Helen. 733, *ξυνωδίνει κακοῖς*.

**Συνωμοσία**, as, ἡ, (συνόμνημι,) prop. *a swearing together*, fig. *conspiracy*, Acts xxiii. 13, *συνωμοσίαν πεποιηκότες*. Jos. and Class.

**Σύρτις**, εως, ἡ, (σύρω,) *a sand-bank, or quicksand*, in the sea, and so called because when ships run upon it, it as it were draws them in and swallows them up. Acts xxvii. 17, *μὴ εἰς τὴν Σ. ἐκπέσωσι*.

**Σύρω**, f. ὑρῶ, *to draw, or drag*, implying force, trans. John xxi. 8, *σύροντες τὸ δίκτυον*. Acts xvii. 6. Rev. xii. 4. Sept. and Class. Also a frequent term to denote the apprehending of any one and carrying him before a magistrate, or to prison, Acts viii. 3. xiv. 19. Arr. Epict. i. 24, σ. εἰς τὸ δεσμωτήριον. It does not appear from the examples adduced, that the term in this use conveys any idea of *personal violence*; it seems merely to denote *compulsion*. See more in my notes.

**Συσπαράσσω** or *πτω*, f. ἄξω, (σύν, σπ.) prop. *to tear up or lacerate together*; in N. T. intens. *to quite convulse, throw into strong spasms*, spoken of the effects of demoniacal possession, with acc. Lu. ix. 42.

**Σύσσημον**, ου, τὸ, (neut. of adj. σύσσημος, 'signed or marked together,' or alike, from σύν, σῆμα.) *a concerted sign, token, SIGNAL*, agreed upon with others, Mk. xiv. 44, *σύσσημον*, comp. Matt. xxvi. 48, *σημεῖον*. Sept. Judg. xx. 40. Diod. Sic. xiii. 45, 46. Strabo. vi. p. 428, C.

**Σύσσωμος**, ου, ὁ, ἡ, adj. *of the same body with another*, Lat. *concorpor*; fig. spoken in respect of the Christian Church

as τὸ σῶμα τοῦ Χριστοῦ, and of the Gentiles as *partakers* in it, Eph. iii. 6.

Συστασιαστής, οὗ, ὁ, (συστασιάζω,) a partner in *sedition* or *insurrection*, a fellow-insurgent, Mk. xv. 7. Jos. Ant. xiv. 2, 1, κατὰ Ἀριστοβούλου καὶ τῶν συστασιαστῶν αὐτοῦ.

Συστατικός, ἡ, ὄν, adj. (συνίστημι,) prop. 'capable of bringing together, or introducing;' so ἐπιστολὴ συστατικὴ, 'a letter of introduction,' 2 Cor. iii. 1. These letters, similarly called by Arrian Epict. iii. 2, 1, γράμματα συστατικά. Diog. Laërt. v. 18, ἐπιστόλιον σ., and probably deriving their origin from the 'tabernacle of hospitality' of the earlier Greeks, were much employed among the Greeks and Romans, and also the Jews and early Christians.

Συσταυρόω, f. ὦσω, (σύν, στ.) to crucify with any one, with dat. Matt. xxvii. 44, al. Fig. Rom. vi. 6, ὁ παλαιὸς ἡμῶν ἄνθρωπος συσταυρώθη, scil. Χριστῷ, 'our old (former) man was crucified with Christ,' where see my note; Gal. ii. 20.

Συστέλλω, f. λῶ, (σύν, στ.) 1) prop. to draw together, or around, as a vest, Aristoph. Eccl. 99; hence to fold up or envelope, as said of clothes; also, to draw in or contract. In N. T. used of a dead body rolled up and swathed for burial, Acts v. 6, by a use of the word answering to that of περιστέλλω in Ezek. xxix. 5. Jos. Ant. xvii. 3, 5. Hdot. ii. 90, and of which only two examples have been adduced, Eurip. Troad. 376, οὐδ' ἐν πέπλοις συνεστάλησαν, and v. 108, ὃ πολλὸν ὄγκον συστέλλομένων προγόνων. Also, by a use found in Sept. Apoc. and Class., as applied to things, denoting what is distressful, 1 Cor. vii. 29, ὅτι ὁ καιρὸς συνεσταλμένος, answering to ἡ ἐνιστώσα ἀνάγκη at ver. 26, and so corresponding to what is said at 2 Tim. iii. 1, with allusion to the persecution shortly to come on, ἐσθήσονται καιροὶ χαλεποί. Others, however, explain, 'the time is short;' an interpretation supported, indeed, by the *usus loquendi*, but not so agreeable to the context.

Συστενάζω, f. ξω, (σύν, στενάζω,) to groan or sigh together, spoken of ἡ κτίσις, collect. Rom. viii. 22.

Συστοιχέω, f. ἴσω, (σύν, στ.) prop. to stand in the same row, or advance in order together, as soldiers, Pol. x. 21, 7; in N. T. fig. to go together with, = to correspond to, with dat. Gal. iv. 25. So σύστοιχος, 'corresponding,' Pol. xiii. 8, 1. Theophr. Caus. Pl. vi. 4.

Συστρατιώτης, ου, ὁ, (σύν, στ.) prop. a fellow-soldier; fig. of Christian

teachers, Paul's companions in the labours and dangers of the Christian warfare, Phil. ii. 25. Philem. 2.

Συστρέφω, f. ψω, (σύν, στρέφω,) prop. of things, to turn, twist, wind together, espec. into one bundle, band, mass, and hence gener. = to gather together, collect, with acc. Acts xxviii. 3, συστρέψαντος τοῦ Παύλου φρυγάνων πλῆθος: a graphic expression, with which compare Hesych. οἱ γναφεῖς ἀκανθῶν σωρὸν συστρέψαντες. So Prov. xxx. 4, τίς συνέστρεψε ὕδωρ ἐν ἱματίῳ; The usual term is συλλέγω, as Xen. An. iv. 3, 11, φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ. The word is of frequent occ. in Class. of collecting persons into masses.

Συστροφῆ, ἡς, ἡ, (συστρέφω,) prop. a turning or winding together; also a gathering together of people, a concourse, multitude, meaning in Acts xix. 40, 'a tumultuous assemblage,' as oft. in Sept. and Class.; in the sense (found also in Sept. Jos. and Class.) of combination, conspiracy, xxiii. 12, ποιήσαντες συστροφὴν, comp. ver. 13.

Συσχηματίζω, f. ἴσω, (σύν, σχ.) prop. to give the same form with, to conform to any thing; in N. T. only mid. or pass. to conform oneself, be conformed to any thing, with dat. Rom. xii. 2, μὴ συσχηματίζεσθε τῷ αἰῶνι τ. 1 Pet. i. 14.

Σφαγῆ, ἡς, ἡ, (σφάζω,) slaughter, prop. of animals for food or in sacrifice, Acts viii. 32, ὡς πρόβατον ἐπὶ σφαγῇ. Rom. viii. 36, ὡς πρόβατα σφαγῆς, i. e. for slaughter; Ja. v. 5, ἐθρέψατε τὰς καρδίας ὑμῶν ὡς ἐν ἡμέρᾳ σφαγῆς, i. e. 'like beasts in the day of slaughter,' without care or forethought. So Jer. xii. 3, ἀγνισον αὐτοὺς εἰς ἡμέραν σφαγῆς αὐτῶν.

Σφάγιον, ου, τὸ, (σφάζω,) a victim, an animal slaughtered in sacrifice, Acts vii. 42, μὴ σφάγια—προσηνέγκατέ μοι, and so oft. in Class.

Σφάζω, Att. σφάττω, f. ξω, to slaughter, kill, slay, trans. prop. animals for food or sacrifice, Rev. v. 6, ἀρνίον ἐστηκὸς ὡς ἐσφαγμένον. ver. 9, 12. xiii. 8. Sept. and Class. oft.; also of persons, to kill, slay, with acc. 1 John iii. 12 bis, Καὶν ἐσφαξε τὸν ἀδελφὸν αὐτοῦ. Rev. vi. 4, 9. xviii. 24. Once hyperbol. of a deadly wound, Rev. xiii. 3, (κεφαλῇ) ὡς ἐσφαγμένη εἰς θάνατον. Sept. and Class.

Σφοδρά, adv. (prop. neut. pl. of adj. σφοδρός, eager, vehement,) vehemently, very much, Matt. ii. 10, and oft. Sept. and Class.

Σφοδρῶς, adv. (σφοδρός,) vehemently, very much, Acts xxvii. 18, and Class.

Σφραγίζω, f. ἴσω, (σφραγίς,) to

*seal, stamp*. 1) prop. to *seal up*, to close and make fast with a seal or signet, e. gr. letters or writings, so that they may not be read; hence in N. T. fig. of words, to *keep in silence*, not to make known, with acc. Rev. x. 4, σφράγισον ἃ ἐλάλησαν αἱ ἐντὶ βρονταί. xxii. 10: of which sense an example occurs in Stob. Serm. p. 215, Σφράγισον τοὺς μὲν λόγους σιγῇ; also gener. to *seal, set a seal*, e. gr. for the sake of security upon a sepulchre, prison, &c. with τὸν λίθον, Matt. xxvii. 66; with ἐπάνω τῆς, Rev. xx. 3: a mode of promoting security, in use from the earliest ages, when it supplied the place of locks. See Gen. vi. 17, and the passages of ancient writers adduced by Wetstein. Hence the term came to have the figurative sense to *secure* to any one, to *make sure*, = to deliver over safely, mid. with acc. and dat. Rom. xv. 28, σφραγισάμενος αὐτοῖς τὸν καρπὸν τούτου. 2) gener. = to *set a seal of mark upon* anything, in token of its being genuine and approved, e. gr. persons, with acc. Rev. vii. 3; pass. ver. 4—8. Oftener of decrees, documents, to *attest by a seal*; hence in N. T. by a metaphor taken from privileges and orders confirmed, as it were, with the witness of a seal, to *attest, confirm, authorize, commission*, with acc. John vi. 27, τοῦτον ὁ Πατήρ ἐσφράγισεν, i. e. as the Messiah, comp. v. 36; foll. by ὅτι, iii. 33, ὁ λαβὼν αὐτοῦ τὴν μαρτυρίαν ἐσφράγισεν ὅτι ὁ Θεὸς ἀληθὴς ἐστίν, for ἰδού, 'attests, confirms,' professes his belief. And as testimonies of contracts were confirmed by the imposition of a seal, and thus rendered unsuspected of fraud, so any confirmation of truth was denoted by the expressive idea of a seal. So also of Christians, whom God *attests and confirms* by the gift of the Holy Spirit as the earnest, pledge, seal of their election to salvation, mid. with acc. 2 Cor. i. 22, ὁ σφραγισάμενος ἡμᾶς, i. e. 'who hath given us a pledge of his future acceptance;' pass. Eph. i. 13. iv. 30.

*Σφραγίς, ἴδος, ἡ, (φράσσω,) a seal*, i. e. 1) prop. an instrument for sealing, a signet, signet-ring, Rev. vii. 2, & Class. 2) a seal, as impressed upon letters, books, &c. for the sake of privacy and security, Rev. v. 1, σφραγίσω ἐπ' αὐτά. ver. 2, α.; also a seal, impressed as a mark or token of genuineness, ix. 4; and so of a motto, inscription, 2 Tim. ii. 19. Fig. equiv. to a token, pledge, proof, 1 Cor. ix. 2, ἡ σφραγίς τῆς κυνὸς ἀποστολῆς ἡμῶς ἐστίν, meaning, that 'their being in the Lord is a decided proof of his Apostleship; as much so as a seal is of the authenticity of a writing.' The metaphor is derived from the seals of sovereigns being affixed to the letters credential of ambassadors, to attest their au-

thenticity. So Jos. de Macc. 7, βίος, δὲ πιστὴ θανάτου σφραγίς ἐτελείετο. Hence it came to mean, in a general way, a demonstration of the truth of any thing, Rom. iv. 11, σημεῖον περιτομῆς, σφραγίδα τῆς δικαιοσύνης κ.τ.λ.

Σφυρὸν, οὗ, τό, (kindr. with σφῦρα,) the ankle-bone, Acts iii. 7.

Σχεδόν, adv. (σχεῖν,) prop. of place, near, comp. ἔχω vii.; in N. T. nearly, almost, Acts xiii. 44, σχεδὸν πᾶσα ἡ πόλις συνήχθη. xix. 26. Heb. ix. 22, and Class.

Σχήμα, ατος, τό, (σχεῖν, 2 aor. inf. of ἔχω,) Lat. habitus, equiv. to fashion, figure, mien, deportment, i. e. of body, person; in N. T. of external circumstances, fashion, state, condition, 1 Cor. vii. 31, παράγει τὸ σχῆμα τοῦ κόσμου τ. meaning, that 'the world, and all its fairest forms, is passing away.' Phil. ii. 8, σχήματι εὐρέθεις ὡς ἄνθρωπος.

Σχίζω, f. ἴσω, to split, rend, divide, gener. with violence; in N. T. gener. e. gr. rocks, Matt. xxvii. 51; the veil of the Temple, with εἰς δύο, xxvii. 51; the heavens, Mk. i. 10; a garment, John xix. 24; a net, xxi. 11. Fig. to split into parties, factions, to be divided in opinion, pass. Acts xiv. 4, ἐσχίσθη τὸ πλῆθος. xiii. 7. When the word is used in this metaph. sense, γνώμῃς is usually added, by way of explanation, as in Hdot. iv. 119, though sometimes left to be supplied, as in the passage of Acts, and Xen. Conv. iv. 59, ἐνταῦθα ἐσχίσθησαν καὶ οἱ μὲν εἶπον—οἱ δὲ, &c.

Σχίσμα, ατος, τό, (σχίζω,) a rent, Matt. ix. 16, χεῖρον σχίσμα γίνεται. Fig. a division, dissension, dissent in opinion, John vii. 43, σχίσμα ἐν τῷ ὄχλῳ ἐγένετο. ix. 16. 1 Cor. i. 10, in which metaph. sense scindere is used in Latin. See Virg. Æn. ii. 39.

Σχοινίον, ου, τό, (σχοῖνος, bulrush,) prop. a cord made of bulrushes; hence gener. a cord, rope, John ii. 15. Acts xxvii. 32, τὰ σχοινία τῆς σκάφης. Sept. and Class.

Σχολάζω, f. ἀσω, (σχολή,) prop. to be unemployed, and by impl. to have leisure for any employment that may offer itself in N. T. 1) with dat. commodi, to have leisure for any thing, to bestow one's leisure, give oneself to any pursuit, free from other cares and hindrances. 1 Cor. vii. 5, ἵνα σχολάζητε τῇ ὑποταγῇ. 2) mid. fig. of place, Matt. xii. 44, τὸν οἶκον—αὐτοῦ σκεῖ σχολάζοντα, i. e. unoccupied, uninhabited, as many explain, adducing Plut. C. Gracch. 12, καὶ τῷ δήμῳ σχολάζοντα μεθ' ἡμέραν ἀπέδειξε τὸν τόπον, viz. rather, as others interpret, 'ready for reception.' So in the Test. xii. Patr. cited

by Bretsch. we read, δύο πνεύματα σχολάζουσι τῷ ἀνθρώπῳ, &c.

Σχολή, ἡς, ἡ, prop. rest, freedom from labour, Lucian, D. Deor. xviii. 1. Xen. Mem. iii. 9, 9. Hence by meton. leisure, as applied to any object or pursuit, Xen. Mem. ii. 6, 4. In later usage and N. T. meton. a place of learned leisure, a school, where a teacher and his disciples came together. Acts xix. 9, διαλεγόμενοι ἐν τῇ σχολῇ Τυράννου τινος, and lat. Class.

Σώζω, f. σω, (σῶς,) perf. pass. σέσωμαι, aor. 1. pass. ἐσώθην, to save, deliver, preserve safe from danger, loss, destruction, trans. 1) prop. of persons, Matt. viii. 25, σώσον ἡμᾶς, ἀπολλύμεθα. xxiv. 22. xxvii. 42. Mk. iii. 4. Acts xxvii. 20; so τὴν ψυχὴν αὐτοῦ σώσαι, Matt. xvi. 25. Sept. and Class. Foll. by ἐκ of thing, to save from, deliver out of any peril, &c. John xii. 27. Heb. v. 7, σώξαι αὐτὸν ἐκ θανάτου: once by ἐκ of place, præg. Jude 5, λαὸν ἐκ γῆς Αἰγύπτου σώσας, i. e. 'having brought out safely.' 2) spec. of sick persons, to save from death, and by impl. to heal, to restore to health, pass. to be healed, to be restored to health, (the word being not unfrequently used of recovery from a dangerous disorder,) Matt. ix. 21, 22, ἡ πίστις σου σέσωκέ σε· καὶ ἐσώθη ἡ γυνή. Lu. viii. 36. John xi. 12. Acts iv. 9. Ja. v. 15, and Class. 3) spec. and fig. of salvation from eternal death, from the punishment and misery consequent upon sin, to save, and by impl. to give eternal life; so espec. of Christ, as the SAVIOUR, foll. by ἀπὸ, Matt. i. 21, σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. Acts ii. 40. Rom. v. 9, ἀπὸ τῆς ὀργῆς: opp. to κρίνειν, John iii. 17. xii. 47. Of God, σώξαι τινὰ εἰς τὴν βασιλείαν αὐτοῦ, 2 Tim. iv. 18. Gener. Matt. xviii. 11. Rom. xi. 14. 1 Cor. i. 21, σώσαι τοὺς πιστεύοντας. Heb. vii. 25: once with ἐκ θανάτου, Ja. v. 20. Pass. Matt. x. 22. xix. 25. Mk. xvi. 16. Lu. viii. 12. xiii. 23. Rom. v. 10: hence part. οἱ σωζόμενοι, the saved, 'those who have obtained salvation' through Christ, Acts ii. 47. 1 Cor. i. 18. comp. with xv. 2. Rev. xxi. 24. In 1 Cor. vii. 16, εἰ τὴν γυναῖκα σώξαι, and Ja. v. 20, σώσει ψυχὴν ἐκ θανάτου, the word signifies 'to be the means of saving,' to be instrumental to the salvation of another, answering to κερδαίνειν, with which it is interchanged at 1 Cor. ix. 22. ἵνα τοῖς ἀσθενεῖς κερδήσω—ἵνα τινὰς σώζω.

Σῶμα, ατος, τό, a body, as an organized whole, made up of parts and members. I. GENER. of any material body: of plants, 1 Cor. xv. 37, οὐ τὸ σῶμα τὸ γεννησόμενον σπείρει, ver. 38: also of bodies celestial and terrestrial, the sun, moon,

stars, &c. ver. 40, σώματα ἰκονήματα καὶ σώματα ἐκίγεια, and Class.—II. SPEC. an animal body, living or dead. 1. of the human body, and differing from σὰρξ, which expresses rather the material of the body: 1) as living, Matt. v. 29, ἵνα μὴ ὄλον τὸ σῶμά σου βληθῇ εἰς γέενναν. vi. 25. xxvi. 12. Mk. v. 29. John ii. 21. Rom. i. 24. 1 Cor. xv. 44. 2 Cor. iv. 16 oft; in antith. with ψυχή, Matt. x. 28. Lu. xii. 4; or πνεῦμα, Rom. viii. 10: 1 Cor. v. 3; or where πνεῦμα, ψυχή, σῶμα make a periphrasis for the whole man, 1 Th. v. 23; as the seat of sinful affections and appetites, (comp. σὰρξ I. E. π.) τὸ σῶμα τῆς ἁμαρτίας, Rom. vi. 6, ἐπὶ responding to τὸ σῶμα τοῦ θανάτου τοῦτου, vii. 24, namely, sin, considered as a body, possessing power within the man, a body consisting of many members, in particular vices; the same, in short, with what is called elsewhere ὁ παλαιὸς ἀνθρώπος. Rom. vii. 24, comp. ver. 23. viii. 13. Col. ii. 11. 2) of a dead body, gener. Matt. xiv. 12, ἦσαν τὸ σῶμα, καὶ ἔθαψαν αὐτό. xxvii. 52, 58. John xix. 31. Spec. of the body of Christ, as crucified for the salvation of man, Matt. xxvi. 26. Rom. vii. 4, διὰ τοῦ σώμ. τοῦ Χρ. 1 Cor. x. 16. II. spoken of beasts, living, Ja. iii. 3; dead, Lu. xvii. 37; of victims slain, Heb. xiii. 11.—III. METON. to the body, as the external man, is ascribed that which strictly belongs to the person or man; so with a gen. of pers. forming a periphr. for the person himself. Matt. vi. 22, ὅλον τὸ σῶμά σου φωτεινὸν ἔσται. ver. 23. Lu. xi. 34, 36. Eph. v. 28. Phil. i. 20. π. τὰ σώματα ὑμῶν, Rom. xii. 1, (comp. vi. 13,) a stronger expression than ὑμεῖς αὐτοὶ, as denoting the corporeal and external actions, with all the powers of the mind, which have their seat in the organs of the body. Gener. and absol. 1 Cor. vi. 16, ὁ κολλώμενος τῇ πόρνῃ ἐν σώμα ἔστι. Xen. An. i. 9, 12, καὶ χρήματα καὶ πόλεις καὶ τὰ ἐναντῶν σώματα. With an adj. Æschin. c. Ctes. p. 470. Dem. 910, 13, ἐλεύθερα σώματα. Xen. Mem. iii. 5, 2, σώματα ἀγαθὰ, i. e. good soldiers, espec. said of slaves, with adj. as σώματα δούλα. Hence in later usage and N. T. absol. for a slave, τὰ σώματα, slaves, once Rev. xviii. 13, (γόνιμον) ἵππων καὶ βεδῶν καὶ σωμάτων. Tob. x. 11, σώματα καὶ κτήνη καὶ ἀργύριον.—IV. FIG. a body, i. q. a whole, aggregate, collective mass, spoken of the Christian Church, the whole body of the Christians collectively, of which Christ is the head. Col. i. 18, καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώμ. τῆς ἐκκλησίας. ver. 24. Rom. xii. 5, et al. sæpe.—V. fig. body, substance, reality, opp. to ἡ σκιά the shadow, type. Col. ii. 17, ἔστι σκιά τῶν μελλόντων, τὸ δὲ σῶμα

Χριστοῦ. So Jos. B. J. ii. 2, 5, σκιδαν αἰτησόμενος βασιλείας, ἥς ἤρπασεν ἰαν- τῷ τὸ σῶμα.

Σωματικός, ἡ, ὄν, adj. (σῶμα,) *bodily*, pertaining to the body, Lu. iii. 22, σωματικῶς εἶδει. 1 Tim. iv. 8, σ. γυμ- νασία, and lat. Class.

Σωματικῶς, adv. (σῶμα,) *bodily*, i. e. *substantially, really, truly*, Col. ii. 9.

Σωρεύω, f. εὔσω, (σωρός, a heap,) to *heap, heap up*, trans. Rom. xii. 20, ἀν- θρακας πυρός σωρεύσεις ἐπὶ τὴν κεφ. αὐτοῦ, where see my note, and so in Class. Also to *heap up* WITH any thing, with dat. fig. 2 Tim. iii. 6, σεσωρευμένα ἁμαρ- τίας, 'heaped up, burdened with sins;' prop. with dat. Hdian. iv. 8, 20, λιβάνω τοὺς βωμοὺς ἐσώρευσιν.

Σωτήρ, ἦρος, ὁ, (σῶζω,) a *saviour, deliverer, preserver*, who saves men from danger or destruction, and brings them into a state of prosperity and happiness; so in Greek writers of the deliverer and benefactor of a state, Sept. Judg. iii. 9, 15, and Class. oft. both of men and gods. In N. T. used 1) of God the Father, Lu. i. 47, ἐπὶ τῷ Θεῷ τῷ σωτῆρι μου. 1 Tim. i. 1. ii. 3. iv. 10. Tit. i. 3. ii. 10. iii. 4. Jude 25. Sept. oft. 2) of God the Son, the Messiah, the *Saviour of men*, who saves his people from eternal death, from punish- ment and misery as the consequence of sin, and gives them eternal life and happi- ness in his kingdom. Lu. ii. 11, ἐπέχθη ὑμῖν σήμερον σωτήρ. John iv. 42. Acts v. 31. xiii. 23. Eph. v. 23. Phil. iii. 20. 2 Tim. i. 10. Tit. i. 4. ii. 13. iii. 6. 1 John iv. 14. 2 Pet. i. 1, 11. ii. 20. iii. 2, 18.

Σωτηρία, ας, ἡ, (σωτήρ,) prop. and in Class. *safety, deliverance, preservation* from danger or destruction; in N. T. 1) *prop. and gener.* Acts xxvii. 34, τοῦτο πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει. vii. 25. Heb. xi. 7; with ἐκ, Lu. i. 71, σωτηρίαν ἐξ ἐχθρῶν ἡμῶν, i. e. a means of salvation, for σωτήρα, as oft. answer- ing to κέρας σωτηρίας, *strong deliverer*, ver. 69; hence gener. *welfare, benefit*, Phil. i. 19, τοῦτό μοι ἀποβήσεται εἰς σωτη- ρίαν, namely, benefit both *temporal* and *spiritual*; the former as adverted to in the words immediately following, διὰ τῆς ὑμῶν δέσεως: the latter, in those further on, καὶ ἐπιχορηγίας τοῦ Πνεύματος Ἰη- σοῦ Χρ. 2 Cor. vi. 2. 2 Pet. iii. 15. From the Heb. by impl. *victory*, Rev. vii. 10. xii. 10. xix. 1. 2) *spec.* in the evangelical sense, *salvation, deliverance* from eternal death and misery as the consequence of sin, and admission to eternal life and happiness in the kingdom of Christ the Saviour. Lu. i. 77, δοῦναι γνῶσιν σωτηρίας. xix. 9. John iv. 22, ἡ σωτηρία, i. e. salvation by the Messiah. Acts iv. 12, and oft. Meton. a

bringer of salvation, Saviour, Acts xlii. 47, τιθεῖκά σε—τοῦ εἶναι σε εἰς σωτηρίαν ἰῶς ἐσχάτου τῆς γῆς.

Σωτήριος, ου, ὁ, ἡ, adj. (σωτήρ,) prop. *saving, bringing deliverance and wel- fare*; in N. T. only in the evangelical sense, *saving, bringing salvation*, Tit. ii. 11, ἐπεφάνη ἡ χάρις τοῦ Θεοῦ ἡ σωτή- ριος πᾶσιν ἀνθρώποις, meaning that the grace of God, namely, 'the gracious dis- pensation of God' revealed in the Gospel; Gal. v. 4, which brings with it an offer of salvation to all men, hath appeared, &c. Hence neut. τὸ σωτήριον, subst. *salva- tion*, Eph. vi. 17; also the *doctrine* of sal- vation by Christ, Acts xxviii. 28. Sept. Is. xii. 3. li. 6. Meton. for the Saviour, Lu. ii. 30. iii. 6.

Σωφρονεῖω, f. ἦσω, (σώφρων,) to *be of sound mind*, intrans. 1) PROP. to be *sane, of sound mind*, as opposed to μαί- νεσθαι, Mk. v. 15, Φερούσι τὸν δαιμο- νιζόμενον—σωφρονούντα. Lu. viii. 35. 2 Cor. v. 13, εἰτε σωφρονούμεν, where the term must, from the context, mean *speaking modestly of oneself*, as opp. to ἀφρων εἶναι, xi. 16, which signifies, to be a fool, namely, in *boasting*. See also xi. 1. Plato, Alcib. ii. 2, τὸ μαίνεισθαι ἀρὰ γε ὑπεραντίον σοὶ δοκεῖ τῷ σωφρο- νεῖν, and oft. in Class. 2) BY IMPL. to be *sober-minded, to think and act soberly*. Rom. xii. 3, φρονεῖν εἰς τὸ σωφρονεῖν. Tit. ii. 6. 1 Pet. iv. 7, σωφρονήσατε: in the first of which passages the term has reference to *thinking* only, namely, sober- mindedness, as opp. to pride; in the two latter, to both *thinking and acting*; and in the one last mentioned, to the *government* of the appetites, passions, and affections, in obedience to reason, &c. as in Xen. Mem. i. 2, 17. Cyr. viii. 1, 30. In Class. it gener. signif. 'to use sound judgment and dis- cretion.'

Σωφρονίζω, f. ἴσω, (σώφρων,) prop. to *make of sound mind*; hence by impl. to *make sober-minded, to make think and act soberly*, to teach moderation, Hdian. iii. 10, 3, τοὺς υἱεὺς παιδεύων καὶ σωφρο- νίζων. Hence in N. T. to *moderate, to correct, to teach*, with acc. and inf. Tit. ii. 4, ἵνα σωφρονίζωσι τὰς νέας, φιλόδονοι εἶναι κ.τ.λ.

Σωφρονισμός, ου, ὁ, (σωφρονίζω,) prop. act. a *making of sound mind*; in N. T. the word has a *passive* sense, to de- note *sober-mindedness*, what is elsewhere expressed by σωφροσύνη, 1 Tim. ii. 15, and ἐγκράτεια, 2 Pet. i. 6. 2 Tim. i. 7, πνεῦμα σωφρονισμοῦ. So Plut. de Puer, educ. 20, πειρατέον οὖν εἰς τὸν τῶν τέκνων σωφρονισμὸν πάνθ' ὅσα κ.τ.λ.

Σωφρόνως, adv. (σώφρων,) prop. *with sound mind, rationally*, Plato de Rep.

i. 6. In N. T. *with sober mind, soberly*, with moderation, Tit. ii. 12, *ἵνα σωφρο- νως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν*. Jos. and Class.

Σωφροσύνη, ης, ἡ, (σώφρων,) *sound- ness of mind*, as opp. to fatuity, Hom. Od. xxiii. 13, *καὶ τε χαλιφρονέοντα σαοφρο- σύνης ἐπέβησαν*, or to *madness*, denoting the full and undisturbed possession of the mental faculties; in N. T. 1) PROP. *sanity*, the being *compos mentis*; Acts xxvi. 25, *οὐ μαίνομαι*,—σωφροσύνης ῥή- ματα ἀποφθέγγομαι. So Xen. Mem. i. 1, 16, *τί σωφροσύνη; τί μανία*; 2) BY IMPL. *sober-mindedness, sobriety of mind, moderation* of the desires, passions, conduct, *moderatio*, a sense oft. occ. in Xen. & Plato. In 1 Tim. ii. 9, *μετὰ αἰδοῦς καὶ σωφρο- σύνης κοσμεῖν ἑαυτάς*, the term, thus conjoined with αἰδοῦς, denotes that *mo- desty* which is in Thucyd. ii. 45, termed 'the virtue of the female sex,' i. e. its greatest glory. In 1 Tim. ii. 15, *ἐὰν μείνωσιν— ἐν ἀγιασμῷ μετὰ σωφροσύνης*, there is intimated the close connection of tempe- rance and sober-mindedness gener. with holiness, (corresponding indeed to the σω- φρονισμός at 2 Tim. i. 7, and ἐγκράτεια, 2 Pet. i. 6,) in which view I would compare the words of a writer cited in Athen. p. 433, A, ἡρμοσταί (mulum confort) Πρὸς τὴν εὐσεβίης γείτονα σωφροσύνην.

Σώφρων, ονος, ὁ, ἡ, adj. (σῶς, fr. obsol. σάος, φρήν,) prop. *of sound mind, sane, compos mentis*, in the full possession of one's mental faculties, as opp. to fatuity or madness, Hom. Il. xxi. 462; hence of one who follows sound reason and restrains his passions, Xen. Mem. iii. 9, 4; comp. Cyr. iii. 1, 15, 16, sq. In N. T. *sober- minded, temperate*, i. e. 'having the mind, desires, passions, duly moderated and regu- lated,' 1 Tim. iii. 2, *δεῖ οὖν τὸν ἐπίσκοπον εἶναι—σώφρονα*. Tit. i. 8. ii. 2, 5. And so occasionally in Class. as Theogn. 752, *σώφρονα θυμὸν ἔχων ἐκτὸς ἀτασθα- λίας*.

## T.

Τάγμα, ατος, τὸ, (τάσσω,) prop. 'any thing set in order,' as a *body* of troops; in N. T. *order, series*, of time, or place and dignity, 1 Cor. xv. 23, *ἕκαστος δὲ ἐν τῷ ἰδίῳ τάγματι*, see my note.

Τακτός, ἡ, ὄν, adj. (τάσσω,) prop. *set in order, arranged*; hence fig. *set, fixed, appointed*, e. gr. *τακτῇ δὲ ἡμέρᾳ*, 'upon a set day,' Acts xii. 21. Sept. Job xii. 5, *εἰς χρόνον τακτόν*. Dion. Hal. ii. 74. Pol. xxix. 11, 8, *τακτῇ ἡμέρᾳ*.

Ταλαιπωρέω, f. ἤσω, (ταλαίπω- ρος,) *to suffer toil and hardship*, as arising from severe bodily effort, intrans. Xen.

Mem. ii. 1, 25. Thuc. vii. 27, 28; also by impl. *to be sorely distressed or harassed* with toil, Thuc. iii. 3. Xen. Mem. ii. 1, 18; hence in N. T. *to endure affliction or distress*; *to be afflicted, distressed, mis- erable*; James iv. 9, *ταλαιπωρήσατε*, 'afflict yourselves.' Sept. and Class. espec. Thucyd.

Ταλαιπωρία, ας, ἡ, (ταλαιπωρέω,) prop. *toil, hardship*, severe bodily labour, Hdot. iv. 184. Pol. iii. 17, 8. In N. T. *affliction, distress, misery*, Ja. v. 1. Rom. iii. 16, *σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν*. Sept. and Class.

Ταλαίπωρος, ου, ὁ, ἡ, adj. (a poetic form for prose ταλαπεριός, fr. obsol. τλάω, πείρα,) prop. *enduring toil and hardship*, as from severe bodily effort; in N. T. fig. *afflicted, wretched, miserable*, Rom. vii. 24, *ταλαίπωρος ἐγὼ ἄνθρωπος*. Rev. iii. 17. Sept. and Class.

Ταλαντιαῖος, αία, ου, adj. (τάλαν- τον,) *weighing a talent, a talent in weight*, Rev. xvi. 21, *χάλαζα μεγάλη ὡς ταλαν- τιαία*, see my note. Jos. B. J. v. 6, 3, *ταλαντιαῖοι ἦσαν οἱ βαλλόμενοι πέτροι*. Pol. ix. 41, 8. Plut. Demetr. 21. Comp. Diod. Sic. xix. 45, of hail-stones, *μνααῖαι ἐπικτον*.

Τάλαντον, ου, τὸ, (τλάω, obs.) prop. *the scale of a balance, pl. τὰ τάλαντα, scales*; then 'something weighed,' *a weight*; hence *a talent*, as a certain fixed weight for gold and silver, though varying in dif- ferent states and countries, and conse- quently varying in value. See Calmet, and Horne's Introd. In N. T. gener. put for a *large sum* of money, Matt. xviii. 24, *μυρίων τάλαντων*, namely, of *silver*; for in all numbers occurring in ancient authors, *gold* is never to be supposed, unless men- tioned.

Ταλιθα, Syr. = κορασίον, *a damsel, maiden*, Mk. v. 41.

Ταμεῖον, ου, τὸ, (ταμיעύω,) by synec. for ταμεῖος, prop. 'the store-room of the ταμίας, or dispensator;' also *a store-room* generally, especially for *grain*, like our *barn*, Lu. xii. 24, *οὐκ ἔστι ταμεῖον*. Hence, gener. any place of privacy, *a chamber, closet*, Matt. vi. 6, *ὅταν προσ- εύχῃ, εἰσέλθε εἰς τὸ ταμεῖόν σου*. xxiv. 26, *ἐν τοῖς ταμεῖοις*, where the plural serves to denote *a genus*; the meaning being, 'He is in the kind of places called ταμεῖα,' (i. e. secret apartments,) namely, in one or other of them. Lu. xii. 3.

Τανῦν, see Νῦν, I. 1.

Τάξις, εως, ἡ, (τάσσω,) prop. 'a set- ting in order,' whether of things or persons, hence, *order, arrangement, disposition*; also, *an order, rank*, in a state or in society; in N. T. *order*, gener. 1) *arrange-*



*man, disposition, series*, Lu. i. 8, *ἐν τῇ τάξει τῆς ἐφημερίας αὐτοῦ*, with which I would compare Plut. de Educ. § 15, *τὸν ἀρχιμάγειρον Ἐ. γαργανήμιον ἐν τάξει*. 1 Cor. xiv. 40, *κατὰ τάξιν*, i. e. in proper order, *orderly*. Fig. *good order*, well-regulated life, Col. ii. 5, *βλέπων ὁμῶν τὴν τάξιν*, for *εὐταξίαν*, denoting (by a military metaphor) 'subordination to their spiritual pastors and masters'; the opp. phrase is *παρὰ τάξιν*. 2) *rank, quality, character*; in the phrase *ἱερεὺς κατὰ τὴν τάξιν* Melchisedek, 'a priest of the same order, rank, quality, as Melchisedek,' Heb. v. 6, al. also vii. 11, *οὐ κατὰ τὴν τάξιν Ἀαρὼν*. So 2 Macc. ix. 18, *ἐπιστολὴν ἱκετηρίας τάξιν ἔχουσαν*, and sometimes in Class.

*Ταπεινός*, ἡ, *ὄν*, adj. prop. of things or place, *low*, not high, Ezek. xvii. 24, *ἐξέλου ταπ.* Strabo vi. p. 426, *ταπεινὸν δὲ καὶ τὸ τῆς πόλεως ἰδαφός*. Pind. Nem. iii. 144. In N. T. fig. 1) of condition or lot, *lowly*, of low degree, Lu. i. 52, *ὕμνωτε ταπεινοὺς*, opp. to *δυναστας*. Sept. and Class. James i. 9, *ταπ.* opp. to *πλούσιος*. 2) of the mind, *lowly, humble, modest*, including the idea of affliction, depression of mind, 2 Cor. x. 1, *ταπ. ἐν ὕμῳ*, i. e. modest, lowly, opp. to *Σαββῶν*. Schleusner cites Xen. Hist. iii. 5, 11, and he might have added Diod. Sic. t. vii. 171, *διὰ ταπεινότητα τῆς ψυχῆς*, but in both passages the sense is only 'timidity, mean-spiritedness.' Neut. Rom. xii. 16, see in *Συναπάγω*. Xen. Ag. xi. 11. Elsewhere with the accessory idea of *humble piety* towards God, (as oft. in Sept.) Ja. iv. 6. 1 Pet. v. 5, *ταπεινοίτε δὲ (ὁ Θεὸς) δίδωσι χάριν*, opp. to *ὕπερηφάνους*. 2 Cor. vii. 6. Fully expr. in Matt. xi. 29, *ταπεινὸς τῇ καρδίᾳ*.

*Ταπεινοφροσύνη*, ἡ, ἡ, (*ταπεινόφρων*), *lowliness of mind, humility*, Acts xx. 19, *δουλεύων τῷ Κυρίῳ μετὰ πάσης ταπεινοφροσύνης*. Eph. iv. 2. Phil. ii. 3. Col. iii. 12. 1 Pet. v. 5. Of an affected lowliness, that spurious humility under which lurks spiritual pride, Col. ii. 18, 23.

*Ταπεινόφρων*, *ῥως*, ὁ, ἡ, adj. (*ταπεινός, φρήν*), prop. *low-minded*, or *pusillanimous*; in N. T. of *lowly mind, humble-minded, modest*, 1 Pet. iii. 8, *ταπεινόφρονες*, in later edit. for *φιλόφρονες* in text rec., but see my note. Comp. Prov. xliix. 23, *τὸν ταπ. ἐπιδείξει* (read *ἐγείρει*) *δόξην Κύριος*.

*Ταπεινός*, *ῥω*, (*ταπεινός*), to *make low, to depress*, trans. I. PROP. Lu. iii. 5, *πάντες οὖν καὶ βουότες ταπεινωθήσονται*. So Strabo v. p. 347, *ταπεινοῦται τὰ ἄρη*.—II. FIG. 1) as to condition or circumstances, *to bring low, to humble, abase*; with acc. *ἐαυτὸν*, *to humble oneself*, i. e. 'to make oneself of low con-

dition,' 2 Cor. xi. 7, opp. to *ὕψος*. Phil. ii. 8. Mid. or pass. Phil. iv. 12, 'to be in lowly & necessitous circumstances,' Sept. and Class. 2) in mind, *to make lowly, to humble*, i. e. one's lofty thoughts, by dis-appointment, 2 Cor. xii. 21, *μὴ πάλιν ἐλθόντα με ταπεινώσῃ ὁ Θεὸς μου πρὸς ὑμᾶς*. Pass. Matt. xxiii. 12; with the idea of contrition and penitence towards God, Ja. iv. 10, *ταπεινώθητε ἐνώπιον τοῦ Κυρίου*. 1 Pet. v. 6.

*Ταπεινώσις*, *ῥως*, ἡ, (*ταπεινώω*), prop. *a making low, humiliation, depression*; in N. T. 'the being brought low,' *a low estate*, lowly condition, (as Sept. Gen. xxix. 32, and Diod. Sic. ii. 45, *τοῖς δὲ ἀνδράσι ταπεινώσειν καὶ δουλείαν περιάπτειν*), Lu. i. 48, *ἐπὶ βλάψειν ἐπὶ τὴν ταπ. τῆς δούλης αὐτοῦ*. Acts viii. 33. Ja. i. 10. Phil. iii. 21, *τὸ σῶμα τῆς ταπ. ἡμῶν = τὸ σῶμα τὸ ταπεινόν*.

*Ταρασσω*, fut. *ξω*, to *stir up, trouble, agitate*, trans. 1) prop. as water in a pool, John v. 4, 7. Sept. and Class. 2) fig. of the mind, *to stir up, trouble, disturb*, with various passions; with fear, = *to be put in trepidation*, pass. to BE in *trepidation*, Matt. ii. 3, *ὁ βασιλεὺς ἐταράχθη*. xiv. 26. Lu. xxiv. 38. 1 Pet. iii. 14; with grief, or anxiety, *to disquiet*, pass. John xii. 27, *ἡ ψυχὴ μου τετράραται*. xiii. 21. xiv. 1; so xi. 33, *ἐτάραξεν ἐαυτὸν = ἐταράχθη τῷ πνεύματι*, xiii. 21; with doubt, perplexity, foll. by acc. Acts xv. 24, *ἐτάραξεν ὑμᾶς λόγοις*, an expression signifying 'to perturb and unsettle the mind, and pervert the understanding,' by throwing in perplexing doubts, (put for the plainer expression in Lucian, Scyth. § 3, *ταράσσειν τὴν γνώμην*.) Gal. i. 7. v. 10, *ὁ ταράσσων ὑμᾶς*, 'he that perples and unsettles you,' meaning to say, that that was all he could do, not *teach* them. So in a passage of Galen, cited by Wets., we have *ταράττοντες μόνον τοὺς μαθησκοντας, διδάσκοντες δὲ οὐδέν*.

*Ταραχὴ*, ἡ, ἡ, (*ταράσσω*), *a stirring up, troubling, agitation*: 1) prop. of water in a pool, &c. John v. 4. So Lucian, Hal. 4, *λαίλαψ καὶ τ. i. e. of the elements*. 2) fig. of popular excitement, *a stir, commotion, tumult*, Mk. xiii. 8, *ἔσονται λαοὶ καὶ ταραχαί*, and so in Jos. and Class.

*Τάραχος*, *ος*, ὁ, (*ταράσσω*), prop. *stir, commotion, confusion*, Xen. Ec. vii. 9; in N. T. fig. from fear, equiv. to *consternation, trepidation*, Acts xii. 18. Sept. 1 Sam. v. 9. Xen. An. i. 8, 2; also of excitement, *tumult, contention*, Acts xix. 23.

*Ταρταρός*, *ος*, ὁ, (*τ. Τάρταρος*), which in Greek mythology was the lower part, or abyss of Hades, where the shades of the wicked were imprisoned and tormented; in Jewish usage equivalent to

Γέννα;) *to thrust down to Tartarus*, = *to thrust into Gehenna*, with acc. implied, 2 Pet. ii. 4, σιμπαῖς ζόφου ταρταρώσας. Comp. εἰς Τάρταρον ῥίπτειν, Hom. II. viii. 13. ἐν Ταρτάρῳ δεδεμένοι, Jos. c. Ap. ii. 33. See more in my note.

Τάσσω or ττω, f. ξω, *to order, to set in order, arrange*, espec. to draw up soldiers in ranks, array; in N. T. fig. *to set in a certain order, to constitute, appoint*, trans. 1) gener. with εἰς and dat. commodi, 1 Cor. xvi. 15, εἰς διακονίαν τοῖς ἀγίοις ἔταξαν ἑαυτοὺς, 'have set or devoted themselves to,' &c. so Xen. Mem. ii. 1, 11, οὐδὲ εἰς τὴν δουλείαν αὐτῶν ἐμαυτὸν τάττω. Pass. with εἰς, Acts xiii. 48, ὅσοι ἦσαν τεταγμένοι εἰς ζῶν αἰώνιον, where see my note. Foll. by ὑπὸ with acc. Lu. vii. 8, ἐγὼ ἀνθρωπὸς εἰμι ὑπὸ ἐξουσίαν τασσόμενος, see my note. Absol. Rom. xiii. 1. Sept. Jos. and lat. Class. 2) *to arrange, appoint*, with acc. and dat. Acts xxviii. 23, ταξάμενοι δὲ αὐτῷ ἡμέραν, 'having appointed to him,' or 'agreed with him for;' foll. by dat. with inf. Acts xxii. 10, ὧν τέτακται σοι ποιῆσαι: by inf. with acc. Acts xv. 2, ἔταξαν ἀναβαίνειν Παῦλον. Sept. and Class.

Ταῦρος, ου, ὁ, a bull, bullock, Matt. xxii. 4, et al. Sept. and Class.

Ταῦτά, by crasis for τὰ αὐτά, *the same things*, κατὰ ταῦτά, *after the same manner, thus*, Lu. vi. 23, 26. xvii. 30. 1 Thess. ii. 14.

Ταῦτα, see in Οὔτοι.

Ταφῇ, ἡς, ἡ, (θάπτω,) *burial*; with dat. commodi, Matt. xxvii. 7, εἰς ταφὴν τοῖς ξένοις, 'for burying strangers.' Sept. and Class.

Τάφος, ου, ὁ, (θάπτω,) prop. *burial*; in N. T. and gener. a *burial-place, sepulchre*, Matt. xxiii. 27, 29. xxvii. 61, 64, 66, al. Sept. and Class. Fig. Rom. iii. 13, τάφος ἀνεργήμων ὁ λάρυγξ αὐτῶν.

Τάχα, adv. (ταχύς,) prop. *quickly, speedily*, = soon, shortly, Pol. xviii. 20, 9. Xen. H. G. vii. 4, 34. In N. T. *readily, lightly*, and hence *peradventure, perhaps*, Rom. v. 7. Philem. 15. Xen. An. v. 2, 17, and elsewhere in Class.

Ταχέως, adv. (ταχύς,) *quickly, speedily*, prop. Xen. Cyr. i. 4, 20; in N. T. *soon, shortly*, 1 Cor. iv. 19, ἐλεύσομαι δὲ ταχέως πρὸς ὑμᾶς. Gal. i. 6, al. Sept. & lat. Class. In the sense of *hastily*, Lu. xiv. 21, ἔβηθε ταχέως. xvi. 6. John xi. 31. In 2 Thess. ii. 2. Gal. i. 6, and 1 Tim. v. 22, with the idea of *haste* it involves the adjunct notion of *precipitancy and rashness*; as Wisd. iv. 28, and Prov. xxv. 8.

Ταχυνός, οῦ, ὁ, adj. (ταχύς,) *quick, swift*, Eccl. i. 15, ὁ ταχυνός, Sept. la. lix. 7. Wisd.

xiii. 2; in N. T. fig. *swift, speedily*, equivalent to 'near at hand, impending,' 2 Pet. i. 14: ii. 1, ἐπάγοντες ἑαυτοὺς ταχυνὴν ἀπώλειαν. Ecclus. xviii. 26, πάντα ἐστὶ ταχυνὰ ἐναντὶ Κυρίου. Anth. Gr. ii. p. 91, εἰς ταχυνὴν ληθεδὼνα.

Τάχιον, adv. prop. neut. of ταχίως, later compar. to ταχύς, for the earlier θάσσων, *more quickly, swiftly, or speedily*, foll. by gen. John xx. 4, προῖδραμε τάχιον τοῦ Πέτρου. Diod. Sic. xx. 92. Elsewh. *sooner*, the object of comparison being every where implied, e. g. 'sooner than one expected or intended;' or *the more speedily, the sooner*, 1 Tim. iii. 14, ἐλθεῖν πρὸς σε τάχιον. Heb. xiii. 19, 23. In John xiii. 27, ὅ ποιεῖς, ποιῆσον τάχιον, the sense is, *very quickly*. Wisd. xiii. 9. 1 Macc. ii. 40. Diod. Sic. ii. 5.

Τάχιστα, adv. (prop. neut. pl. of ταχίστος, superl. to ταχύς,) *most quickly, most speedily*; e. g. ὡς ταχίστα, 'the soonest possible,' Acts xvii. 15, and Class.

Τάχος, εος ους, τό, (ταχύς,) prop. *swiftness or speed in motion, also quickness in action*; in N. T. only in the phrase ἐν τάχει, adv. *speedily*, i. e. soon, shortly, ταχέως, Lu. xviii. 8, ποιῆσαι τὴν ἐκδικήσιν αὐτῶν ἐν τάχει, et al. Also with the idea of *haste*, Acts xii. 7. xxii. 18. Sept. and Class.

Ταχύς, εἶα, ὁ, adj. (fr. θάω, cogn. with θίω, to run,) prop. *swift of foot*. So ταχύς πόδας, Hom. II. xiii. 249; also *quick*, i. e. *prompt*, in action; in N. T. 1) masc. ταχύς, fig. *quick*, equivalent to 'ready, prompt,' James i. 19, ταχύς εἰς τὸ ἀκούσαι. So Sept. Prov. xxix. 20, ἄνδρα ταχὺν ἐν λόγοις. Ecclus. v. 11, γίνου ταχύς ἐν ἀκροάσει σου, and so in Class. 2) neut. ταχύ as adv. equiv. to ταχέως, *quickly, speedily*, Matt. xviii. 7, ταχύ πορευθεῖσαι. ver. 8. Mk. xvi. 8. Sept. and Class. Also *quickly*, equiv. to *soon, shortly*, Matt. v. 25; and with the idea of *suddenness*, Rev. ii. 5, in later edd. ver. 16. iii. 11, al. Sept. and Class. By impl. *readily, lightly*, Mk. ix. 29, ταχύ κακολογήσαι με. Ecclus. xix. 4, αὐτὸν ἐμπιστεύω. Xen. Cyr. v. 1, 4.

Τί, an enclitic copulative particle, *and*, corresponding to καί, as Lat. *que* to *et*. Καί is used to couple ideas which follow directly and necessarily from what precedes; while τί is employed when something is subjoined which does not thus directly and necessarily follow; so that, strictly speaking, καί connects and τί annexes. It is used, 1) *simply*, i. e. without other particles, where it serves to annex, Matt. xviii. 12. John iv. 42, vi. 18. Acts ii. 3, 33, 37. iii. 10. iv. 33. xii. 12: so in a parenth. i. 15, τίς τὰ ὄχλοι

ὀνομάτων. Also repeated as annexing several particulars, *τε—τε, and—and*, Lat. *-que—que*, Acts ii. 46. xvi. 11. Heb. vi. 2, ἐπιθίστως τε χειρῶν, ἀναστάσεως τε νεκρῶν, καὶ κρίματος αἰώνιον: once equivalent to *both—and*, Acts xxvi. 16. 2) more freq. as strengthening καὶ, either directly before it, or with one or more words intervening, implying close connexion, *not only—but also, both—and*; so, as *connecting clauses*, Matt. xxvii. 48, πλῆσας τε ὄχους καὶ περιθίεις καλὰ μῦθον. Lu. xxiv. 20. Acts ix. 18. x. 2; as coupling together *infinitives* depending on the same verb, Lu. xii. 45, ἐὰν ἄρξηται—ἐσθίειν τε καὶ πίνειν καὶ μεθύσκεσθαι. Acts i. 1. As *connecting nouns*, &c. Lu. xxi. 11, φόβητρά τε καὶ σημεῖα. Acts ii. 9, 10. xxvi. 3; *adverbs*, xxiv. 3, παντὶ τε καὶ πανταχοῦ: so where one or more words come between *τε* and *καὶ*, Lu. ii. 16, τὴν τε Μαρίαν καὶ τὸν Ἰωσήφ. John ii. 15. Acts i. 8. xxvi. 30. Phil. i. 7. Lu. xxi. 11, σεισμοὶ τε μεγάλοι—καὶ λιμοί. Rom. i. 16, Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι. 3) sometimes *τε* corresponds to *de* in a following clause, where the connexion is then adversative or antithetic, and thus emphatic, Acts xix. 3, εἰπέ τε πρὸς αὐτοὺς—οἱ δὲ αἶπουν. xxii. 8; comp. ver. 10. xxii. 28. 4) *with other particles*: e. g. *τε γὰρ*, where *τε* simply annexes, and γὰρ assigns a reason; comp. above in 1). Rom. i. 26. vii. 7. Heb. ii. 11. also ἐὰν τε, prop. *and if*; repeated, ἐὰν τε—ἐὰν τε, equiv. to *whether—or*, Rom. xiv. 8; ἐὰν τε γὰρ καὶ, prop. *for though also*, 2 Cor. x. 8.

Τεῖχος, εὖς οὖς, τὸ, *a wall*, espec. of a city, Acts ix. 25. Heb. xi. 30, & Class.

Τεκμήριον, οὖ, τὸ, (τέκμαρ,) *a fixed sign, certain token*, clear and evident proof, Acts i. 3.

Τεκνίου, οὖ, τὸ, (τέκνον,) *a little child*; also used as an appellation, by which, in ancient times, masters were accustomed to address their servants, and, in general, superiors their inferiors; and especially teachers their pupils;—the diminutive form being expressive of affection, as in the Latin *filiole*, John xiii. 33. Gal. iv. 19. 1 John ii. 1.

Τεκνογονέω, f. ἦσω, (τεκνογόνος, fr. τέκνον, γίνομαι,) *to bear children, to be the mother of a family*, including all the duties of the maternal relation, 1 Tim. v. 14.

Τεκνογονία, ας, ἡ, (τεκνογονίω,) *the bearing of children*, and so by impl. including all the duties of the maternal relation, 1 Tim. ii. 15, σωθήσεται διὰ τῆς τεκ. i. e. 'through the faithful performance of her duties as a mother,' in

bringing up her household to the service of God; comp. v. 10. See my note.

Τέκνον, οὖ, τὸ, (τίκτω,) *a child*: I. prop. and gener. 1) sing. *a child*, Luke i. 7, καὶ οὐκ ἦν αὐτοῖς τέκνον. Acts vii. 5. Rev. xii. 4. Plur. *children*, Matt. x. 21, al. 2) spec. of *a son*, sing. Matt. x. 21. xxi. 28. Rev. xii. 5. Plur. for *sons*, Matt. xxi. 28, al.—II. plur. τέκνα, *children*, in a wider sense, by Hebr. equiv. to *descendants, posterity*, Matt. iii. 9, ἐγγεῖραι τέκνα τῷ Ἀβραάμ. Lu. i. 17. Acts ii. 39. Gal. iv. 28. Emphat. meaning *TRUE children*, genuine descendants, John viii. 39. 1 Pet. iii. 6.—III. fig. of one who is the object of parental love and care, or who yields filial love and reverence to another: 1) as a term of endearing address in the vocat.; from a friend or teacher, Matt. ix. 2, Ἰσάρει, τέκνον. Mk. ii. 5. 1 Tim. i. 18. Plur. Mk. x. 24. 2) from the Hebr. gener. for *a pupil or disciple*, the spiritual child of any one, 2 Tim. i. 2, τιμοθίῳ ἀγαπητῷ τέκνῳ. Philem. 10. 3 John 4; with ἐν Κυρίῳ, 1 Cor. iv. 17. ἐν πίστει, 1 Tim. i. 2, κατὰ πίστιν, Tit. i. 4. 3) τὰ τέκνα τοῦ Θεοῦ, *the children of God*, so called as being *regenerated* by his word and Spirit, and resembling their heavenly Father in their dispositions and actions, John i. 12. xi. 52, et al.; of the Jews, John xi. 52; gener. of the pious worshippers of God, *the righteous, saints*, Christians, i. 12, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ γενέσθαι, meaning 'obedient and true worshippers of God,' and, from the adjunct, 'those who are acknowledged by God as such,' Rom. viii. 16, 17, 21, al. 4) τὰ τέκνα τοῦ διαβόλου, *the children of the devil*, as acting under his influence, and resembling him in spirit, opp. to τὰ τ. τοῦ Θεοῦ, once 1 John iii. 10.—IV. in a fig. sense, of the 'inhabitants of a city,' by a use found both in the Script. and the Class. writers, Matt. xxiii. 37. Lu. xix. 44. Gal. iv. 25. 5) by Hebr. with gen. *the child of any thing* means one connected with, partaking of, or exposed to that thing, and is often put instead of an adj. Lu. vii. 35, ἐδικαιώθη ἐ σοφία ἀπὸ τῶν τέκνων αὐτῆς. Eph. v. 8. 1 Pet. i. 14. Eph. ii. 3, τέκνα ὀργῆς, i. e. 'persons worthy of wrath and punishment,' 2 Pet. ii. 14, κατάρας τέκνα. So for the corresponding expression in Heb. Deut. xxv. 2, the Sept. has ἀξίος πληγῶν. The same idiom has place in the term υἱός; though sometimes the subst. foll. is found not in a pass. but in an act. sense, as Eph. ii. 2, οἱ υἱοὶ ἀπειθείας.

Τεκνοτροφία, f. ἦσω, (τεκνοτρόφος, fr. τέκνον, τρέφω,) *to bring up children*, to fulfil the duties of a mother, comp. τεκνογονία, 1 Tim. v. 10, εἰ

ἐτεκνοτρόφησε, 'hath educated children,' i. e. *if she has had any*. Moreover, in the idea of *educating* is here, from the context, implied the 'bringing them up in the nurture and admonition of the Lord.'

Τέκτων, ονος, ό, (kindred with τέχνη,) prop. *an artisan*, as opp. to a labourer; and, according to the term accompanying it, employed to denote *any artificer*, whether in wood, stone, or metal. When, however, it stands alone, it uniformly, in the Scriptural, and almost always in Class. writers, denotes, like our word *wright*, and Lat. *faber*, a carpenter.

Τέλειος, α, ον, adj. (τέλος,) prop. 'what has reached its end, term, limit,' hence *complete, perfect, full*, wanting in nothing: I. GENER. Ja. i. 4, ἐργον τέλειον. ver. 17, 25. 1 John iv. 18, ἡ τελεία ἀγάπη; comparat. Heb. ix. 11, τελειοτέρας σκηνῆς. In a moral sense, of persons, Matt. v. 48, τέλειοι, ὥσπερ ὁ Πατήρ ὑμῶν τέλειός ἐστι, i. e. *fully and completely*, not partially, righteous; comp. Wisd. xlv. 17. Isocr. p. 239, τελείους ἀνδρας εἶναι, καὶ πάσας ἔχειν τὰς ἀρετὰς, of course understanding this, as the similar expression, Job i. 1, with a certain limitation, suggested by the very word ὥσπερ, which, like some other adverbs of comparison, does not denote *equality* in the things compared, (see Matt. xix. 19,) but *consimilarity and conformity*,—namely, in that *comparative* sense by which a thing is perfect so far as the constitution of its nature permits, xix. 21. Col. i. 28, τέλειον ἐν Χρ. & iv. 12, τέλειοι καὶ πεπληρωμένοι ἐν παντί θελήματι τοῦ Θεοῦ. Ja. i. 4, ἵνα ᾗτε τέλειοι, meaning, 'complete both in principle and practice;' and iii. 2, εἴ τις ἐν λόγῳ οὐ πταίει, οὗτος τέλειος ἀνὴρ. Phil. iii. 15, ὅσοι οὖν τέλειοι, in which last passage, though the term is by many explained of full growth in Divine knowledge, it is better to understand it of those who have attained to the comparative perfection above mentioned. So in a similar passage of Simplicius on Epict. ep. 289, it is said, 'Make it your study to live ὡς τέλειος, οὐχ ὡς τέλος ἀπειληφώς,' &c. i. e. 'not as though you had already attained perfection, but as always *advancing towards* it.' Also an epithet applied to the will of God, Rom. xii. 2, τὸ θελημα τοῦ Θεοῦ—τὸ τέλειον.—II. SPEC. of *full age, adult, full-grown*; in N. T. said in a figur. sense of persons full-grown in mind and understanding, ταῖς φρεσὶ, 1 Cor. xiv. 20; of full growth in Divine knowledge, as opposed to οἱ μανθάνοντες or the νήπιοι ἐν Χριστῷ, 1 Cor. iii. 1. And so in Hierocles we have οἱ τέλειοι opp. to οἱ ἀρχόμενοι, 'beginners,' 1 Cor.

ii. 6. Heb. v. 14; also 'full-grown in Christian faith and virtue,' Eph. iv. 13, εἰς ἀνδρα τέλειον, 'unto a complete man,' i. e. unto complete spiritual manhood. Neut. τὸ τέλειον, *full age*, viz. in knowledge, &c. 1 Cor. xiii. 10; comp. ver. 11.

Τελειότης, ητος, ἡ, (τέλειος,) *completeness, perfectness*, Col. iii. 14, ἐστὶ σύνδεσμος τῆς τελ. equiv. to σύνδεσμος τελειότητος. Of the recondite doctrines of the Gospel, as opp. to the more simple and elementary ones, Heb. vi. 1, ἐπὶ τὴν τελ. φερώμεθα, meaning what was, at v. 14, called *solid food*, that of Christian knowledge, such as was fitted for the τέλειοι, or well instructed, as opp. to that suited to the νήπιοι, or less instructed, termed *milk*.

Τελειῶ, f. ὥσω, (τέλειος,) *to complete, make perfect*, so as to be wanting in nothing, trans.: so Sept. I. PROP. to bring to an end, finish, a work, duty, &c. τὸ ἐργον, John iv. 34. xvii. 4. τὰ ἔργα, v. 36. Lu. xiii. 32, τῇ τρίτῃ τελειοῦμαι, i. e. 'I shall be brought to the end of my course,' namely, by death. Of a race, δρόμον, Acts xx. 24; perf. pass. as mid. with δρόμον impl. Phil. iii. 12, οὐχ ὅτι ἤδη τετελειῶμαι, scil. τὸν δρόμον, i. e. 'not that I have already completed my course and arrived at the goal,' so as to receive the prize, comp. ver. 14. So Philo Alleg. ii. p. 74, C, ὅταν (ᾧ ψυχῇ) τελειωθῆς καὶ βραβεῖων καὶ στεφάνων ἀξιωθῆς. Of time, Lu. ii. 43, τελειώσαντων τὰς ἡμέρας. Of declarations or prophecy, to fulfil, John xix. 28, ἵνα τελειωθῇ ἡ γραφή.—II. FIG. to make perfect, i. e. to bring to a state of perfectness or completeness: 1) gener. John xvii. 23, ἵνα ὡς τετελειωμένοι εἰς ἐν, 'that they may be perfectly united in one.' 2 Cor. xii. 9, ἡ γὰρ δύναμίς μου (τοῦ Θεοῦ) ἐν ἀσθενείᾳ τελειοῦται, 'shows itself perfect.' Ja. ii. 22. 1 John ii. 5. iv. 12, 17. Eccles. vii. 32. 2) spec. and in a moral sense, to make perfect in respect to sin, 'to fully cleanse from sin,' to make full expiation for it. So often in the Ep. to the Hebrews, e. g. vii. 19, οὐδὲν γὰρ ἐτελείωσεν ὁ νόμος, 'the Mosaic law made no perfect expiation, provided no real expiation and atonement;' comp. vii. 11. x. 4, where see my note. Of persons, Heb. ix. 9, δῶρά τε καὶ θυσιάς—μὴ δυνάμεναι κατὰ συνείδησιν τελειῶσαι τὸν λατρεύοντα. x. 1, 14, τετελειώκεν εἰς τὸ διηνεκές τοὺς ἀγιαζομένους, 'hath perfectly expiated those that are sanctified.' Also, to make perfect, in respect to condition, happiness, glory; to bring to a perfect state of happiness and glory; prop. 'to bring any one through to the goal,' so as to win and receive the prize. So of Christ as exalted to be head over all things, Heb.

ii. 10, τὸν ἀρχηγὸν τῆς σωτηρίας αὐτῶν διὰ παθμάτων τελειῶσαι, an agonistical metaphor; the person who proclaims the victor and bestows the prize being said τελειοῦν τινά, and those who receive it τελειοῦσθαι. And so of Christ it is said, ver. 9, by the same metaphor, βλέπομεν Ἰησοῦν διὰ τὸ πάθημα τοῦ θανάτου δόξῃ καὶ τιμῇ ἱσ τεφανωμένον. v. 9. vii. 28. Also of saints advanced to glory, xi. 40. xii. 23. Comp. Philo above in I.

Τελείως, adv. (τέλειος,) *completely, perfectly*, 1 Pet. i. 13, τελείως ἐλπίζατε, i. e. 'cherish a perfect hope, unwavering confidence.' So in 2 Macc. xii. 42. 3 Macc. iii. 26. Pol. vi. 37, 4.

Τελειώσεις, εως, ἡ, (τελειώω,) *prop. the completion of any commenced action, or the accomplishment of any meditated purpose*. In N. T. fig. as said of a prediction, *fulfilment*, Lu. i. 45. Also *completeness or perfection*, as said of Christ's priesthood, both as to expiation and intercession. Heb. vii. 11.

Τελειωτής, οὗ, ὁ, (τελειώω,) *a completer, perfecter*, *prop.* 'who brings one through to the goal so as to win and receive the prize,' Heb. xii. 2, εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελ. Ἰησοῦν, comp. ii. 10.

Τελεσφορέω, f. ἦσω, (τελεσφόρος, 'bringing to an end,' perfecting, ripening, fr. τέλος, φέρω,) *prop. to bring to perfection or maturity, as fruit, grain, &c. to ripen*, as oft. in Class.; absol. and fig. Lu. viii. 14, οὐ τελεσφοροῦσι, where see my note, and comp. Matt. xiii. 22.

Τελευτάω, f. ἦσω, (τελευτή,) *prop. to bring to an end, finish any commenced action*, Eurip. Phœn. 1597, ὦ πάτερ, δε ταῦτα τελευτᾷ, or *complete any commenced period of time, espec. that of life*; so Dem. xiii. 15, τὸν βίον τελευτᾷ, 'to end one's life, to die'; in N. T. intrans. or with τὸν βίον underst. *to die*, Matt. ii. 19, τελευτήσαντος δὲ τοῦ Ἠρώδου. ix. 18, et al. sæpe in Sept. & Class. Of a violent death, Matt. xv. 4. Mk. vii. 10, θανάτῳ τελευτάτω, 'let him die the death,' emphat. 'be put to death without mercy.'

Τελευτή, ἧς, ἡ, (τελέω, τέλος,) *an end, limit, espec. of life*: so τελ. τοῦ βίου, Dem. 481, 14; in N. T. absol. *end of life, death*, Matt. ii. 15, ἕως τῆς τελ. Ἠρώδου. Sept. Gen. xxvii. 2, al. Apocr. and Class.

Τελέω, f. ἔσω, (τέλος,) *to terminate, complete, fully accomplish*, Hom. Od. iv. 776; trans. I. PROP. and gener. with acc. Matt. xiii. 53, ὅτε ἐτέλεσεν ὁ Ἰ. τὰς παραβολὰς. xix. 1. xxi. 1. Lu. ii. 39. 2 Tim. iv. 7, τὸν δρόμον, (a metaphor derived from the agonistic phrase τελεῖν δρό-

μον, occ. in Hom. xxi. 373.) Rev. xi. 7. Pass. Lu. xii. 50, ἕως οὗ τελεσθῇ, i. e. *βάπτισμα*. John xix. 28, 30, τετέλεσται, *it is finished!* i. e. 'the whole work.' Rev. x. 7, ἐτετέλεσθη τὸ μυστήριον. xv. 1, 8. Sept. and Class. Foll. by partic. in the participial construction, Matt. xi. 1, ὅτε ἐτέλεσεν ὁ Ἰ. διατάσων, 'when Jesus had finished commanding,' &c. So prægn. with the partic. *understood*, Matt. x. 23, οὐ μὴ τετέλεσθε τὰς πόλεις τοῦ Ἰ. 'ye shall not have finished the cities of Israel,' i. e. 'ye shall not have finished passing through them.' The partic. is supplied in Sept. συνετέλεσε διαβαίνων, Josh. iii. 17. iv. 1. Of time, pass. *to be ended, fulfilled*, Rev. xx. 3, ἀχρι τελεσθῇ τὰ χίλια ἔτη. ver. 5, 7.—II. ΜΕΤΑΡΗ. *to fully accomplish, fulfil, execute completely*, as a rule or law, with acc. τὸν νόμον, Rom. ii. 27. James ii. 8, ἐπιθυμίαν σαρκός, Galat. v. 16; in Class. only of orders, or directions, sc. Luc. Piscat. 52, τελέμεν τὰ παρηγγελμένα. Of declarations, prophecy, &c. Lu. xviii. 31, τελεσθήσεται πάντα τὰ γεγραμμένα. Luke xxii. 37, al. Sept. Ezra i. 1, and Class. as Diod. Sic. ii. 27, νομίσας τετελέσθαι τὸν χρησμόν.—III. by impl. *to discharge fully, pay off, as taxes*, τὰ δίδραχμα, Matt. xvii. 24. φόρους, Rom. xiii. 6. Jos. and Class.

Τέλος, εος ους, τὸ, *an end or term, as said of time, also termination or completion of action*; in N. T. 1) *GENER.* and with gen. Lu. i. 33, τῆς βασιλείας αὐτοῦ οὐκ ἔσται τέλος. 2 Cor. iii. 13, εἰς τὸ τέλος τοῦ καταργουμένου. See my note. Heb. vii. 3, μήτε ζωῆς τέλος. 1 Cor. x. 11, τὰ τέλη τῶν αἰώνων. 1 Pet. iv. 7, πάντων τὸ τέλος: with gen. impl. John xiii. 1, εἰς τέλος (ζωῆς) ἠγάπησεν. Matt. xxiv. 6, x. 22, ὑπομένειν εἰς τέλος, scil. ζωῆς or παθμάτων. Mk. xiii. 7. Lu. xxi. 9. 1 Cor. i. 8, ἕως τέλους, scil. ζωῆς. 1 Cor. xv. 24, εἰτα τὸ τέλος, i. e. 'the end of the work of redemption.' Absol. τέλος ἔχειν, *to have an end, be ended*; fig. to be destroyed, Mk. iii. 26, οὐ δύναται σταθῆναι, ἀλλὰ τέλος ἔχει. Adverb. acc. τὸ τέλος, *finally, at last*, 1 Pet. iii. 8; εἰς τέλος, *prop. 'to the end,' perpetually, for ever*, Lu. xviii. 5. 1 Th. ii. 16. Meton. ἡ ἀρχὴ καὶ τὸ τέλος, equiv. to *πρώτος καὶ ἔσχατος*, Rev. xxii. 13. 2) *fig. end, i. e. event, issue, result*, Matt. xxvi. 58, ἐκάθητο ἰδεῖν τὸ τέλος. Ja. v. 11, τὸ τέλος Κυρίου, i. e. 'which the Lord gave.' With gen. of person or thing, *final lot*, Rom. vi. 21, τὸ τέλος ἐκείνων θάνατος. ver. 22. 2 Cor. xi. 15. Heb. vi. 8. 1 Pet. i. 9. Of a declaration or prophecy, *accomplishment, fulfilment*, Lu. xxii. 37, τὰ περὶ ἐμοῦ τέλος ἔχει, 'have fulfilment,' are fulfilled.

3) fig. *end*, i. q. 'final purpose,' that to which all the parts of a whole tend, and all terminate, the chief point, *sum*, 1 Tim. i. 5, τὸ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη: in Rom. x. 4, τέλος νόμου Χριστοῦς *eis* δικαιοσύνην παντὶ τῷ πιστεύοντι, the sense is, 'the scope, end, and final object of the Law for justification.' See Acts xiii. 38. Similarly as says Philo, p. 626, προῦκειτο ἐν αὐτῷ τέλος ὠνήσαι τοὺς ἀρχομένους. 4) meton. and by a use formed on that sense of τελεῖν, by which it means to *pay tax* or tribute, *a tax, tribute*, Matt. xvii. 25, τέλη ἡ κήσων. Rom. xiii. 7, and Class.

Τελώνης, ου, ὁ, (τέλος, ὠνέομαι,) prop. *a farmer of the taxes or customs*; for the public revenues of the ancients were usually farmed out, and among the Romans the farmers were chiefly of the equestrian order, or at least persons of wealth and rank, like Zacchæus, ἀρχιτελώνης, Lu. xix. 2. The farmers-general had also sub-contractors, and they employed agents, who collected the taxes and customs; these were called τελῶναι: in N. T. in this latter sense, *a toll-gatherer, collector of customs*, usually persons of the lowest grade, (as alone likely to fill so odious an office,) and by the Jews always coupled with the most depraved classes of society, Matt. v. 46, οὐχὶ καὶ οἱ τελ. τὸ αὐτὸ ποιοῦσι; x. 3. τελ. καὶ ῥαββί, ix. 10. xviii. 17. xxi. 31, al.

Τελώνιον, ου, τὸ, (τελώνης,) *a toll-house, custom-house, collector's office*, Matt. ix. 9. Mk. ii. 14, and Class.

Τέρας, ατος, τὸ, *a wonder, portent, prodigy*, strictly as foreboding something future; in N. T. only pl. and always joined with σημεῖα. Jos. Ant. ii. 12, l. Xen. Mem. i. 4, 15. 1) prop. Acts ii. 19, δώσω τέρατα ἐν τῷ οὐρ. ἀνω, καὶ σημεῖα ἐπὶ τῆς γῆς κάτω. 2) gener. σημεῖα καὶ τέρατα, *signs and wonders*, spoken of 'mighty works,' miracles of various kinds, (so Jer. xxxii. 20;) so of the miracles of Moses, Acts vii. 36; of Christ, John iv. 48. Acts ii. 22; of the apostles and teachers, ver. 43. iv. 30, al.; also the pretended miracles of false prophets or teachers, Matt. xxiv. 24. 2 Th. ii. 9. Sept. and Class.

Τεσσαράκοντα, οί, αί, τὰ, indec. *forty*, Matt. iv. 2. Mk. i. 13. Acts i. 3, al. Sept. and Class.

Τεσσαρακονταετής, ἱος οὗς, ὁ, ἡ, adj. (τεσσ. ἔτος,) *of forty years*, e. gr. τεσσαρακονταετής χρόνος, 'the time of forty years,' forty years' time, Acts vii. 23. xiii. 18.

Τέσσαρες, οί, αί, neut. ρα, gen. ων, Attic τέτταρες, neut. ρα, card. adj. *four*, Matt. xxiv. 31. Mk. ii. 3, al. Sept. & Class.

Τεσσαρεσκαίδεκατος, η, ου, ordin. adj. *fourteenth*, Acts xxvii. 27, 33. Sept. and Class.

Τεταρταῖος, ἱα, ου, (τέταρτος,) an adj. marking succession of days, used only adverb. *on the fourth day*. John xi. 39, τεταρταῖος γάρ ἐστι, i. e. 'he is now the fourth day dead,' has been four days dead. Pol. iii. 52, 2, ἤδη δὲ τεταρταῖος ὢν.

Τέταρτος, η, ου, ordin. adj. (τέσσαρες,) *the fourth*, Matt. xiv. 25, al. Sept. and Class.

Τέτρα-, contr. for τέτταρα or τέσσαρα.

Τετραγώνος, ου, ὁ, ἡ, adj. (τέτρα, γωνία,) *four-cornered, four-square*, Rev. xxi. 16. Sept. and Class.

Τετραδίου, ου, τὸ, (dim. of τετράς, a tetrad, the number four,) *a quaternion* of soldiers, the usual number of a Roman night-watch, relieved every three hours. Acts xii. 4. Philo in Flacc. p. 981. Pol. vi. 33, 7.

Τετρακισχίλιοι, αί, α, adj. (τετράκις, adv. χίλιοι,) prop. 'four times one thousand,' i. e. *four thousand*, Matt. xv. 38. Sept. and Class.

Τετρακόσιοι, αί, α, adj. *four hundred*, Acts v. 36, al. Sept. and Class.

Τετραμήνος, ου, ὁ, ἡ, adj. (τέτρα, which see, μήν,) *of four months*, John iv. 35, ἔτι τετραμήνός ἐστι (χρόνος) καὶ ὁ θέρισμός ἐρχεται, i. e. *four months' time*. Text. rec. neut. τετραμήνον, a form found in Sept.; the masculine occurs in the Class.

Τετραπλῶς οὗς, ὅη ἡ, ὅον οὖν, adj. (τέτρα, ἀπλῶς,) *fourfold*, Lu. xix. 8, and Class.

Τετραπόους, οδος, ὁ, ἡ, adj. (τέτρα, ποὺς,) *four-footed, quadruped*, plur. absol. τὰ τετραπόδα, *quadrupeds*, Acts x. 12. xi. 6. Rom. i. 23. Sept. and Class.

Τετραρχέω, f. ἴσω, (τετράρχης,) *to be tetrarch, to rule as tetrarch*, with gen. Lu. iii. 1. Jos. Vit. § 11.

Τετράρχης, ου, ὁ, (τέτρα, ἄρχω,) *a tetrarch*, prop. 'the ruler of the fourth part of a district or province;' Strabo, p. 567, Casaub. In later usage it became among the Romans a common title for those who governed any part of a province or kingdom, subject only to the Roman emperor. In N. T. of Herod Antipas, Matt. xiv. 1. Lu. iii. 19. ix. 7. Acts xiii. 1.

Τεύχω, see Τυγχάνω.

Τεφρώω, f. ὥσω, (τέφρα, ashes,) *to reduce to ashes, utterly consume, destroy*, e. gr. cities, with acc. 2 Pet. ii. 6.

Τέχνη, ης, ἡ, (τίκτω, τεκνῶ,) *art in general*: 1) prop. *art or skill* in any science,

&c. Acts xvii. 29, *χαράγματι τέχνης*. Sept. Apocr. and Class. 2) meton. *an art, trade*, Rev. xviii. 22, *ταχίντης πάσης τέχνης*. Acts xviii. 3, *σκηνοποιοὶ τὴν τέχνην*. Sept. and Class.

*Τεχνῶτης*, *ου, ὁ, (τέχνη)* prop. *an artisan, artificer*; Acts xix. 24, *παρείχετο τοῖς τεχνίταις ἐργασίαν*. ver. 38. Rev. xviii. 22. Sept. and Class. Fig. of God, as the builder and founder of the heavenly Jerusalem, Heb. xi. 10. Wisd. xiii. 1.

*Τήκω*, *φ. ξω*, *to melt or liquefy*, whether by heat or by moisture; in N. T. pass. *τήκομαι*, *to be melted, to melt*, 2 Pet. iii. 12. Sept. and Class.

*Τηλαυγῶς*, *adv. (τηλαυγής, far-shining, radiant, fr. τῆλε, αὐγή)*, *radiantly, brightly*, i. e. *clearly, distinctly*, Mk. viii. 25, *ἐνέβλειψε τῆλ. πάντας*. Diod. Sic. i. 50, *πρὸς τὸ τηλαυγέστερον ὄραν*.

*Τηλικούτος*, *αὐτή, οὗτο*, demonstr. correl. pron. prop. a strengthened form of *τηλίκος*, *η, ου*, *so great, tantus*, 2 Cor. i. 10, *ἐκ τηλικούτου θανάτου*. Heb. ii. 3. Ja. iii. 4, *al. and Class.*

*Τηρέω*, *φ. ήσω*, (supposed to come from *τηρός*, 'watching,' Aesch. Suppl. 245; yet it would rather seem that *τηρός* is derived from *τηρέω*. Indeed *τηρός* is one of those *verbals* formed from a pres. indic. and equiv. in sense to the partic. pres. So *ποιός* from *ποιέω*, and *βοσκός* from *βοσκέω*. Thus *τηρός* is equiv. to *τηρῶν*, as *φίλος* for *φιλῶν*. *Τηρέω* itself would seem to be a *vox peregrina*, probably cogn. with some one in the Sanscrit. Its prim. sense seems to be *to hold or grasp*, and thence to *KEEP*, *to keep hold of*, and fig. *to keep GUARD over, to watch*,) *to keep an eye upon, to watch*, and hence *to keep, to guard*, trans. I. PROP. *to watch, to observe attentively*, to keep the eyes fixed upon (of things), with acc. Rev. i. 3, *καὶ τηροῦντες τὰ ἐν αὐτῇ (προφητεία) γεγραμμένα*, 'watching the fulfilment of the prophecy.' xxii. 7, 9. Sept. *τηρῶν ἀνιμῶν*, Eccl. xi. 4, & Class. Hence fig. *to observe, keep, fulfil*, as a duty, precept, law, custom, &c. = 'to perform watchfully, vigilantly,' with acc. *τὰς ἐντολάς*, Matt. xix. 17, oft.; *ἐντολὴν τὴν ἀσπίλον*, 1 Tim. vi. 14; *λόγον*, John viii. 51. Rev. iii. 10; *λόγους*, John xiv. 24; *τὸν νόμον*, Acts xv. 5; *παράδοσιν*, Mk. vii. 9; *τὸ σάββατον*, John xvi. 16; gener. with acc. expr. or impl. Rev. ii. 26, *ὁ τηρῶν τὰ ἔργα μου*, i. e. 'the works which I require,' Matt. xxiii. 3. Rev. iii. 3.—II. by impl. *to keep, guard*, e. gr. a prisoner, with acc. Matt. xxvii. 36, 54, *τηροῦντες τὸν Ἰησοῦν*. Acts xii. 5, 6. xvi. 23. xxiv. 23. 1 John v. 18, *τηρεῖ αὐτὸν*, i. e. 'is on his guard,' partic. Matt. xxviii. 4, *οἱ τηροῦντες, the keepers,*

*guards*. Of things, *τὰ ἱμάτια*, Rev. xvi. 15; fig. *to keep in safety, to preserve, maintain*, with accus. of thing simply, Eph. iv. 3, *τηρεῖν τὴν ἐνότητα τοῦ πνεύματος*. 2 Tim. iv. 7, *τὴν πίστιν τητρήκα*. Jude 6. So fig. acc. with adjuncts; with double acc. of pers. and predic. 2 Cor. xi. 9, *ἀβαρῇ ὑμῖν ἱμαντὸν ἐτήρησα καὶ τηρήσω*. 1 Tim. v. 22. Ja. i. 27; with dat. of pers. Jude 1; foll. by ἐν of state, John xvii. 11, 12. Jude 21; *ἐκ τινος*, John xvii. 15; *ἀπὸ τινος*, Ja. i. 27.—III. *to keep back, reserve*, with acc. of thing, John ii. 10, *σὺ τητρήκας τὸν καλὸν οἶνον ἕως ἄρτι*. xii. 7; *τί τινι*, 2 Pet. ii. 17; *τί εἰς τινα*, 1 Pet. i. 4. Of person, 1 Cor. vii. 37, *τηρεῖν τὴν ἑαυτοῦ παρθένον*, i. e. 'to keep her at home, unmarried,' opp. *τὸ ἐκγαμίζω*, ver. 38. 2 Pet. ii. 4, *εἰς κρίσιν*.

*Τήρησις*, *εως, ἡ, (τηρέω)*, prop. *a watching, keeping*, and hence in N. T. 1) fig. *observance, performance*, i. e. of precepts, *ἐντολῶν*, 1 Cor. vii. 19. 2) *guard, ward*; in N. T. meton. *place of ward, a prison*, Acts iv. 3. v. 18, *ἔθεντο αὐτοὺς ἐν τηρήσει δημοσίᾳ*.

*Τίθημι*, *φ. θήσω*, *aor. 1. ἔθηκα*, perf. *τίθεικα*, *to set, put, place, lay*, trans. I. prop. *to set, put*, where a person or thing is set erect, rather than as lying down; act. *a light*, οὐδὲ τίθεισι λύχνον ὑπὸ τὸν μόδιον, Matt. v. 15; *ὑποκάτω κλίνης*, Lu. viii. 16; *εἰς κρύπτην*, xi. 33; so a title, *ἐπὶ τοῦ σταυροῦ*, John xix. 9; one's foot, *ἐπὶ τῇ θαλάσῃ*, Rev. x. 2. Mid. *to set or put for one's self*, i. e. on one's own part or behalf, by one's own order, &c.; e. gr. persons in prison, *εἰς φυλακὴν*, Acts xii. 4; *εἰς τηρήσιν*, iv. 3; also *ἐν φυλακῇ*, Matt. xiv. 3; *ἐν τηρήσει*, Acts v. 18; of things, *to set in the proper place*, 1 Cor. xii. 18, *ὁ Θεὸς ἔθετο τὰ μέλη—ἐν τῷ σώματι*. Spoken of food or drink, *to set on or out*, with acc. John ii. 10, *τὸν καλὸν οἶνον τίθησι*.—II. oftener of things, *to put, lay, lay down*, where the thing is conceived of as laid or lying down rather than as erect: 1) prop. *Σεμέλιον*, Lu. vi. 48. 1 Cor. iii. 10; *λίθον προσκόμματος*, Rom. ix. 33; *πρόσκομμα*, xiv. 13; gener. in the adage, Lu. xix. 21, *αἱρῶν δ' οὐκ ἔθηκας*, 'taking up what thou hast not laid down,' 'taking what is not thine own.' Of dead bodies, *to lay in a tomb or sepulchre*, with acc. Mk. xv. 47. xvi. 6, *ὅπου ἔθηκαν αὐτὸν*, & oft. Foll. by *ἐπὶ* with gen. *τοὺς ἀσθενεῖς ἐπὶ κλινῶν*, Acts v. 15; with acc. *κάλυμμα ἐπὶ τὸ πρόσωπον*, 2 Cor. iii. 13; *τὰς χεῖρας ἐπ' αὐτὰ*, Mk. x. 16; so with *ἐπὶ* and acc. impl. *τὰ γόνατα τιθεῖν* sc. *ἐπὶ τὴν γῆν*, lit. 'to place the knees,' = *to kneel*, Mk. xv. 19, oft.; *ὑπὸ τοὺς πόδας τινός*, 1 Cor. xv. 25. In the sense of *to lay off*

or *aside*, *ἰμάτια*, John xiii. 4. 2) fig. *τιθέναι τὴν ψυχὴν*, 'to lay down one's life,' John x. 11, oft. Foll. by *ἐπὶ* with acc. Matt. xii. 18, *Θήσω τὸ Πνεῦμά μου ἐπ' αὐτόν*, i. e. 'will give or impart to him:' mid. with *ἐν*, 2 Cor. v. 19, *Θέμενος ἐν ἡμῖν τὸν λόγον τῆς καταλλαγῆς*, i. e. 'placing *ἐν* us, laying upon us, committing unto us.' Mid. foll. by *εἰς τὰ ὦτα ὑμῶν*, 'to lay up in your ears,' = to let sink into your ears, minds, Lu. ix. 44; by *εἰς τὰς καρδίας*, 'to lay to heart,' = to resolve, xxi. 14; by *ἐν τῇ καρδίᾳ*, 'to lay up in heart, lay to heart,' = to revolve in mind, ponder, i. 66, also = to resolve, purpose, Acts v. 4; *ἐν τῷ πνεύματι*, xix. 21.—III. fig. *to set, appoint, constitute*, often equiv. to Engl. *to make*; of time, mid. Acts i. 7, *χρόνους ἡ καιρὸς, οὓς ὁ Πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ*, i. e. 'which the Father hath set by virtue of his own authority,' comp. *ἐν*, III. 5: so the lot of any one, *τὸ μέρος*, foll. by *μετὰ τινος*, Matt. xxiv. 51; of a decision, decree, law, Acts xxvii. 12, *οἱ πλείους ἔβαντο βουλὴν*, i. e. 'made a decision, decided, determined'; Gal. iii. 19, *ὁ νόμος ἐτίθη*, 'the law was set, made,' in text. rec. *προστέθη*. Foll. by double acc., of pers. or thing, and predicate, 1 Cor. ix. 18, *ἵνα ἀδάπανον Θήσω τὸ εὐαγγέλιον*, 'that I may make the gospel without charge,' free of expense, comp. for the sense, 2 Cor. xi. 7, 8; of persona, in the formula *ὥς ἂν θῶ τοὺς ἐχθρούς σου ὑποπόδιον τῶν ποδῶν σου*, Matt. xxii. 44, al.; Acts xx. 28, *ὑμᾶς ἔθετο ἐπισκόπους*. Rom. iv. 17, *πατέρα πολλῶν ἐθνῶν θεοεικάς*. 1 Cor. xii. 28. Heb. i. 2. 2 Pet. ii. 6; in a pass. construction, with *εἰς* ὁ final, 1 Tim. ii. 7; foll. by acc. and *εἰς* final, mid. 1 Th. v. 9, *οὐκ ἔθετο ἡμᾶς ὁ Θεὸς εἰς ὀργήν*, 'hath not appointed us to wrath'; pass. 1 Pet. ii. 8: with acc. and *ἵνα*, John xv. 16.

*Τίκτω*, f. *τέξομαι*, aor. 2. *ἔτεκον*, *to bring forth, bear*, as offspring, trans. 1) prop. Matt. i. 21, 23, *τέξεται δὲ υἱόν*, and ver. 25. ii. 2, *ὁ τεχθεὶς βασιλεὺς*. Lu. i. 31. Sept. and Class. Metaph. of irregular desire as producing sin, Ja. i. 15, *ἐπιθυμία συλλαβοῦσα τίκτει ἁμαρτίαν*, and Class. 2) of *the earth*, Heb. vi. 7, *γῆ ἡ τίκτουσα βοτάνην*. Eurip. Cyclop. 332, *ἡ γῆ—τίκτουσα ποίαν*.

*Τίλλω*, f. *ιλλῶ*, *to pull or pluck, to pull out or off*, as ears of grain, with acc. Matt. xii. 1. Mk. ii. 23. Lu. vi. 1. Sept. *τίλλ. τρίχας*, Ezra ix. 3. Arr. Epict. iii. 1, 29. Diod. Sic. v. 21, *στάχυς*.

*Τιμάω*, f. *ἥσω*, (*τιμῆ*), prop. *to rate, price, or estimate* any thing, *to account it worth* so and so; & by impl. *worthy*; hence in N.T. I. *to esteem, honour, reverence*, with

acc. 1) gener. 1 Tim. v. 3. 1 Pet. ii. 17. Spec. parents, Matt. xv. 4, 5. Mk. vii. 10. x. 19. Eph. vi. 2, al. and Sept.; kings, 1 Pet. ii. 17; God and Christ, John v. 23. viii. 49, al. Sept. and Class. 2) *to treat with honour*, to bestow special marks of honour and favour upon any one, with acc. John xii. 26. Acts xxviii. 10, *πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς*. Jos. Ant. iv. 6, 8, *ὑμᾶς τιμᾶν ξενίους*. Xen. An. i. 9, 14, *δώρους ἐτίμα*.—II. *to price*, i. e. to fix a value or price upon any thing; pass. and mid. with acc. Matt. xxvii. 9, *τὴν τιμὴν τοῦ τετιμημένου, ὃν ἐτίμησαντο ἀπὸ υἱῶν Ἰσραὴλ*. Sept. Jos. and Class.

*Τιμῆ*, ἡς, ἡ, (*τίω*), gener. *worth, estimation*; in N.T. I. *esteem, honour, respect, reverence*: 1) gener. e. gr. as rendered or exhibited towards any person or thing. John iv. 44, *προφῆτης—τιμὴν οὐκ ἔχει*. Rom. xii. 10. 1 Cor. xii. 23, sq. Col. ii. 23, *οὐκ ἐν τιμῇ τιμῇ*, i. e. *τοῦ σώματος*. 1 Th. iv. 4. Heb. iii. 3. 1 Pet. iii. 7. σκεῦος εἰς τιμὴν, Rom. ix. 21. So as rendered to masters, 1 Tim. vi. 1; to magistrates, Rom. xiii. 7; elders, 1 Tim. v. 17; to Christ, with *δόξα*, 2 Pet. i. 17. Rev. v. 12, 13; to God, with *δόξα*, 1 Tim. i. 17. vi. 16, al. Sept. & Class. 2) spec. of a *state or condition* of honour, rank, or dignity, joined with *δόξα*, Heb. ii. 7, *δόξῃ καὶ τιμῇ ἵσταμένους αὐτόν*. ver. 9. Rom. ii. 7, 10. 1 Pet. i. 7. ii. 7. Sept. & Class. Once of an office of honour, Heb. v. 4. Jos. Ant. x. 8, 6. 3) meton. *honour*, equiv. to mark or token of honour, reward, &c. Acts xxviii. 10, *πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς*. Sept. and Class.—II. *value, price*, Matt. xxvii. 6, *τιμὴ αἵματος*, 'price of blood.' ver. 9. Acts iv. 34. vii. 16, *τιμὴ ἀργυρίου*. xix. 19. Meton. a thing of price, and hence collect. *precious things*, Rev. xxi. 24, 26, & Sept. Ez. ii. 2, 25.

*Τίμιος*, α, ον, adj. (*τιμῆ*), gener. *estimated, thought worth*; in N.T. I. *esteemed, honourable*, Acts v. 34, Γαμ. *τίμιος παντὶ τῷ λαῷ*. Heb. xiii. 4. Sept. and Class.—II. *valued, prized, precious*: 1) 'of high price,' *costly*; λίθος τίμιος, *a precious stone*. Sept. and Class.: gener. Rev. xvii. 4; pl. 1 Cor. iii. 12; *ξύλον τίμιον*, *costly wood*, Rev. xviii. 12. 2) fig. *precious, dear*, Acts xx. 24. Ja. v. 7. 1 Pet. i. 7, 19. Sept. and Class.

*Τιμιότης*, ητος, ἡ, (*τίμιος*), *preciousness, costliness*; meton. *precious things, magnificence*, probably costly merchandise, Rev. xviii. 19.

*Τιμωρέω*, f. *ἥσω*, (*τιμωρὸς*, fr. *τιμῆ*), *ὀράω*, (*οράω*) prop. *to watch or protect the honour of any one, to help, succour, vindicate*, also *to avenge, punish* in behalf of any one; in N.T. gener. *to punish*, with acc. Acts



xxvi. 11, τιμωρῶν αὐτούς: pass. xxii. 5, and Class.

Τιμωρία, ατ, ἡ, (τιμωρίω,) prop. *vindication, avengement*; in N. T. *punishment*, Heb. x. 29, and Class.

Tis, neut. τι, gen. τινός, indef. pron. enclitic, *one, some one, a certain one*; distinguished by its accent from τίς interrog. 1. prop. and gener. of some person or thing whom one cannot or does not wish to name or specify more plainly; in various constructions: 1) simply, Matt. xii. 47, εἰπέ τις αὐτῷ. xx. 20, al.; pl. τινές, Mk. xiv. 4. Lu. xiii. 1. xxiv. 1, al. 2) joined with a substat., or adj. taken substantively, it denotes a *certain* person or thing, *some*; so after a substat. Mk. v. 25, γυνὴ τις. Lu. viii. 27, et al.; pl. Lu. viii. 2, γυναῖκες τινες. Acts ix. 19, ἡμέρας τινάς. xvii. 20. 2 Pet. iii. 16, δυνόσθαι τινα. Also before the substat. or adj. Matt. xviii. 12, ἐάν γίνηται τιμι ἀνθρώπω, et al. Joined with *names*, either proper or gentle; before, Mk. xiv. 21, παράγοντά τινα Σίμωνα. Acts ix. 43; after, Lu. x. 23, Σαμαρείτης τις. 3) with gen. of class or of partition, i. e. of which τίς expresses a part, Lu. xiv. 15, ἀκούσας τισ τῶν συνακακισμένων. 2 Cor. xii. 17. εἰς τις, Mk. xiv. 47, et al. 4) with numerals, where it renders the number indefinite, *about, some*, Lu. vii. 19, προσκαλεσάμενος δύο τινὰς τῶν μαθητῶν αὐτοῦ, 'some two,' i. e. two or three, Acts xxiii. 23. 5) distributively, τις—ἕτερος, *one—another*, 1 Cor. iii. 4; pl. τινές—τινές, Lu. ix. 7, 8. 6) sometimes τις or τινές is omitted where the sense requires it to be supplied, Lu. viii. 20, ἀπηγγέλη αὐτῷ λαγόντων sc. τινῶν. Mk. ii. 1.—II. gener. *any one, any body, some one or other*, in various constructions and uses: 1) simply, Matt. viii. 28, Mk. xii. 19, ἐάν τινος δόελφον ἀποθάνῃ. Lu. xiv. 8. Rom. v. 7, al. Neut. τι, Matt. v. 28, ἔχει τι κατὰ σοῦ. Mk. xi. 13. Acts iii. 5. 2) joined with a substat. or adjunct. Rom. viii. 39, οὐτα τις κτίσις ἐνέρα. Neut. τι, Lu. xi. 36, μὴ ἔχον τι μέρος σκοτεινόν. Acts viii. 34: so before adjectives of quality, character, &c. Lu. xxiv. 41, ἔχετε τι βρώσιμον; John i. 47. Acts xvii. 21; after, Mk. xvi. 18. 3) with gen. of class or of partition, 1 Cor. vi. 1, πολὺα τις ὑμῶν; Acts v. 15. 2 Th. iii. 8. Neut. τι, Acts iv. 32. Rom. xv. 18, al. Also with ἀπὸ, Lu. xvi. 30; ἐκ, Heb. iii. 18, τίς ἐξ ὑμῶν. 4) τίς stands for Engl. indef. *ONE, some one*, Matt. xii. 29, πῶς δύναται τίς εἰσελθεῖν; Mk. viii. 4. John ii. 25. 1 Tim. i. 8. 5) in a similar sense, like Engl. *one, any one*, for *every one*, ἕκαστος, John vi. 50, οὗτός ἐστιν ὁ ἄρτος, ἵνα τις ἐξ αὐτοῦ φάγῃ. Acts ii. 45. xi. 29, al. 6) ἐάν τις, *if any*

*one*, Matt. xxi. 3. Col. iii. 13. ἐάν μή τις, *unless one*, John iii. 3, 5; pl. ἄν τις, *if any*, i. q. *whosoever*, John xx. 23.—III. *emphat. somebody, something*, i. e. *some person or thing of importance*: 1) simply, Acts v. 36, λέγων εἶναι τινα ἐαυτὸν. Neut. 1 Cor. iii. 7, οὐτε ὁ φταῖνός ἐστι τι. viii. 2. x. 19. Gal. ii. 6. vi. 3. 2) with an adj. Acts viii. 9, Σίμων λέγων εἶναι τινα ἐαυτὸν μέγαν. Heb. x. 27, φοβερὰ τις ἐκδοχὴ κρίσεως.—IV. τίς with a substat. or adj. sometimes serves to limit or modify the full signification, like Engl. *somewhat*, equiv. to *in some measure, a kind of, &c.* Rom. i. 11, τι μεταδῶ χάρισμα ὑμῖν. ver. 13. 1 Cor. vi. 11. Ja. i. 18.—V. neut. τι adverbially or as acc. of manner: 1) simply, *in or as to something, in any way*, Phil. iii. 15, εἰ τι ἐτίμας φρονεῖτε. Philem. 18: hence it is equiv. to *perhaps* in the formula εἰ μή τι, *unless perhaps*, Lu. ix. 13. John v. 19. 2) with another acc. neut. as adv., thus serving to modify it, *some, somewhat, a little*; βραχέ τι, *some little, a little*, spoken of time, Acts v. 34; of place or rank, Heb. ii. 7; Acts xxiii. 20, τι ἀκριβέστερον. 2 Cor. x. 8. xi. 16: so μέρος τι, *in some part, partly*, 1 Cor. xi. 18.

Tis, neut. τί, gen. τίνος, interrog. pron. *who? which? what?* A) DIRECT, usually with the indic., sometimes with the subj. and opt., which then serve to modify its power. I. with INDIC., gener. and in various constructions: 1) simply, Matt. iii. 7, τίς ὑπέδειξεν ὑμῖν φυγεῖν; xxi. 23. Lu. x. 29. John i. 22, 39. Acts vii. 27. xix. 3, εἰς τί οὖν ἐβαπτίσθητε; Heb. iii. 17, τί ἐστι τοῦτο; *what is this?* Mk. i. 27. 2) with a substat., or adj. taken substantively, Matt. v. 46, τίνα μισθὸν ἔχετε; Mk. v. 9. John ii. 18. Rom. vi. 21. Heb. vii. 11, al. 3) foll. by gen. of class or of partition, i. e. of which τίς expresses a part, Matt. xxii. 28, τίνος τῶν ἐπτά ἐσται; Lu. x. 36. Acts vii. 52. Heb. i. 5: also with ἐκ, Matt. vi. 27, τίς ἐξ ὑμῶν; al.; with substat. Matt. vii. 9, ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος; Lu. xi. 11. 4) after τίς the verb εἶναι is often omitted; τί πρὸς ἡμᾶς; Matt. xxvii. 4. τί ἐμοὶ καὶ σοί; John ii. 4. Lu. iv. 36. Acts vii. 49. Rom. viii. 31. 4) sing. τί as predicate sometimes refers to a plural neut. as subject, John vi. 9, ταῦτα τί ἐστιν εἰς τοσοῦτους; Acts xvii. 20.—II. neut. τί as adv. of interrogation, or as acc. of manner interrog. 1) *wherefore? why?* for *what cause?* equiv. to διὰ τί, Matt. viii. 26, τί δειλοί ἐστε; Mk. xi. 3. John vii. 19. So τί καὶ, *why then?* 1 Cor. xv. 29, 30: τί δὲ, *but why?* expressing surprise, Matt. vii. 3; also *and why?* also *to what end?* for *what purpose?* for εἰς τί, Matt.

xxvi. 65. Gal. iii. 19, τί οὖν ὁ νόμος; 2) *as to what? how?* in what respect? for κατὰ τί, Matt. xix. 20, τί ἐτι ὑστερῶ; xvi. 26; also *in what way? how?* Rom. viii. 24, τί καὶ ἐλπίζει; 1 Cor. vii. 16, τί οἶδας; Acts xxvi. 8: hence intensive, *how! how greatly!* Lu. xii. 49, τί θέλω εἰ ἥδη ἀνέφηθι;—III. equiv. to πότερος, where two are spoken of, *who or which* of the two? Matt. xxi. 31, τίς ἐκ τῶν δύο. xxvii. 21. 1 Cor. iv. 21, αἰ.—IV. τίς with indic., through the force of the context, sometimes approaches to the sense of ποῖος, Lat. *qualis*, i. e. *of what kind or sort?* so of persons, Matt. xvi. 13, τίνα με λέγουσιν οἱ ἄνθρωποι εἶναι; ver. 15. 1 Cor. iii. 5; of things, Lu. iv. 36, τίς ὁ λόγος οὗτος; xxiv. 17. John vii. 36.—V. SPEC. with indic. *future*, τίς expresses: 1) deliberation, Matt. xi. 16, τίνι ὁμοιωσώ τὴν γενεάν τ.; Mk. vi. 24. Lu. iii. 10. Acts iv. 16. 2) hence implying the idea, *shall, may, can*, Matt. v. 13, ἐν τίνι ἀλισθήσεται; Lu. i. 18. Acts viii. 33. Rom. viii. 33, 35.—VI. with *subjunct.* implying deliberation with the idea of possibility, Matt. vi. 31, λέγοντες, τί φάγωμεν; Lu. xii. 17, τί ποιήσω; αἰ.—VII. with *optat.* and *ἀν*, implying doubt, uncertainty, Acts ii. 12, τί ἂν εἴλοιο τοῦτο εἶναι; xvii. 18.—B) INDIRECT, where it is often equiv. to ὅστις. I. with *indic.*, after verbs of hearing, inquiring, showing, knowing, &c. &c.; in various constructions and uses: 1) gener. Matt. vi. 3. ix. 13, μάθετε τί ἐστίν. x. 11. xii. 3, 7, αἰ.: so with subst. 1 Cor. xv. 2, τίνι λόγῳ. 1 Pet. i. 11: with εἶναι implied, Rom. viii. 27, οἶδε τί τὸ φρόνημα. Eph. iii. 18. Heb. v. 12.—II. with *subj.*, implying what *may* or *can* be done, Matt. vi. 25, μὴ μεριμνᾶτε τί φάγητε. x. 19. xv. 32. Lu. xii. 5, 11, αἰ.—III. with *optat.* after a preceding pret., and implying doubt: 1) gener. Lu. viii. 9. xv. 26, ἐπυνθάνετο, τί εἶη ταῦτα; αἰ. 2) with *ἀν*, as strengthening the idea of uncertainty, Lu. i. 62, τὸ, τί ἂν εἴλοιο καλεῖσθαι αὐτόν. vi. 11, αἰ.

Τίτλος, ου, ὁ, Lat. *títulus*, a *title*, *superscription*, John xix. 19, 20.

Τίω, f. ἴσω, *to respect, honour, reverence*, also *to estimate*; hence in fut. and aor. 1. act. and mid. *to honour*, i. e. by making compensation, or atonement, = *to atone for, pay for*, with acc. of wrong done, &c.; in N. T. *to atone with, to pay*, with acc. of thing offered or suffered in atonement, as δίκην τίειν, 'to pay or suffer punishment, to be punished,' Lat. 'solvere pœnas,' 2 Th. i. 9, οἱ δίκην τίσουσιν, ὁλεθρὸν αἰῶν. and so Plut. de Serâ Num. 8, ἐτίσε Β. δίκην. Æl. V. H. i. 24, ἐτίσε δίκην.

Τοί, enclitic particle, *consequently, therefore*; a signif. however found only in the

strengthened forms τοιγάρ, τοιγαροῦν, &c. while τοί itself has merely the confirmatory sense, *indeed, forsooth, yet, &c.* In N. T. only in compounds, καίτοιγε, &c.

Τοιγαροῦν, i. e. τοί strengthened by the particles γάρ and οὖν, equiv. to *by certain consequence, consequently, therefore*; 1 Th. iv. 8, τοιγαροῦν ὁ ἀθετῶν. Heb. xii. 1.

Τοίγες, see Τοί and Γέ.

Τοίνυν, i. e. τοί strengthened by νύν, equiv. to *indeed now, yet now, therefore*: used where one proceeds with an inference, and usually put after one or more words in a clause, Lu. xx. 25, ἀπόδοτε τοίνυν τὰ Καίσαρος Καίσαρι. 1 Cor. ix. 26: more rarely at the beginning of a clause, Heb. xiii. 13, τοίνυν ἐξερχώμεθα.

Τοιόσδε, ἀδε, ὄνδε, (a strengthened form of τοῖος, demonstr. correlative to ποῖος, οἷος,) *of this kind or sort, such*, Lat. *talis*, 2 Pet. i. 17, φωνῆς τοιᾶσδε.

Τοιούτος, αὐτή, οὗτο & οὗτον, (a strengthened form of τοῖος, demonstr. correl. to ποῖος, οἷος,) *of this kind or sort, such*, Lat. *talis*, more frequent in Attic usage than τοῖος or τοιόσδε. I. gener. 1) without art. or corresponding relative, Matt. xviii. 5, ἐὰν δέξηται παιδίον τοιούτον ἔν. Mk. iv. 33. John iv. 23. Acts xvi. 24: with a corresponding relative, οἷος, 1 Cor. xv. 48. ὅποιος, Acts xxvi. 29. ὥς, Philem. 9. 2) with the art. as marking something definite or already mentioned, Matt. xix. 14, τῶν τοιούτων ἐστὶν ἡ βασιλεία τῶν οὐρ. Mk. ix. 37. Acts xix. 25. Rom. i. 32. 1 Cor. v. 11, and oft. in Class.—II. by impl. *such*, equiv. to *so great*: 1) without art. or relative, Matt. ix. 8, τὸν δόντα ἔξουσίαν τοιαύτην τοῖς ἄνθρ. Mk. vi. 2. John ix. 16; neut. pl. τοιαῦτα, *such things, so great things*, good, Lu. ix. 9; evil, xiii. 2: with a relat. corresponding, ὅστις, 1 Cor. v. 1. ὅς, Heb. viii. 1. 2) with the art. ὁ τοιούτος, *such an one*, such a person, implying notoriety; in a good sense, 2 Cor. xii. 2, 3, 5; in a bad, equiv. to *such a fellow*, Acts xxii. 22. 1 Cor. v. 5. 2 Cor. ii. 6, 7.

Τοῖχος, ου, ὁ, (kindr. with τεῖχος,) a *wall*, i. e. of a house, *paries*, Acts xxiii. 3.

Τόκος, ου, ὁ, (τίκτω, τέτοκα,) a *bringing forth, birth, thing born, offspring, child*; in N. T. fig. *gain* from money put out, *interest, usury*, Matt. xxv. 27.

Τολμάω, f. ἴσω, (τόλμα, fr. τλάω, obsol.) *to have courage, boldness, confidence* to do any thing, *to venture, dare*, intrans. with infin. Matt. xxii. 46, οὐδὲ ἐτόλμησέ τις ἐπερωτῆσαι αὐτόν. Mk. xv. 43. Acts v. 13. Rom. v. 7. Also *to show one's self bold, to act with boldness, confidence*, foll.

by ἐπὶ τινα, *against* any one, 2 Cor. x. 2; with ἐν τινι, *in* any thing, xi. 21.

Τολμηρότερον, *adv.* (compar. of *τολμηρῶς*,) *the more boldly*, with greater confidence and freedom, Rom. xv. 15.

Τολμητής, οὐ, ὁ, (τολμάω,) *prop. a darer, enterpriser*, Thuc. i. 70. In N. T. in a bad sense, *one too bold, audacious, presumptuous*, 2 Pet. ii. 10.

Τομός, ἡ, ὁ, *adj.* (τέμνω,) *cutting, sharp, keen*; in N. T. only compar. *τομώτερος, sharper, keener*, fig. Heb. iv. 12, and Class.

Τόξον, ον, τὸ, *a bow* for shooting arrows, Rev. vi. 2, and oft. in Class.

Τοπάzion, ον, τὸ, *the topaz*, Rev. xxi. 20; *a transparent gem of gold colour*.

Τόπος, ου, ὁ, *place*: I. as occupied by any person or thing, *space, room*: 1) *prop.* Matt. xxviii. 6, τὸν τόπον ὅπου ἔκειτο ὁ Κύριος. Mark xvi. 6, *al.* Sept. and Class. So διδόναι τόπον τινι, *to give place to any one, to make room*, Lu. xiv. 9. Eph. iv. 27. 2) *fig. equiv. to condition, part, character*, 1 Cor. xiv. 16, ὁ ἀναπληρῶν τὸν τόπον τοῦ ἰδιώτου. Philo, p. 600. Jos. Ant. xvi. 7, 2. 3) *fig. place, equiv. to opportunity, occasion*, Acts xxv. 16, πρὶν ἢ τόπον ἀπολογίας λάβοι. Rom. xv. 23. Heb. xii. 17.—II. of a particular place or spot where any thing is done or occurs, Lu. x. 32, Δευτῆς γινόμενος κατὰ τὸν τόπον. xi. 1. xix. 5. John iv. 20. v. 13, *al.* Sept. and Class. Pleonast. Rom. ix. 26, ἐν τῷ τόπῳ οὗ.—III. of a place where one dwells or sojourns, &c. equiv. to *dwelling-place, abode, home*, Lu. xvi. 28, εἰς τὸν τόπον τοῦτον τῆς βασιλείας. John xi. 6. xiv. 2, πορεύομαι ἵτοιμῆσαι τόπον ὑμῶν. Acts i. 25. xii. 17. Rev. xii. 6: so of a house or dwelling, Acts iv. 31; a temple, vii. 49; hence the Temple, as the abode of God, is called ὁ τόπος ἅγιος, Matt. xxiv. 15. Acts vi. 13. Sept. oft. Of things, *a place* where any thing is kept; *sheath, scabbard* of a sword, Matt. xxvi. 52.—IV. in a geographical sense, *a place or part* of a country, of the earth, &c. 1) of a definite place in a city, district or country, Matt. xxvii. 33, εἰς τόπον λεγόμενον Γολγοθᾶ, (ὅ ἐστι, λεγόμενος, κρανίου τόπος.) Lu. xxiii. 33, *al.* Sept. & Class. 2) of a place as *inhabited*, a city, village, &c. Lu. iv. 37, εἰς πάντα τόπον τῆς περιχώρου. x. 1, *al.*: so ἐν παντί τόπῳ, *in every place*, every where among men, 1 Cor. i. 2, *al.* Sept. and Class. 3) of a tract of country, *district, region*; εἰς ἐρήμον τόπον, Mk. i. 35. ἐν ἐρήμοις τόποις, ver. 45, *al.*; δι' ἀνύδρων τόπων, Matt. xii. 43. κατὰ τόπους, *in divers places, quarters, countries*, xxiv. 7: so in the sense of a land, country, John xi. 48,

ἀροῦσιν ἡμῖν καὶ τὸν τόπον καὶ τὸ ἔθνος. Heb. xi. 8. Acts vii. 7, λατρεύουσιν με ἐν τῷ τόπῳ τ. 'in this land'; and so occasionally in Class. 4) *fig. of a place or passage* in a book, Lu. iv. 17, εὗρε τὸν τόπον οὗ ἦν γεγραμμένος. Xen. Mem. ii. 1, 20.

Τοσοῦτος, αὐτή, οὗτο & οὗτον (a strengthened form of τόσος, *correl. to ὅσος, πόσος*), *so great, so much, &c.* 1) *prop. of magnitude, intens. so great*, Matt. viii. 10, οὐδὲ τοσαύτην πίστιν εὗρον. John xii. 37. Rev. xviii. 17; plur. neut. *τοσαῦτα, so great things, benefits*, Gal. iii. 4: with ὅσος corresponding, Heb. i. 4. vii. 22. x. 25. Sept. and Class. So of a specific amount, *so much and no more*, Acts v. 8, εἰ τοσούτου τὸ χωρίον ἀπείδοσθε: so in Xen. Mem. i. 3, 5. ii. 4, 4. 2) *of time, so LONG*, John xiv. 9, τοσούτον χρόνον. Heb. iv. 7, and Class. 3) *of number, multitude, collect. or in pl. so many, so numerous*, Matt. xv. 33, ἄρτοι τοσούτοι ὥστε χορτάσαι ὄχλον τοσούτον. Lu. xv. 29. John vi. 9, *al.* & Class.

Τότε, *demonstr. adv. of time, then, at that time, correl. to ὅτε, πότε.* 1) *of time PRESENT, in general propositions*, marking succession; after πρῶτον, Matt. v. 24, πρῶτον διαλλάγηθι, καὶ τότε ἔλθω. xii. 29; with ὅταν, John ii. 10. 2 Cor. xii. 10; simply, Lu. xi. 26, and Class. 2) *of time PAST*; with a notation of time preceding, Matt. xiii. 26, ὅτε ἐβλάστησεν ὁ χορτός, τότε ἐφάνη καὶ τὰ ζιζάνια. xxi. 1; with ὡς, John vii. 10; μετὰ, with accus. xiii. 27: also as opp. to νῦν, Rom. vi. 21. Heb. xii. 26. Simply, where the notation of time lies in the context, when τότε, then, at that time, is often equiv. to thereupon, after that, Matt. ii. 17. iii. 13, τότε παραγίνεται, 'after this,' *al.* Also in later usage ἀπὸ τότε, from then, from that time, Matt. iv. 17. xvi. 21. With the art. as *adj. ὁ τότε κόσμος*, 'the then world,' 2 Pet. iii. 6, and Class. 3) *of time FUTURE*, e. gr. with ὅταν, preced. Matt. xxv. 31. Mk. xiii. 14, *al.* and Class.

Τοῦναντίον, *crasis for τὸ ἐναντίον*, *prop. the opposite*, as Xen. Hist. vii. 5, 26, but sometimes in Class. and also in N. T. as *adv. on the contrary*, 2 Cor. ii. 7. Gal. ii. 7. 1 Pet. iii. 9.

Τοῦνομα, *crasis for τὸ ὄνομα, κατὰ* understood, *by name*, Matt. xxvii. 57, and Class.

Τουτέστι, *for τοῦτ' ἐστι, that is, id est, equiv. to 'which signifies,' used in explanations*; Acts i. 19, *al.*

Τράγος, ου, ὁ, *a he-goat*, Heb. ix. 12, sqq. x. 4. Sept. and Class.

Τράπεζα, ης, ἡ, (*prop. τετράπεζα, from τέτρα, and πέζα, foot*;) *a table*, e. gr.

I. **GENER.** for setting on food, taking meals. 1) prop. Matt. xv. 27. Mk. vii. 28, al. Sept. and Class. So of the table for the shew-bread, Heb. ix. 2. Sept. 2) meton. for 'that which is set on,' *food, a meal*, Acts xvi. 34, παρέθηκε τράπεζαν. (So Hdot. vii. 139, τράπεζαν ἐπιπλήν ἀγαθῶν παραθίεντες, and elsewh. in Class.) Rom. xi. 9, γενηθήτω ἡ τρ. αὐτῶν εἰς παγίδα. 1 Cor. x. 21, and Class.—II. **SPEC.** the table or counter of a money-changer, at which he sat in the market or other public place, e. gr. in the outer court of the temple, Matt. xxi. 12. Mk. xi. 15. John ii. 15. Lys. 114, 37. Isaeus 105, 119. But as those counters were, no doubt, provided with *tills*, for the deposit of money, so τρ. came to mean gener. a place where money is deposited and invested, like our *bank*, which, derived from ἀβαξ, originally denoted only a counter. Lu. xix. 23, διδοῦναι τὸ ἀργύριον ἐπὶ τὴν τρ. Dem. 895, 5, 15. 1356, 10. Meton. Acts vi. 2, τραπέζαις διακοπεῖν, i. e. 'to manage the collection and distribution of money collected for the poor.' Jos. Ant. xii. 2, 3, βασιλικὴ τράπεζα, 'the royal treasure.'

Τραπεζίτης, ου, ὁ, (τράπεζα,) a money-changer, broker, banker, one who exchanged money, and who also received money on deposit at interest, in order to lend it out to others at a higher rate. Matt. xxv. 27. Jos. and Class.

Τραῦμα, ατος, τὸ, (τιτρώσκω, kindr. with τιτράω, obsol. τράω,) a wound, Lu. x. 34. Sept. and Class.

Τραυματίζω, f. ἴσω, (τραῦμα,) to wound, trans. Lu. xx. 12. Acts xix. 16.

Τραχηλίζω, f. ἴσω, (τράχηλος,) a word formed on the same model as ραχίζω, αὐχενίζω, γαστριζω, & κεφαλίζω; and meaning gener. to affect the neck in some way or other, such as the context must determine. Hence it signifies, 1) to strain at the neck, as wrestlers do one to another. 2) to throw back head foremost, so that the neck is exposed, as when a wrestler is thrown on his back by his antagonist, and his neck subjected to his view and grasp. 3) to lay bare the neck by bending back the head, as in the case of an animal about to be butchered. So Diog. Laërt. vi. 61, ἴδε τὸν κριὸν ἀρειμάνιον, ὡς ὑπὸ τοῦ τυχόντος κορασίου τραχηλίζεται. This last sense alone suits the single passage of N. T. where the word occ. Heb. iv. 13, πάντα δὲ γυμνά καὶ τετραηλισμένα τοῖς ὀφθαλμοῖς αὐτοῦ, sc. τοῦ Θεοῦ. Thus it may be rendered *laid bare*, i. e. open to the view. Or we may, with Gataker, Elsner, Wolf, and Periz., suppose an allusion to the case of a malefactor about to be executed, whose face

was sometimes previously exposed, by his neck and head being forcibly bent back, as he was thrown backwards; of whom it might be said, in the words of Pliny, Paneg. 34, 'desuper intueri supina ora, retortasque cervices.'

Τράχηλος, ου, ὁ, the neck, Matt. xviii. 6. Mk. ix. 42. Lu. xvii. 2. Rom. xvi. 4, τὸν ἑαυτῶν τράχηλον ὑπέθηκαν, i. e. under the axe, i. e. 'have exposed their lives to peril for my safety.' Lu. xv. 20, and Acts xx. 37, ἐπιπεσόντες ἐπὶ τὸν τρ. αὐτοῦ, 'embraced him.'

Τραχὺς, εἷα, ὁ, adj. (kindr. with ῥάσσω, ῥήσσω,) rough, uneven, e. gr. ὁδοί, Lu. iii. 5. Acts xxvii. 29, τραχεῖαι τόποι, 'rocky places,' where breakers are found. Sept. Jer. ii. 25, ὁδοὶ τρ. Ceb. Tab. 15. Xen. An. iv. 6, 12.

Τρεῖς, οί, αἱ, neut. τρία, τὰ, card. num. three, Matt. xii. 40, et al.

Τρέμω, (τρέω,) occ. only in pres. and imperf. to tremble, e. gr. from fear, intrans. Matt. v. 33, φοβηθεῖσα καὶ τρέμουσα. Lu. viii. 47. Acts ix. 6. Sept. and Class. Hence, to tremble AT any thing, = to fear, to be afraid, with part. 2 Pet. ii. 10, οὐ τρέμουνσι βλασφημοῦντες, 'they do not fear speaking evil,' i. e. 'to speak evil of.' So with inf. Soph. Œd. Col. 128, ἀς τρέμοιεν λέγειν. Sept. Is. lxxvi. 2, 5.

Τρέφω, f. θρέψω, prop. to make thick, firm or fast, as a fluid, γάλα θρέψαι, 'to curdle milk,' Hom. Od. ix. 246. Gener. and in N. T., to make thick or fat, sc. by feeding, Hom. Od. xiii. 410; and = to feed or nourish, nurture, trans. 1) prop. and gener. with acc. Matt. vi. 26, ὁ Πατήρ ὑμῶν ὁ οὐρ. τρέφει αὐτά. xxv. 37, al. Also from the prim. notion of fattening, to pamper, τὰς καρδίας, Ja. v. 5. See my note. Sept. and Class. 2) to nurture, educate, bring up, Lu. iv. 16, Ναζαρέτ, οὗ ἦν τεθραμμένος, a signif. occ. also in Jos. and Class., from the primary notion of nursing, rearing, and bringing up.

Τρέχω, f. θρέξομαι, aor. 2. ἔδραμον, to run, intrans. 1) prop. and gener. absol. Matt. xxvii. 48, εὐθέως δραμών εἰς ἔξ αὐτῶν. Mk. v. 6. Lu. xv. 20. John xx. 2: foll. by ἐπὶ with acc. of place, Lu. xxiv. 12; εἰς final, Rev. ix. 9. Sept. and Class. So of those who run in a stadium or public race, 1 Cor. ix. 24, οἱ ἐν σταδίῳ τρέχοντες πάντες τρέχουσιν, and oft. in Class. Fig. in comparisons drawn from the public races, and applied to Christians, as expressing strenuous effort in the Christian life, οὕτω τρέχετε, ἵνα καταλάβητε, sc. τὸ βραβεῖον, ix. 24, 26; εἰς κενόν, 'in vain,' Gal. ii. 2. καλῶς, v. 7; with acc. of kindred subst. Heb. xii. 1, τρέχωμεν τὸν προκειμένον ἡμῖν ἀγῶνα, 'let us run

the race set before us,' and Class. Also of strenuous effort in general, Rom. ix. 16, οὐ τοῦ θέλοντος οὐδὲ τοῦ τρέχοντος: so Anthol. Gr. iv. p. 134, μὴ τρέχει, μὴ κοκία. 2) *metaph.* of rumour, word, or doctrine, *to run, spread quickly*, 2 Thess. iii. 1, ἵνα ὁ λόγος τοῦ Κυρίου τρέχῃ: so Ps. cxlvii. 15, ὡς τάχους δραμεῖται ὁ λόγος αὐτοῦ.

Τριακοντα, οἱ, αἱ, τὰ, (τρεῖς, τρία,) *thirty*, Matt. xiii. 8. Mk. iv. 8, et al. *imp.*

Τριακόσιοι, αἱ, α, (τρεῖς, τρία,) *three hundred*, Mk. xiv. 5. John xii. 5.

Τρίβολος, ὁ, ἡ, adj. (τρῖς, βέλος,) *three-pointed, three-pronged*; subst. ὁ τρίβολος, a *caltrop* or *crow-foot*, composed of three or more radiating spikes or prongs, and thrown upon the ground to annoy cavalry; see Polyb. and Veget.; in N. T. *tribulus, land-caltrop*, a low thorny shrub, so called from the resemblance of its thorns and fruit to the military caltrop, Matt. vii. 16. Heb. vi. 8. Sept. and Diodor. iv. 15.

Τρίβος, οὐ, ἡ, (τρίβω, to rub,) a *beaten path-way, high-way*, e. g. εὐθείας ποιεῖτε τὰς τρίβους αὐτοῦ, Matt. iii. 3, al. Sept. and Class.

Τριετία, ας, ἡ, (τριετής, fr. τρεῖς, τρία, and ἔτος,) *the space of three years*, Acts xx. 31. Artemid. iv. 2.

Τρίζω, f. ἴσω, to give out a stridulous, creaking sound, Lat. *stridere*, intrans. spoken chiefly of living creatures, especially of the shrieking of women. Also of inanimate things, as the chord of a lyre, when the string, as we say, is *false*; also of iron when filed or sawed. In N. T. of the teeth, to grate, grind, gnash, with acc. Mk. ix. 18, τρίζει τοὺς ὀδόντας αὐτοῦ. So Theophyl. Sim. p. 91, χαλεπαίνων καὶ τετριγῶς τοὺς ὀδόντας. Aristoph. Ran. 926, μὴ πρίε τοὺς ὀδόντας.

Τρίμηνος, οὐ, ὁ, ἡ, adj. (τρῖς, μῆν,) of *three months*, Æschin. 63, 14. Soph. Trach. 164, for the more usual τριμηνιαῖος. In N. T. only neut. τρίμηνον, a *three months' space, trimestre*, Heb. xi. 23. Sept. and lat. Gr. espec. Polyb.

Τρίς, adv. (τρεις,) *three times*, Matt. xxvi. 34, 75, and oft. So ἐπὶ τρίς, up to thrice, equiv. to *thrice*, Acts x. 16. xi. 10. Sept. and Class.

Τρίστεγος, οὐ, ὁ, ἡ, adj. (τρῖς, στέγη,) prop. *three-roofed*; gener. *three-storied*, having three floors or stories, οἶκοι τρίστεγοι, Jos. B. J. v. 5, 5. στοιαί, Dion. Hal. Ant. iii. 68. In N. T. neut. τὸ τρίστεγον, the *third floor, third story*, Acts xx. 9. Comp. in Ὑπερώων. Ez. 42, 6. Geh. vi. 16, Symm. So ἡ τριστεγὴν Artemid. iv. 46.

Τρισχίλιοι, αἱ, α, adj. (τρῖς, χίλιοι,) *three thousand*, Acts ii. 41. Sept. and Class.

Τρίτος, η, ον, ordin. adj. (τρῖς,) *the third*, e. g. 1. gener. Matt. xx. 3, περὶ τὴν τρίτην ὥραν. xxii. 26, ὁ τρίτος. xxvii. 64, al. Sept. and Class. So τῇ τρίτῃ ἡμέρᾳ, 'on the third day,' Matt. xvi. 21. Mk. ix. 31, al. τῇ ἡμ. τῇ τρίτῃ, John ii. 1. τῇ τρίτῃ, sc. ἡμ. Lu. xiii. 32, and Class.—II. neut. τὸ τρίτον, 1) as subst. with μέρος impl. *the third part*, foll. by gen. of a whole, Rev. viii. 7, τὸ τρίτον τῶν δένδρων. ver. 8, sqq. ix. 15, 18. xii. 4, non al. Sept. 2) as adv. *the third time*, e. g. τὸ τρίτον, Mk. xiv. 41. John xxi. 17, bis. Simpl. τρίτον, Lu. xx. 12, al. τρίτον τοῦτο, 'this third time,' 2 Cor. xii. 14. xiii. 1. ἐκ τρίτου, adv. *the third time*, Matt. xxvi. 44.

Τρίχες, see Θρίξ.

Τρίχινος, η, ον, adj. (Θρίξ,) *made of hair, shaggy*, τρίχινος, Rev. vi. 12. Sept. Xen. An. iv. 8, 3, τριχίνους χιτῶνας.

Τρόμος, οὐ, ὁ, (τρέμω,) a *trembling*, e. g. from fear, terror, Mk. xvi. 8, εἶχε δὲ αὐτὰς τρόμος καὶ ἔκστασις. Sept. and Class. Coupled with φόβος, e. g. φ. καὶ τρόμος, *fear and trembling*, intensively expressing either 'great timidity,' diffidence, 1 Cor. ii. 3; or profound reverence, awe, 2 Cor. vii. 15. Eph. vi. 5, al.

Τροπή, ἡς, ἡ, (τρέπω, to turn,) a *turning*, i. e. *turning back, the act of turning*. In Class. chiefly applied to the flight of an enemy. In N. T. to the turning of the heavenly bodies in their courses, at the solstices or *tropical* points, when the sun alters his course, James i. 17, οὐκ ἐν παραλλαγῇ, ἡ τροπῆς ἀποσκίασμα. So Sept. Job xxxviii. 33, τροπὰς οὐρανοῦ. Deut. xxxiii. 14, ἡλίου τροπῶν. Pol. ix. 15, 2. iv. 72, 3, of the summer and winter solstices, and oft. in Class. This *astronomical* sense, however, is only to be considered subordinate and suited to the purpose of allusion; the leading one being the fig. sense of *mutation, change, mutability*, as in Plut. Alcib. 23, ὁξυτέρως τριπομένη τροπὰς τοῦ χαμαιλέοντος, and Galb. τροπὰς τοσαύτας τραπομένης. So Cæsar, p. 723, E. τροπὰς ἔσχεν αὐτῷ τὸ βούλευμα πλειστάς. Æschin. p. 66, πλείους τρεπόμενος τροπὰς τοῦ Εὐρίπιδος. Plato Locr. p. 102, C. τροπαὶ καὶ ἀλλοιώσεις. So Hesych. well explains ἀλλοιώσεις καὶ φαντασίας ὁμοίωμα, the Etym. Mag. by μεταβολῆς ἵχνο.

Τρόπος, οὐ, ὁ, (τρέπω,) prop. a *turning* or *turn*, the *direction* given to any thing set in motion; & by impl. the *position* which it then occupies. Hence it denotes prop. *situation of person* or thing; & then, situa-

tion of *action*. Hence gener. *manner, mode*; in N. T. I. **GENER.** and prop. in adverbial constructions: 1) acc. with *κατά*, e. g. *καθ' ὃν τρόπον*, 'in what manner,' equiv. to *as, even as*, Acts xv. 11. *κατὰ πάντα τρόπον*, 'in every way,' Rom. iii. 2. *κατὰ μηδένα τρόπον*, 'in no way,' 2 Th. ii. 3. Sept. and Class. 2) acc. as adv. *ὃν τρόπον*, 'in what manner,' = *as, even as*, Matt. xxiii. 37. *ὃν τρόπον ἐπισυνάγει ὄρνις τὰ νοσσία ἐαυτῆς*. Acts i. 11. So Jude 7, *τὸν ὅμοιον τούτοις τρόπον*. Sept. 3) dat. *παντὶ τρόπῳ*, 'in every way,' Phil. i. 18. *ἐν παντὶ τρόπῳ*, 2 Th. iii. 16.—II. **FIG.** turn of mind & habits, life, *disposition, manners, mode* of thinking, feeling, acting, Heb. xiii. 5, *ἀφιλάργυρος ὁ τρόπος*, and Class. as Demosth. p. 1204, 4, *οὕτως ἀπληστος καὶ αἰσχροκερδὴς ὁ τρόπος αὐτοῦ ἐστίν*. So Swift says, 'the turn and fashion of the age.'

**Τροποφορέω**, f. ἦσω, (τρόπος 2, & φορέω,) *to bear with the turn*, i. e. disposition or manner, of any one, with acc. Acts xiii. 18, text. rec. *ἐτροποφόρησεν αὐτοῦς*, where see my note. Later edit. *ἐτροποφόρησεν*.

**Τροφή**, ἡς, ἡ, (τρέφω,) prop. *nourishment, food*, Matt. iii. 4, *ἡ δὲ τροφή αὐτοῦ ἦν ἀκρίδες κ.τ.λ.* vi. 25, & oft. Sept. and Class. In the sense of *stipend*, lit. 'support or maintenance,' Matt. x. 10, *ἄξιός γάρ ὁ ἐργάτης τῆς τροφῆς αὐτοῦ ἐστίν*. Xen. Œc. v. 13. **FIG.** *nutriment* for the mind, *instruction*, Heb. v. 12, 14, where see my note.

**Τροφὸς**, οὗ, ὁ, ἡ, (τρέφω,) *a nurse*, 1 Th. ii. 7. Sept. and Class.

**Τροφοφορέω**, f. ἦσω, (τροφὸς, φορέω,) prop. *to bear about as a nurse, to carry in the arms*; fig. *to cherish, care for*, trans. Acts xiii. 18, in later edit. see my note.

**Τροχιά**, ἄς, ἡ, (τρόχος,) prop. *a wheel-track, rut*; in N. T. fig. *a way, path*, Heb. xii. 13, *τροχιάς ὁρθὰς ποιήσατε τοῖς ποσίν ὑμῶν*, 'ways of life and conduct.'

**Τροχὸς**, οὗ, ὁ, (τρέχω,) prop. and lit. *a runner*, i. e. 'any thing made round for rolling or running'; hence gener. *a wheel* of any kind, espec. *a chariot-wheel*; in N. T. fig. *a course*, as run by a wheel, Ja. iii. 6, *τὸν τροχὸν τῆς γενέσεως*, 'course of life,' see my note. Comp. Anacr. iv. 7, *τροχὸς ἄρματος γὰρ οἷα, βίος τρέχει κυλισθεῖς*.

**Τρυβλίον**, ου, τό, *a dish* for eating, or *a bowl* for drinking; the former in Matt. xxvi. 23, *ὁ ἐμβαλψας μετ' ἐμοῦ ἐν τῷ τρ.* Mk. xiv. 20. Sept. and Class.

**Τρυγᾶω**, f. ἦσω, (τρύγη, fruitage, vintage, harvest,) prop. *to gather in ripe fruits*

or *grain*, Sept. Hos. x. 12, 14. Oftener, and in N. T., of vintagers, to *gather grapes*, with acc. Lu. vi. 44, *οὐδὲ ἐκ βάρτου τρυγῶσι σταφυλήν*. Rev. xiv. 18, 19. Sept. Jos. and Class. as Dioscor. v. 29, *τὴν σταφυλήν*. Xen. Œc. xix. 19.

**Τρυγᾶν**, ὄνος, ἡ, (τρύζω, to coo,) *a turtle-dove*, Lu. ii. 24. Sept. and Class.

**Τρυμαλιά**, ἄς, ἡ, (τρύμη, τρύω, to rub through,) *a hole*, as in Sept. and Class.; in N. T. *the eye* of a needle, equiv. to *τρύπημα*, Mk. x. 25. Lu. xviii. 25. Of the same form as *ἀρμαλιά*.

**Τρύπημα**, ατος, τό, (τρύπα, to bore, τρύπα, τρύω,) *a hole*, Aristoph. Eccl. 620; in N. T. *the eye* of a needle, Matt. xix. 24.

**Τρυφᾶω**, f. ἦσω, (τρυφή,) *to live in luxury or pleasure*, intrans. Ja. v. 5. Sept. and Class.

**Τρυφή**, ἡς, ἡ, (τρύπτω, to break,) *delicate living, luxury*, i. e. as breaking down the body, and enfeebling both body and mind, Lu. vii. 25, *οἱ ἐν—τρυφῇ ὑπάρχοντες*. 2 Pet. ii. 13. Sept. & Class.

**Τρώγω**, f. ξομαι, aor. ἔτραγον, (τρώω & τρύω,) *to eat*, prop. *to crunch*, as fruits, nuts, raw beans, &c. Hdot. ii. 37, & 92; hence *τρωγᾶλια* and *τρωκτά*, = *fruits*, such as nuts, almonds, and the like, set on as a *dessert*. In N. T. gener. equiv. to *ἐσθίω*, absol. Matt. xxiv. 38, *τρώγοντες καὶ πίνοντες*, 'eating and drinking,' i. e. feasting, revelling. Dem. 402, 21, *τρώγειν καὶ πίνειν ἡσυχῇ*. Foll. by acc. ἄρτον, John xiii. 18, *ὁ τρώγων*, designating 'a familiar friend,' the communion of domestic hospitality being always accounted a pledge of friendship. See Eur. Hec. 793. Fig. John vi. 58; with *σάρκα*, ver. 54, 56, 57.

**Τυγχάνω**, (f. τεύξομαι, aor. 2. ἔτυχον, perf. τετύχηκα as well as τέτευχα & τέτυχα,) prop. *to hit, strike, reach* a mark or object, said espec. of a weapon; fig. *to fall in with, meet* casually, of pers.: hence in N. T. I. **TRANS.** *to attain unto*, = *to obtain, gain, receive*, foll. by gen. Lu. xx. 35, *τοῦ αἰῶνος ἐκείνου τυχεῖν*. Acts xxiv. 3, *πολλῆς εἰρήνης τυγχ.* xxvi. 22. xxvii. 3. 2 Tim. ii. 10, *ἵνα σωτηρίας τύχ.* Heb. xi. 35. viii. 6, *τ. λειτουργίας*, and oft. in Class.—II. **INTRANS.** *to fall out, to happen, chance*: 1) *εἰ τύχοι*, impers. *if it so happen, or it may be*, equiv. to *perchance, perhaps*, 1 Cor. xiv. 10. xv. 37, here = *for example*, and sometimes in Class. 2) part. *τυχών, οὔσα, ὄν*: as adj. *happening, i. e.* any where and at all times, equiv. to *occasional, casual, common*, hence οὐ τυχόν, i. e. *extraordinary, uncommon*, Acts xix. 11, *δυνάμεις οὐ τὰς τυχοῦσας ἐποίησεν ὁ θεός*, xxviii. 2, and Class.; neut. *τυχόν*, adv. *if*

*may be*, equiv. to *perchance, perhaps*, 1 Cor. xvi. 6, πρὸς ὑμᾶς τυχόν παραμεινῶ, also in Class. 3) before the partic. of another verb, τυγχάνω is used adverbially; as in Engl. 'to happen to be, to chance to be,' before a partic., espec. with ὦν; which in later writers, however, is not unfrequently omitted, particularly before a predicate, Lu. x. 30, ἀφύπτες (αὐτὸν) ἡμιθανῆ τυγχάνοντα, 'leaving him as it were half-dead,' and so oft. in Class.

Τυμπανίζω, f. ἴσω, from τύμπανον, a drum, tabret, timbrel, (τύπανον, τύπτω,) & also a drumming, i. e. a beating-post, (as we say, *chopping-post*), on which criminals were bound to be beaten to death, 2 Macc. vi. 19, 28, comp. ver. 30. Hence τυμπανίζω, to beat the drum; in N. T. to beat or drum to death. Pass. Heb. xi. 35, ἄλλοι δὲ ἐτυμπανίσθησαν. Luc. Jur. Trag. 19, ἀνασκοιοιζομένους δὲ, καὶ τυμπανιζομένους, and elsewhere in Class. See more in my note in loc.

Τύπος, ου, ὁ, (τύπτω,) a type, lit. 'any thing produced through the agency of strokes:' hence it denotes I. *prop.* 'any thing struck off,' by a stamp, and gener. a mark, print, impression, John xx. 25, bis, τὸν τύπον τῶν ἡλῶν. Athen. xiii. p. 585, C, τοὺς τύπους τῶν πληγῶν ἰδοῦσα. —II. from the adjunct, the delineation of any thing by stamp, i. e. figure, form, e. g. 1) *prop.* of an image, statue, Acts vii. 43, τοὺς τύπους οὓς ἐποίησατε προσκυνεῖν αὐτοῦς. Hsian. v. 5, 11, τὸν τύπον τοῦ Θεοῦ. 2) *fig. form, manner*, e. g. of the contents of a letter, Acts xxiii. 25. 3 Macc. iii. 30, ὁ τῆς ἐπιστολῆς τύπος: and so Artemid. ii. 45, 70. iii. 34, τύπος γραμμάτων: of a doctrine, Rom. vi. 17. Jambl. Vit. Pythag. chap. xvi. p. 58. chap. xxiii. p. 89, τὸν τύπον τῆς διδασκαλίας. 3) *fig. of a person, a type*, as bearing the form and figure of another, Rom. v. 14, ὅς ἐστι τύπος τοῦ μέλλοντος. —III. *prop. prototype, pattern*: 1) *prop.* of a pattern or model after which any thing is to be made, Acts vii. 44, ποιῆσαι αὐτὴν κατὰ τὸν τύπον κ.τ.λ. Heb. viii. 5. 2) *fig. an exemplar, example, pattern*, to be imitated, followed, Phil. iii. 17, συμμιμηταὶ μου γίνεσθε—καθὼς ἔχετε τύπον ἡμᾶς. 1 Th. i. 7, al. Hence an example, for admonition, warning, 1 Cor. x. 6, 11.

Τύπτω, f. ψω, to beat, to strike, smite, *prop.* with repeated strokes, trans. I. *PROP.* and *gener.* 1) in *enmity*, with a staff, club, the fiat, &c. with acc. of pers. Matt. xxiv. 49, τύπτειν τοὺς συνδούλους. Lu. vi. 29. xii. 45, et al. saepe. Sept. and Class. 2) in *grief*, Lu. xxiii. 48, τύποντες ἑαυτῶν τὰ στήθη. xviii. 13, ἐτυπτεν (ἑαυτὸν) εἰς τὸ στήθος. Jos. Ant. vii. 10, 5, τυπτόμενος τὰ στήθια.

3) *fig.* from the Hebr. to smite, = to punish, to inflict evil, to afflict with disease or calamity, said only of God, Acts xxiii. 3, τύπτειν σε μέλλει ὁ Θεός. Sept. 2 Sam. xxiv. 17. Ez. vii. 9. 2 Macc. iii. 39.—II. *FIG.* to strike against, = to offend, wound, e. g. the conscience of any one, τὴν συνείδησιν, 1 Cor. viii. 12. Sept. 1 Sam. i. 8. Prov. xxvi. 22; but there rather of the mind, by perturbation, as also in Hdot. iii. 64, init.: in Hom. Il. xix. 125, of grief.

Τυρβάζω, f. ἄσω, (τύρβη, Latin *turba*,) to make turbid, stir up, τὸν πηλόν, Aristoph. Vesp. 257. In N. T. *fig.* to disturb in mind, trouble, make anxious, pass. or mid. Lu. x. 41, μεριμνᾶς καὶ τυρβάζῃ περὶ πολλὰ. Aristoph. Pax 1006, sq. Athen. p. 336.

Τυφλός, ἡ, ὄν, adj. supposed to be derived from τύφω, to smoke, q. d. 'cui oculi sunt suffusi:' an idea, however, rather suited to denote that dimness of sight, called *gutta serena*, or *suffusio*, which is the forerunner of a cataract, than blindness itself, or the state of one to whom 'the sun is dark.' The word is rather, I apprehend, for στύφειλος, from στύφω, to stuff and stop up, or close (as our blind from the A.-S. Blinnan, to stop up). So Strabo speaks of a τυφλὸς ποταμός, a river stopped up at its mouth by bogs, &c. And the Greeks said τυφλὸς τοίχος, as we do 'a blind wall;' in N. T. 1) *prop. blind*, Matt. ix. 27, 28. xi. 5. Sept. and Class. 2) in *fig. sense, ignorant, stupid*, dull of apprehension, Matt. xv. 14, ὀδηγοὶ εἰσι τυφλοὶ τυφλῶν. xxiii. 16, 17, 19, 24, 26. Lu. iv. 18, al. Sept. and Class. as Lucian Vitar. Auct. τυφλὸς γὰρ εἰ τῆς ψυχῆς τὸν ὀφθαλμόν.

Τυφλόω, f. ὥσω, (τυφλός,) to blind, make blind, trans. In N. T. only *fig.* with acc. John xii. 40, τοὺς ὀφθαλμοῖς. 1 John ii. 11. 2 Cor. iv. 4, τὰ νοήματα. So Sept. Is. xlii. 19. Plato Phaedo 48, τὴν ψυχὴν τυφλωθεῖν.

Τυφώω, f. ὥσω, (τύφος, *prop.* smoke, vapour, & *fig.* conceit, pride, fr. τύφω,) to smoke, surround with smoke, Julian, Caesares, τυφούμεθα ὑπὸ τοῦ καπνοῦ. *Fig.* to make conceited or proud, to inflate, Philo Leg. ad Cai. p. 1015, ὁ δὲ Γάιος ἑαυτὸν ἐξέτύφωσεν. In N. T. only *pass.* to be conceited, proud, arrogant, 1 Tim. iii. 6, ἵνα μὴ τυφωθείς εἰς κρίμα ἐμπέσῃ. vi. 4. 2 Tim. iii. 4. Jos. and Class.

Τύφω, f. θύψω, lit. to make a smoke or fume, (καπνὸν τύφειν, Hdot. iv. 196,) also to smoke, to surround or fill with smoke, as καπνῷ τύφειν τὴν πόλιν, Aristoph. Vesp. 457; sometimes to set on fire, so as to burn with a smouldering flame, as if ready to go out. In this sense, however, the term

rarely occurs except in the pass. *to be set on fire*, so as to burn with a smouldering flame. Aristot. Met. ii. ὥστε τῆς γῆς—οἶον τύφεισθαι καὶ θυμιασθαι. fig. Charit. vi. 3, ἥσθάνετο τυφομένου του πυρός ἐτι. Plut. Syll. 6, ὁ συμμαχικός πόλεμος, πάλαι τυφόμενος, ἐπὶ τὴν πόλιν ἀναλάμψας. Hence we may perceive the force of the word in Matt. xii. 20, λίνον τυφόμενον οὐ σβέσει, lit. 'he will not quench a smouldering wick, or taper;' in which we have implied an affirmative of the contrary assertion, q. d. 'He will strengthen wavering faith, and rekindle nearly extinct piety.'

Τυφωνικός, ἡ, ὄν, adj. (τυφών, typhon, whirlwind,) *typhonic*, i. e. like a typhon or whirlwind, *violent, tempestuous*, e. gr. ἀνεμος, Acts xxvii. 14.

Τυχών, see Τυχάνω, II. 2.

## Υ.

Υακίνθινος, ἡ, ὄν, adj. (υἰακίνθος,) *hyacinthine*, having the colour of the hyacinth, Rev. ix. 17. Sept. and Class.

Υακίνθος, ὄν, ὁ, ἡ, a *hyacinth*, prop. a flower of a deep purple or a reddish blue, but in N. T. a *gem* of like colour, Rev. xxi. 20.

Υάλινος, ἡ, ὄν, adj. (ύαλος,) *of glass, glassy, transparent*, Rev. iv. 6, θάλασσα ὑάλινη. xv. 2.

Υαλος, ὄν, ἡ, (ύω,) prop. 'any thing transparent like water,' e. gr. any transparent stone or gem, as *rock-salt*, Hdot. iii. 24; or *crystal*, Sept. and Class. In N. T. *glass*, Rev. xxi. 18, 21, and Class.

Υβρίζω, f. ἴσω, (ύβρις,) prop. and gener. *to act with insolence, wantonness or violence*, intrans. or foll. by acc. with αἰς τινα: in N. T. with acc. expr. or impl. *to act insolently to or towards any one*, i. e. *to treat with insolence or injustice, = to injure, abuse*, Matt. xxii. 6, ύβρισαν καὶ ἀπέκτειναν &c. αὐτούς. Lu. xi. 45. xviii. 32. Acts xiv. 5. 1 Th. ii. 2. Sept. and Class.

Υβρις, αὖς, ἡ, *pride, arrogance*, in Class. gener. (e. gr. Thuc. i. 38) considered as an affection or disposition of mind; and so Sept. Is. ix. 9, ἐφ' ύβρει καὶ ύψηλῇ καρδίᾳ λέγοντες. Prov. xvi. 19. xxix. 23. Jos. Ant. vi. 4, 4. In N. T. as drawn forth in external acts, *insolence, contumely, injurious treatment*: 1) 2 Cor. xii. 10, ἐν ύβρισιν, *in contumelies*. Sept. & Class. 2) meton. *injury, damage*, in person or property, i. e. as arising fr. *the insolence or violence* of any one, and fig. from the violence of the sea, tempests, &c. Acts xxvii. 10, 41. Pind. Pyth. i. 140, ναυσίστανον ύβριν

ιδών. Jos. Ant. iii. 6, 4, τὴν ἀπὸ τῶν ὀμβρων ύβριν, 'injury from rain.'

Υβριστής, οὗ, ὁ, (ύβριζω,) *one insolent, contumelious or injurious*, Rom. i. 30, ύβριστὰς, ύπερηφάνους. 1 Tim. i. 13. Sept. Is. xvi. 6, and Class. e. gr. Παλᾶph. i. 8, ύβρισται καὶ ύπερηφανοί.

Υγιαίνω, f. ανῶ, (ύγιης,) *to be sound, healthy, well*, intrans. 1) prop. Lu. v. 31, οἱ ύγιαίνοντες, 'those who are well.' vii. 10. 3 John 2. Also *to be safe and sound*, Lu. xv. 27. Sept. Gen. xxix. 6. xliii. 27, 28, and Class. 2) fig. e. gr. of persons, ύγιαίνειν τῇ πίστει or ἐν τῇ πίστει, 'to be sound in the faith,' i. e. 'pure in respect to Christian doctrine, and dispositions suitable thereto, as love, patience, &c.' Tit. i. 13. ii. 2. Pol. xxviii. 15, 12. Of doctrine, διδασκαλία ύγιαίνουσα, λόγος ύγιαίνων, *sound teaching, sound doctrine*, i. e. 'pure, uncorrupted,' 1 Tim. i. 10. vi. 3. 2 Tim. i. 13. iv. 3. Tit. i. 9. ii. 1. So Philo de Abr. p. 32, 29, τοὺς ύγιαίνοντας λόγους. Plut. de Aud. Poët. 4, ύγιαίνουσαι περὶ θεῶν δόξαι καὶ ἀληθείαι.

Υγιής, ἴος οὖς, ὁ, ἡ, adj. (acc. ύγιῇ for ύγια,) *sound, healthy, well*, in good health: 1) prop. of the body or its parts, Matt. xii. 13. xv. 31, βλέποντας κυλλοὺς ύγιεῖν. John v. 6. Acts iv. 10: so ποιεῖν τινα ύγιῇ, *to make sound, to heal*, equiv. to ύγιαίνειν, John v. 11. ύγιῇ, ver. 15. Apocr. Jos. and Class. 2) fig. λόγον ύγιῇ, *sound doctrine*, pure, uncorrupted, Tit. ii. 8; so Artem. ύγια τὸν λόγον. Anthol. Gr. iv. 85, λόγος οὐχ ύγιής. See more in my note.

Υγρός, ὁ, ὄν, adj. (ύω, ύδωρ,) prop. *watery, wet, moist*; in N. T. said of a tree or plant, *sappy*, i. e. *fresh, green*, opp. to ξηρός, Lu. xliii. 31. Sept. and Class.

Υδρία, ας, ἡ, (ύδωρ,) a *water-pot*, a large vessel of stone in which water was kept standing, John ii. 6, 7; also a vessel for drawing and carrying water, a *bucket, pail*, in the East often of stone or earthenware, John iv. 28. Sept. and Class.

Υδροποτίεω, f. ήσω, (ύδροπότης, fr. ύδωρ, πίνω,) prop. *to drink water*, also, as we say, 'to be a water-drinker,' intrans. 1 Tim. v. 23, and Class.

Υδρωπικός, ἡ, ὄν, adj. (ύδρωψ, dropsy, fr. ύδωρ,) *dropsical*, Lu. xiv. 2, and Class.

Υδωρ, ύδατος, τό, (ύω,) *water*, plur. τὰ ύδατα, *the waters*: 1. PROP. Matt. xxvii. 44, λαβὼν ύδωρ ἀπενήψατο κ.τ.λ. Mk. ix. 41. Lu. vii. 44. John ii. 7. As the instrument of baptism, Matt. iii. 11. Mk. i. 8. Lu. iii. 16. John i. 26. Acts i. 5, al. Sept. and Class. In various connexions, e. gr. ύδωρ ζῶν, *living*, i. e. running, *water*; πηγὰι ύδάτων, see in Πηγῇ



1. Of medicinal waters, John v. 3, sq. Of flowing waters, as a river, Matt. iii. 16. Mk. i. 10. Sept. and Class.; or a lake, e. gr. of Tiberias, Matt. viii. 32. xiv. 28, 29. Lu. viii. 24, 25, al. Sept. and Class. Of a watery fluid found in the pericardium, John xix. 34.—II. FIG. as an emblem of spiritual refreshment, denoting the *enlivening*, refreshing, & comforting influences of the Holy Spirit, whether in His ordinary operations on the hearts of believers, John iv. 10, 14, (comp. vi. 35,) ὕδωρ ζῶν, or including His miraculous gifts, John vii. 38. Rev. xxi. 6. xxii. 17, also vii. 17.

Υετός, οὐ, ὁ, (ὕω,) *rain*, Acts xiv. 17, ἡμῖν ὑετοὺς δίδους, *rain*, i. e. seasons of rain, Heb. vi. 7. Ja. v. 18. Rev. xi. 6, and Class. Ja. v. 7, ὑετὸν πρῶτον καὶ ὄψιμον. Sept.

Υιοθεσία, ας, ἡ, (υἱός, & θετός, τίθημι,) prop. and lit. 'the placing with one, i. e. taking, as a son,' *adoption*; in N. T. fig. of *adoption*, used of the state of those whom God, through Christ, adopts as his sons, and thus makes heirs of the promised salvation; e. gr. of the true Israel, the spiritual descendants of Abraham, Rom. ix. 4, comp. ver. 6, 7. Espec. of Christians, elsewhere called υἱοὶ τοῦ Θεοῦ, as Rom. viii. 14. Gal. iii. 26. Rom. viii. 15, πνεῦμα υιοθεσίας. ver. 23. Gal. iv. 5, al.

Υἱός, οὐ, ὁ, *a son*: A) GENER. I. prop. *a son*, 1) strictly spoken only of man, Matt. i. 21, τίξεται υἱόν. ver. 25. vii. 9. Mk. vi. 3. ix. 17, oft.; of an *adopted* son, Acts vii. 21. Heb. xi. 24. 2) by Heb. of the young of animals, Matt. xxi. 5.—II. by Heb. in a wider sense, *son*, = *a descendant*: 1) sing. Matt. i. 1, Ἰησοῦ Χριστοῦ, υἱοῦ Δαυὶδ, υἱοῦ Ἀβραάμ. ver. 20. ix. 27. xii. 23. xv. 22. Lu. xix. 9, oft. 2) plur. Matt. xxvii. 9. Lu. i. 16, οἱ υἱοὶ Ἰσραὴλ. Acts vii. 16. Heb. vii. 5. Gal. iii. 7, υἱοὶ Ἀβραάμ, 'posterity.' 3) υἱός *ἀνθρώπου*, = *man*. See *ἄνθρωπος* IV.—III. fig. and from the Heb. of 'one who is the object of parental love and care,' or who renders filial love and reverence to another, e. gr. *a disciple*, Heb. ii. 10. xii. 5. 1 Pet. v. 13. So of the followers of the Pharisees, &c. Matt. xii. 27.—IV. by Heb. with gen. *the son* of any thing means one connected with, partaking of, or exposed to that thing, and is often put for an adj.; e. g. foll. by gen. of place, condition, or connexion, as οἱ υἱοὶ τοῦ νυμφῶνος, 'the bridesmen,' Matt. ix. 15. viii. 12, οἱ υἱοὶ τῆς βασιλείας, 'the subjects to whom its privileges belong, true citizens:' in xiii. 38, opp. to οἱ υἱοὶ τοῦ πονηροῦ, 'the subjects, or followers of Satan,' &c. xiii. 38; and so υἱὰ διαβόλου, Acts xiii. 10. Foll. by genit. of quality, e. gr. υἱοὶ βροντῆς, Mk. ii. 17. Lu. x. 6, υἱὸς εὐφροσύνης, 'friendly.'

1 Th. v. 5, υἱὸς ἡμέρας, i. e. endued with true knowledge. Acts iv. 36, υἱὸς παρακλήσεως, see in Παράκλησις 3. John xii. 36, οἱ υἱοὶ τοῦ φωτός, Lu. xvi. 8. 1 Th. v. 5, opp. to οἱ υἱοὶ τοῦ αἰῶνος τούτου, 'the sons of this world,' 'devoted to this world,' Lu. xvi. 8. xx. 34. οἱ υἱοὶ τῆς ἀπειθείας, = οἱ ἀπειθεῖς, Eph. ii. 2. v. 6. Col. iii. 6. Comp. Sept. υἱὸς ἀνομίας, Ps. lxxix. 22. Foll. by genit. of that in which one partakes, &c. Lu. xx. 36, υἱὸς τῆς ἀναστάσεως. Acts iii. 25, υἱὸς τῶν προφητῶν καὶ τῆς διαθήκης. ὁ υἱὸς τῆς ἀπωλείας, 'devoted to destruction,' John xvii. 12. 2 Thess. ii. 3, υἱὸς γέινης, 'deserving of everlasting punishment,' Matt. xxiii. 15. Comp. Sept. υἱὸς θανάτου, 1 Sam. xx. 31. B) SPEC. υἱὸς τοῦ Θεοῦ, υἱοὶ τοῦ Θεοῦ, 'son of God,' 'sons of God,' Spoken I. of one who derives his human nature directly from God, and not by ordinary generation; e. gr. of Adam, impl. Lu. iii. 38.—II. of those whom God loves as a father. So gener. of the pious worshippers of God, *the righteous*. 1) gener. Mk. xv. 39, ἀληθῶς ὁ ἄνθρ. οὗτος υἱὸς ἦν Θεοῦ. Matt. v. 9. So of one who is *like* God, Matt. v. 45. Lu. xx. 36. vi. 35, υἱὸς τοῦ Ὑψίστου. Sept. & Apocr. 2) spec. of the Israelites, Rom. ix. 26. 2 Cor. vi. 18, and Sept. 3) of Christians, Rom. viii. 14, 19. Gal. iii. 26. Heb. xii. 6, sq. Rev. xxi. 7.—III. of Jesus Christ, as ὁ Υἱὸς τοῦ Θ., 'the Son of God,' so styled in respect to his miraculous conception; also Υἱὸς τοῦ Ὑψίστου, 'Son of the Most High,' Lu. i. 32, 35, comp. Mk. v. 7. Lu. viii. 28; and simply ὁ Υἱός, 'the Son,' κατ' ἐξοχὴν. 1) in the Jewish sense, as 'the Messiah, the Anointed,' ὁ Χριστός, the expected king of the Jewish nation, constituted of God, and his vicegerent in the world; joined with ὁ Χριστός in explanation, Matt. xvi. 16. xxvi. 63. Mk. xiv. 61. John i. 50. vi. 69; so too Matt. ii. 15. iv. 3. vii. 29. viii. 33. xxvii. 40, 43, al. 2) in the Gospel sense, said of 'the Messiah, the Saviour,' so called as proceeding forth from God, and *one with God*, GOD-MAN. See John x. 33—36. Matt. xi. 27. John i. 14, 18. Heb. i. 5, sq. iii. 6, and the various passages of my Greek Test., where a full explanation is given of the phrase Υἱὸς τοῦ Θεοῦ, Υἱὸς ἀνθρώπου, and the other phrases formed by υἱός with a genit. in the N. T.

Υλῆ, ης, ἡ, (from the Celtic *ul*, a wood, which probably came from the Sanscrit,) *a wood, forest*; in N. T. *wood*, i. e. fire-wood, fuel, Ja. iii. 5. Eccles. xxviii. 10. Jos. Ant. vi. 3, l. Xen. H. i. 1, 25.

Υμεῖς, pl. see in Σὺ.

Υμέτερος, α, ον, poss. pron. (ὕμεῖς,) *your*. 1) prop. 'that which belongs or pertains to you,' John vii. 6, ὁ καιρὸς ὁ

ἐμ. viii. 17. Lu. vi. 20. xvi. 12. Acts xxvii. 34. Rom. xi. 31. 2) 'that which proceeds FROM you,' of which ye are the source, cause, occasion; John xv. 20, καὶ τὸν ὑμέτερον (λόγον) τηρήσουσι. 1 Cor. xv. 31. 2 Cor. viii. 8, and Class.

Ὑμνέω, f. ἦσω, (ὑμνος,) to hymn, i. e. 1) prop. with acc. to sing hymns to any one, to praise him in song, e. gr. τὸν Θεόν, Acts xvi. 25. Heb. ii. 12; and so Sept. Jos. and Class. 2) intrans. to sing a hymn or hymns, to sing praise, absol. Matt. xxvi. 30, καὶ ὑμνήσαντες ἐξῆλθον. Mk. xiv. 26. Sept. oft., not Class.

Ὑμνος, ου, ὁ, (ὕμ, ὕδω, to sing,) prop. a hymn, song of praise; in Class. sometimes of men, but usually of the gods or demigods. Its primary sense was 'something sung,' a song or poem, as Hes. Op. & D. 659. Hom. Od. viii. 429; in N. T. a song of praise to GOD, Eph. v. 19, ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευμ. Col. iii. 16. Sept. Is. xlii. 10. 2 Chr. vii. 6.

Ὑπάγω, f. ἄξω, (ὕπδ, ἄγω,) TRANS. prop. to lead or bring under, as horses under the yoke, or men under subjection; also to lead or bring away any one under, i. e. from under any thing, Hom. Il. xi. 163, 'Ἔκτορα δ' ἐκ βελίων ὑπάγε Ζεῦς. In N. T. and later usage, INTRANS. or with εἰαυτὸν impl. to go away, prop. under cover. 1) prop. to go away or depart, withdraw oneself. Absol. of persons, Mk. vi. 31, οἱ ἐρχόμενοι καὶ οἱ ὑπάγοντες. ver. 33. John xviii. 8. Fig. of persons withdrawing themselves from a teacher or party, John vi. 67. xii. 11. Imperat. Ὑπάγε, 'go thy way, depart,' as a form of dismissal; q. d. 'Go thy way,' Matt. viii. 13, 32. xx. 14. Mk. vii. 29. x. 52. Lu. x. 3. So Ὑπάγε εἰς εἰρήνην, Mk. v. 34; ἐν εἰρήνῃ, Ja. ii. 16. As expressing aversion, 'Get thee hence, begone,' Ὑπάγε, Σαταναῖ, Matt. iv. 10; elsewh. Ὑπάγε ὀπίσω μου, Matt. xvi. 23, et al. Fig. Rev. xiii. 10, εἰς αἰχμαλωσίαν. xvii. 8, 11, εἰς ἀπώλειαν. Foll. by πρὸς, with acc. John vii. 33. xiii. 3, et al.; with πρὸς τὸν Πατέρα, xiv. 28. In a like sense with ποῦ, whither, John viii. 14, al.; ὅπου, viii. 21, al. Fig. = to depart this life, to die, Matt. xxvi. 24. Mk. xiv. 21, ὁ Υἱὸς τοῦ ἀνθρ. ὑπάγει, and Class. Arr. Epict. iii. 16, 10, μακρὰν ἀπὸ τοῦ ἡλίου ὑπάγετε. 2) gener. to go, go away to a place, &c. εἰς τὴν πόλιν or κώμην, Matt. xxvi. 18. Mk. xi. 2, al. Foll. by μετὰ τινος, Matt. v. 41, al.; with ποῦ, 1 John ii. 11. ὅπου, Rev. xiv. 4; with inf. final, John xxi. 3, ὑπάγω ἀλειβεῖν. Absol. John iv. 16. ix. 7.

Ὑπακοή, ἥς, ἡ, (ὕπακούω,) prop. a hearing attentively, a listening, Sept. 2 Sam. xlii. 36; in N. T. obedience, Rom. i. 5, εἰς ὑπακοὴν πίστεως, 'obedience which

springs from faith,' v. 19, et al. oft. Foll. by gen. of object, 2 Cor. x. 5, τὴν ὑπακοὴν τοῦ Χριστοῦ, i. e. to or towards Christ. 1 Pet. i. 22, τῇ ὑπ. τῆς ἀληθείας.

Ὑπακούω, f. οὔσω, (ὕπδ, ἀκούω,) to hear, prop. with the idea of 'turning under,' or down, the ear, in the position of listening, or attending to any thing said, in order to answer, = to listen; in N. T. 1) prop. of a door-keeper, who listens, in order to reply to the knock or call of any one from without, absol. Acts xii. 13, κρούσαντος δὲ αὐτοῦ—προσῆλθε παιδίσκη ὑπακούσαι. Xen. Conv. i. 11, and elsewh. in Class. 2) FIG. to listen to any one, to obey, with dat. expr. or impl.; with dat. of pers. Matt. viii. 27. Mk. iv. 41, ὁ ἄνεμος καὶ ἡ θάλα. ὑπακούουσιν αὐτῷ. i. 27, al.; dat. impl. Heb. xi. 8. With dat. of thing, Acts vi. 7, ὑπήκουον τῇ πίστει, denoting the complete subjection of the mind and understanding, as to the credenda of religion. Rom. vi. 12, 16. x. 16. 2 Th. i. 8. iii. 14. Sept. and Class.

Ὑπανδρος, ου, ὁ, ἡ, adj. (ὕπδ, ἀνὴρ,) lit. 'one who is engaged to obedience and fidelity to a husband,' married, Rom. vii. 2. Sept. Ecclus. ix. 9. Plut. Pelopid. 9. Pol. x. 26. 3. Artem. i. 78.

Ὑπαντάω, f. ἦσω, (ὕπδ, ἀντάω, εἰς ἀντλ.) to come opposite to any one, encounter, meet, with dat. of pers. Matt. viii. 28, ὑπήντησαν αὐτῷ δύο δαιμονιζόμενοι. Lu. viii. 27. Jos. and Class.

Ὑπάντησις, εως, ἡ, (ὕπαντάω,) a meeting or encounter, Sept. and Jos.; in N. T. only in the phrase εἰς ὑπάντησιν, for inf. ὑπαντάν, to meet; John xii. 13, ἐξῆλθον εἰς ὑπάντ. αὐτῷ. Sept. & Jos.

Ὑπαρξις, εως, ἡ, (ὕπαρχω,) prop. the being, existence of any thing or person; in N. T. the being or belonging to any one, possession, and meton. a possession, or property. Acts ii. 45, τὰς ὑπάρξεις ἐπίπρασκον. Heb. x. 34. Sept. and lat. Class. as Dion. Hal. and Polyb. for τὰ ὑπάρχοντα.

Ὑπάρχω, f. ξω, (ὕπδ, ἄρχω,) to begin, prop. gradually or imperceptibly, to begin doing or being, to begin to be, to come into existence, arise; hence gener. and in N. T. to exist, BE EXTANT, present, at hand. I. gener. & absol. Acts xix. 40, μηδενὸς αἰτίου ὑπάρχοντος περὶ οὗ κτλ. xxvii. 21. xxviii. 18. 1 Cor. xi. 18. With dat. of pers. to be present to any one, implying possession, property, Acts iii. 6, ἀργύριον καὶ χρυσίον οὐχ ὑπ. μοι. iv. 37, ὑπάρχοντος αὐτῷ ἀγροῦ. 2 Pet. i. 8; hence partic. τὰ ὑπάρχοντα, subst. things present, at hand to any one, equiv. to possessions, property, goods, substance, with dat. of pers. Lu. xii. 3. Acts iv. 32; with genl. of pers. Matt. xix. 21, πωλήσῃ σου τὰ ὑπάρ-

χοντα. xxiv. 47, al.—II. simply TO BE, = *εἰμι*, as logical copula connecting the subject and predicate, comp. *εἰμι* II. 1) with a *subst.* as predicate, Lu. viii. 41, αὐτός ἀρχὸν τῆς συναγωγῆς ὑπῆρχε. αὐτίχι. 50. Acts ii. 30. iv. 34, al. 2) with an *adj.* as predic. Lu. ix. 48. xi. 13, εἰ οὖν ὑμῖς πονηροὶ ὑπάρχοντες. xvi. 14. Acts iii. 2. iv. 34, al. 3) with a *partic.* of another verb as predic.; so with part. perf. pass. as *adj.* Acts xix. 36; as forming a periphr. for a finite tense of the same verb, viii. 16, μόνον βεβαπτισμένοι ὑπῆρχον. 4) with an *adv.* as predic. Acts xvii. 27, τὸν Θεὸν—οὐ μακρὰν—ὑπάρχοντα. 5) with a *prep.* and its case as predicate; ἐν, where ὑπάρχει implies a being, remaining, living in any state or place, Lu. vii. 23, οἱ ἐν τρυφῇ ὑπάρχοντες. xvi. 23. Acts v. 4. Phil. ii. 6, al.; πρὸς with gen. Acts xxvii. 34.

Υπαίκω, f. ξω, (ὑπό, εἰκω,) lit. to shrink under superior force, give way, yield to any person; in N. T. to submit to any one in authority, obey; Heb. xiii. 17, ὑπ. τοῖς ἡγουμένοις, and so oft. in Class. as Xen. Cyr. viii. i. 33, ὑ. τοῖς ἀμείνουσι.

Υπεναντίος, α, ον, *adj.* (ὑπό, ἐναντίος,) opposed, contrary, adverse, prop. with the idea of craft and guile. Comp. Virg. Æn. ii. 390, 'dolus, an virtus, quis in hoste requirat?' With dat. Col. ii. 14, ὃ ἦν ὑπεναντίον ἡμῖν, and so in Class. Subst. οἱ ὑπεναντίοι, opposers, adversaries, Heb. x. 27. Sept. and Class.

Υπέρ, *prep.* gov. the gen. and acc. with the prim. signif. OVER, Lat. *super*, Germ. *über*. A) with the GENIT. prop. of place where; in N. T. only fig. I. over, equiv. to *for*, *in behalf of*, *for the sake of*, in the sense of protection, care. 1) gener. John xvii. 19, ὑπὲρ αὐτῶν ἐγὼ ἀγιάζω ἐμᾶντων. Acts xxi. 26. 2 Cor. xiii. 8, al. Espec. after verbs, or other words, implying prayer for any one, with gen. of pers., δεῖσθαι ὑπὲρ τινος, Acts viii. 24; εὐχεσθαι, James v. 16; προσεῦχεσθαι, Matt. v. 44; so δέησις ὑπὲρ τινος, Rom. x. 1. Eph. vi. 19; προσευχή, Acts xii. 5; gener. 1 Tim. ii. 1, 2; after verbs implying speaking, pleading, intercession for any one, Acts xxvi. 1, ὑπὲρ σπαντοῦ λέγειν. Rom. viii. 26, 27. Heb. ix. 24; after verbs and nouns implying zeal, care, effort for any pers. or thing, 1 Cor. xii. 25. 2 Cor. vii. 7. Phil. iv. 10; also εἶναι ὑπὲρ τινος, prop. to be over any one, i. e. for protection, to take his part, Mk. ix. 40. Rom. viii. 31. Often after verbs or other words which imply the suffering of evil or death for, in behalf of any one, with gen. of pers., ἀνάθεμα εἶναι ὑπὲρ τινος, Rom. ix. 3; ἀπολείσθαι, John xviii. 14, al.—II. equiv. to *for* causal, in the sense because of, on account of, implying the ground,

motive, or occasion of an action, John xi. 4, ὑπὲρ τῆς δόξης τοῦ Θεοῦ. 'for the glory of God.' Acts v. 41. ix. 16. Rom. xv. 8. 1 Cor. xv. 3, 29. 2 Cor. i. 6. xii. 10, 19. Heb. v. 1: so after δοξάζειν, Rom. xv. 9; εὐχαριστῶν, i. 8. 1 Cor. x. 30. Once, by virtue of, Phil. ii. 13, ὃ ἐνεργῶν ἐν ὑμῖν—ὑπὲρ τῆς εὐδοκίας.—III. over, after verbs of speaking, &c., equiv. to *upon*, *about*, *concerning*, Rom. ix. 27, 'Ἠσαΐας κράζει ὑπὲρ τοῦ Ἰσραὴλ. 1 Cor. iv. 6. 2 Cor. v. 12. vii. 4. viii. 23. xii. 8. Hence it comes to mean as to, in respect to, 2 Cor. i. 7, ἡ ἐλπὶς ἡμῶν βεβαία ὑπὲρ ὑμῶν. 1 Cor. xii. 1. Phil. i. 7. 2 Th. ii. 1. B) with the ACCUS., prop. of place *whither*, implying motion or direction over or above a place; in N. T. only fig. over, above. 1. implying superiority in rank or worth, Matt. x. 24, οὐκ ἔστι μαθητὴς ὑπὲρ τὸν διδάσκαλον. Eph. i. 22. Phil. ii. 9. Philem. 16.—II. implying excess beyond a certain measure, and spoken comparatively, equiv. to *beyond*, *more than*. 1) gener. and simply, Matt. x. 37, ὃ φιλοῦν πατέρα ἢ μητέρα ὑπὲρ ἐμέ. Acts xxvi. 13. 2 Cor. i. 8, ὑπὲρ δύναμιν. 1 Cor. iv. 6, al. 2) after comparatives; e. g. after an *adj.* in the compar. degree, Lu. xvi. 8. Heb. iv. 12; with a verb, 2 Cor. xii. 13; without case, and standing as an *adv.*, = *more*, *much*, xi. 23, ὑπὲρ ἐγώ. NOTE. In Comp. ὑπὲρ implies, 1. motion or rest over, above, beyond a place, as ὑπεραίρω, ὑπερβαίνω, ὑπερέχω; 2. protection, aid, for, in behalf of, as ὑπερευτυχάνω; 3. excess, or surpassing, over, above, more than, as ὑπερβάλλω, ὑπερικτείνω.

Υπεραίρω, fut. αῶν, prop. to lift up over or above any thing; in N. T. only mid. ὑπεραίρομαι, fig. to lift up one's self over or above any person, become arrogant, insolent, absol. 2 Cor. xii. 7, ἵνα μὴ ὑπεραίρωμαι, ἰδόθῃ κ.τ.λ. So Lucian, Amor. 54, ὅσοι τὴν φιλοσοφίας ὀφρὺν ὑπὲρ αὐτοὺς τοὺς κροτάφους ὑπερήρκασι. 2 Macc. v. 23: foll. by ἐπὶ τινα, 2 Th. ii. 4, 'exalting himself over,' and 'opposing himself to or against.'

Υπέρακμος, ου, ὁ, ἡ, *adj.* (ὑπὲρ, ἀκμή,) beyond the flower of life, 1 Cor. vii. 36.

Υπεράνω, *adv.* intens. over above, high above; of place, with gen. Eph. iv. 10, ὑπεράνω πάντων τῶν οὐρανῶν: absol. Heb. ix. 5. Sept. Fig. of rank, dignity, with gen. Eph. i. 21, ὑπεράνω πάσης ἀρχῆς. Sept. Deut. xxvi. 19. xxviii. 1.

Υπεραυξάνω, f. ξήσω, intens. prop. to overgrow, increase immoderately; in N. T. to increase exceedingly, in a good sense, fig. and intrans. 2 Th. i. 3, ὑπεραυξάνει ἡ πίστις ὑμῶν.

Υπερβαίνω, f. βήσομαι, intrans. to go or pass over; fig. to overgo, overpass

certain limits, as of law, justice, good faith, &c. *transgress*; in N. T. fig. and absol. *to go too far*, i. e. beyond right, 1 Th. iv. 6, τὸ μὴ ὑπερβαίνειν, sc. τὸ δίκαιον, supplied in Diog. Laërt. viii. 18, ὡς. τὸ ἴσον καὶ τὸ δίκαιον.

Ὑπερβαλλόντως, adv. (ὕπερβαλλον,) *exceedingly, above measure*, 2 Cor. xi. 23. Sept. and Class.

Ὑπερβάλλω, f. βαλῶ, prop. *to throw or cast over beyond* a certain limit, = *to pass over*; also *to throw* any thing *beyond* or farther than another, *to surpass* in throwing a weapon, hence gener. *to surpass, excel* any one in any thing, Jos. Ant. ii. 2, 1, πλούτῳ τε γὰρ ὑπερέβαλλε τοὺς ἐπιχωρίους. Xen. H. G. vii. 3, 6. In N. T. only partic. pres. ὑπερβάλλον, *surpassing, exceeding, super-eminent*, 2 Cor. iii. 10, ἵνα κεν τῆς ὑπερβαλλούσης δόξης. ix. 14, διὰ τὴν ὑπ. χάριν τοῦ Θεοῦ, al.

Ὑπερβολή, ἥς, ἡ, (ὕπερβαλλον,) prop. *a throwing, casting, or shooting beyond*, Soph. CEd. T. 1196, καθ' ὑπερβολὴν τοξεύσας. In N. T. fig. (from that sense of ὑπερβάλλω by which it means *to excel*), *super-eminence, excellence*, 2 Cor. iv. 7, ἡ ὑπ. τῆς δυνάμεως, 'the exceeding great power committed to me.' xii. 7, ἡ ὑπ. τῶν ἀποκαλύψεων. Pol. iii. 99, 4, ὑπ. προθυμίας. With a prep. in an adverbial sense: καθ' ὑπερβολήν, equiv. *to exceedingly, super-eminently*, Rom. vii. 13. 2 Cor. i. 8. iv. 17. Gal. i. 13. Also, *par excellence*, 1 Cor. xii. 31, καὶ ἔτι καθ' ὑπερβολήν ὁδόν, 'a far better way.' (Lucian Luct. 12. Pol. iii. 92, 10. Diod. Sic. xvii. 47.) εἰς ὑπερβολήν, *exceedingly*: so Ælian V. H. iv. 20. xii. 1, εἰς ὑπερβολήν τιμᾶν: hence intens. by Hebr. καθ' ὑπερβολήν εἰς ὑπερβολήν, lit. *exceeding exceedingly*, 'in the highest possible degree,' 2 Cor. iv. 17.

Ὑπερεῖδον, (εἶδω,) aor. 2. *to overlook, to see or look out over* any thing, as τὴν θάλασσαν, Hdot. vii. 36. In N. T. fig. *to overlook, disregard*, = 'to bear with, not to punish,' with acc. Acts xvii. 30, χρόνους τῆς ἀγνοίας ὑπερείδων ὁ Θεός. Sept. Lev. xx. 4, ἰδὼν ὑπερείδουσιν οἱ αὐτ. τοῖς ὀφθ. lit. *overlook, fail to punish*, Jos. Ant. ii. 6, 8, and ix. 9, 2.

Ὑπερέκεινα, adv. (ὕπερ, ἐκεῖνος,) prop. 'beyond those;' hence *beyond, over beyond*, with art. τὰ ὑπερέκεινα ὑμῶν, 'the parts beyond you,' 2 Cor. x. 16.

Ὑπερεκπερισσοῦ, adv. (ὕπερ ἐκ περισσοῦ,) lit. *over-superabundantly*, above all measure, Eph. iii. 20, ὑπὲρ π. ποιῆσαι ὑπερεκπερισσοῦ ὧν αὐτοῦμεθα. 1 Th. iii. 10. v. 13. Sept. Dan. iii. 23.

Ὑπερακτεῖνω, f. ἐνῶ, *to stretch out overmuch*, beyond measure, fig. with acc.

of pers. 2 Cor. x. 14, οὐχ ὑπερακτεῖνομεν ἑαυτοὺς, 'we stretch not ourselves out too far,' i. e. do not go beyond our measure, ver. 13. So Luc. Eunuch. 2, κεκραγότες καὶ ὑπερακτενόμενοι, Schol. ὑπερφίλονεκοῦντες.

Ὑπερακχύνωμαι, pass. (ἐκχέω, ἐκχύνω,) *to be poured out over the brim*, as of a vessel, *to run over, overflow*, absol. Lu. vi. 38, μέτρον ὑπερακχυνόμενον. See my note. Sept. Joel ii. 24. Artem. ii. 27.

Ὑπερεντυγχάνω, f. τεύξομαι, *to intercede for* any one, in his behalf; foll. by ὑπὲρ τινος, Rom. viii. 26.

Ὑπερέχω, f. ἔχω, trans. *to hold* any thing *over*, e. g. the fire, Hom. Il. ii. 246; also *over* any person, for protection to him, τὴν χεῖρά τινι or τινος, Hom. Il. iv. 249. Jos. Ant. vi. 2, 2. Pol. xv. 31, 11. Intrans. prop. *to hold oneself over*, = *to be over, be prominent, jut out over or beyond*, Sept. and Class. In N. T. fig. *to hold oneself above*, = *to be superior, to surpass, excel*, intrans. 1) gener. prop. with gen. of pers. also with dat. of manner, Phil. ii. 3, ἀλλήλους ἡγούμενοι ὑπερέχοντας ἑαυτῶν, & Class.: foll. by acc. Phil. iv. 7, ἡ εἰρήνη τοῦ Θεοῦ ἡ ὑπερέχουσα πάντα νοῦν, 'surpasses all comprehension,' and so in Class. Part. τὸ ὑπερέχον, as subst. *excellence, super-eminence*, equiv. *to ὑπεροχή*, Phil. iii. 8, διὰ τὸ ὑπ. τῆς γνώσεως Χρ. 'I. 2) in rank, part. ὑπερέχων, *superior, higher*, Rom. xiii. 1, ἐξουσίαις ὑπερεχούσαις. 1 Pet. ii. 13, and Class.

Ὑπερηφανία, ας, ἡ, (ὕπερηφανος,) in Class. *arrogance, pride*, 'a contempt of all others but oneself,' as Theophr. defines it, Eth. Ch. 24; in N. T., from the Heb., *arrogance*, 'contempt of God,' with the accessory idea of impiety, Mk. vii. 22, and Sept.

Ὑπερήφανος, ου, ὁ, ἡ, adj. (ὕπερ, φαίνω,) prop. *appearing over, conspicuous above* other persons or things, and fig. *conspicuous, distinguished, as οἰκίας τῶν πολλῶν ὑπερηφανωτέρας*, Dem. 175, 10; usually of persons, implying censure, *arrogant, haughty, proud*, Æl. V. H. xii. 63. Diod. Sic. iv. 13. Xen. Mem. i. 2, 25. In N. T. from the Heb. *arrogant, proud*, with the accessory idea of contemning God, impiety, wickedness, Luke i. 51, διεσκόρπισεν ὑπερηφανούς διανοίᾳ καρδίας αὐτῶν. Rom. i. 30. Ja. iv. 6.

Ὑπερλίαν, adv. prop. *over-much*, also *very exceedingly, super-eminently*; with art. ὁ ὑπερλίαν, adj. *the most eminent, chiefest*, τῶν ὑπερλίαν ἀποστόλων, 2 Cor. xi. 5. xii. 11.

Ὑπερνικάω, f. ἴσω, lit. *to more than conquer*, absol. Rom. viii. 37, ὑπερνικῶμεν. Leo Tact. xiv. 25, νικᾷ καὶ μὴ

ὑπερυικᾶ. Socr. Hist. Eccl. iii. 21, *υἱὸν καλόν, ὑπερυικᾶν δὲ ἐπιφθονον*.

Ὑπέρογκος, ου, ὁ, ἡ, adj. prop. & lit. *over-swollen, much swollen*; in N. T. fig. *over-swelling, boastful*, with the idea of insolent pride, impiety; of words, 2 Pet. ii. 18, *ὑπέρογκα γὰρ ματαιότητος φθιγγόμενοι*. Jude 16, *τὸ στόμα αὐτῶν λαλεῖ ὑπέρογκα*. Sept. Ex. xviii. 23, 26. Dan. xi. 36. Comp. ὑπέρογκον φρόνημα, Plut. Lucull. 21. *ὑπ. λέξαι*, vi. 21.

Ὑπεροχή, ἡς, ἡ, (ὑπέρειχον,) prop. a *prominence, eminence*, as the summit of a hill, or a mountain; in N. T. fig. *prominence, eminence*: 1) of station, authority, power, 1 Tim. ii. 2, *βασιλείων καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων*, and Class. 2) gener. of things, equiv. to *superiority, excellence*, 1 Cor. ii. 1, *καθ' ὑπεροχὴν λόγον*, and Class.

Ὑπερπερισσέω, f. *έσσω*, to *superabound over, be much more*, in a compar. sense, absol. Rom. v. 20, *οὐ δὲ ἐπλεονάσεν ἡ ἁμαρτία, ὑπερπερίσσευσεν ἡ χάρις*, comp. ver. 15. Without compar. pass. to be made to *superabound over-much*, i. e. to *superabound greatly*, in any thing, 2 Cor. vii. 4, *ὑπερπ. τῇ χαρᾷ*.

Ὑπερπερισσῶς, adv. *over-superabundantly, very exceedingly*, Mk. vii. 37, *ὑπερπ. ἐξεπλήσσοντο*.

Ὑπερπλεονάζω, f. *άσω*, to *superabound*, 'be exceedingly abundant,' intrans. 1 Tim. i. 14.

Ὑπερυψόω, f. *ώσω*, intens. prop. to *make high above, raise high aloft*; in N. T. only fig. to *highly exalt*, sc. over all, with acc. Phil. ii. 9, *ὁ Θεὸς αὐτὸν ὑπερύψωσε*. Sept. pass. Ps. xcvi. 9.

Ὑπερφρονέω, f. *ήσω*, (ὑπέρφρων, over-thinking, high-thinking, fr. φρῆν,) to *think overmuch of oneself, be high-minded*, proud, arrogant, intrans. Rom. xii. 3, *μὴ ὑπερφ. παρ' ὃ δαὶ φρονεῖν*. Jos. Ant. i. 11, 1, *οἱ Σοδομίται πλούτω—ὑπερφρονοῦντες*. Pol. vi. 18, 7.

Ὑπερώος, α, ου, adj. (ὑπέρ & ὠος, as πατρώος from πατήρ,) prop. *over, upper*, e. g. of a chamber, Plut. Pelop. 35, *θάλαμος ὑπ.* Philo de Vit. Mos. ii. *αἰκήματα ἐπίπαιδα καὶ ὑπερίσα*, i. e. in the ark. Oftener and in N. T. neut. τὸ ὑπερώον, as *upper chamber*, usually at the top of a house, i. e. a sort of *guest-chamber* not in common use, where the Hebrews sometimes received company and held feasts, and at others retired for prayer and meditation; in N. T. Acts i. 13, *εἰς τὸ ὑπ. οὗ ἦσαν καταμένοιτες*. ix. 37, 39. xx. 8. Jos. Vit. § 30, *ἐπὶ τὸ ὑπερώον ἀναβάς*: so Hom. Il. ii. 514, *ὑπερώϊον εἰσαναβάσα*, and oft. in Odys.

Ὑπέχω, f. *υἰέξω*, (έχω,) prop. to

*hold under any thing, as the hand*, Hom. Il. vii. 188; fig. to *hold out under*, i. e. towards or before any one, as λόγον, εὐθύνας, 'to render account,' Pol. xviii. 35, 3. Plut. J. Cæs. 33, *δίκην τινι*, 'to render satisfaction, to make atonement,' Soph. Oed. T. 552. Hence in N. T. gener. *δίκην ὑπέχειν*, 'to pay or suffer punishment,' Jude 7, *πολλοίς—πυρὸς αἰώνιον δίκην ὑπέχουσαι*. Xen. Mem. ii. 1, 8, *τούτου δίκην ὑπέχειν*.

Ὑπήκοος, ου, ὁ, ἡ, adj. (ὑπακούω,) prop. *listening, or hearkening*, and fig. *obedient*, with dat. Acts vii. 39, *ὃ οὐκ ἠθέλησαν ὑπήκοοι γενέσθαι*. 2 Cor. ii. 9, *εἰς πάντα*: absol. Phil. ii. 8. oft. occ. in Class.

Ὑπηρετώ, f. *ήσω*, (ὑπηρετής,) prop. 'to do the service of an ὑπηρετής.' Hence gener. to *act for any one, to minister, serve, to subservise*, be subservient, with dat. Acts xiii. 36, *Δαυὶδ μὲν γὰρ ἰδία γενεᾷ ὑπηρετήσας*, where see my note: xx. 34, *ταῖς χρεαῖαις μου—ὑπηρετήσαν* al χεῖρας αὐταί. xxiv. 23. Jos. & Class.

Ὑπηρέτης, ου, ὁ, (ὑπό, έρέτης, fr. έρίσσω,) prop. an *under-servicer*, gener. a *common sailor*, as distinguished from αἰ ναῦται, *seamen*, and οἱ ἐπιβάται, *mariners*: also a *minister, attendant*, who 'does service under the direction of any one,' in N. T. said 1) of those who wait on magistrates, and execute their decrees, a *licitor*, an officer, like the modern *constable, beadle*, who carried into execution the sentence of the judge, Matt. v. 25, equiv. to πράκτωρ in Lu. xii. 58. So of the attendants or beadies of the Sanhedrim, Matt. xxvi. 58. John vii. 32, et al. and Class. 2) of the attendant in a synagogue, who had charge of the sacred books, handed the volume to the reader, and returned it to its place, Lu. iv. 20. 3) gener. a *minister, attendant, associate* in any work, John xviii. 36. Acts xiii. 5, *εἶχον δὲ καὶ Ἰωάννην ὑπηρέτην*. So of a *minister* of the word of God or of Christ, Lu. i. 2. Acts xxvi. 16, where see my note: 1 Cor. iv. 1. Wisd. vi. 4. Jos. Ant. iii. 1, 4, *τὸς ὑπηρέτην Θεοῦ*.

Ὑπνος, ου, ὁ, prop. *sleep*, Matt. i. 24, & oft. Sept. and Class. Fig. of *spiritual sleep*, torpor, sloth, Rom. xiii. 11.

Ὑπό, prep. governing the genit. and accus.; in the Gr. Class. also the dat.; with the prim. signif. *under*. I. with the GENIT., prop. of place whence, i. e. *from under* which any thing comes forth, Hom. Od. ix. 141, *ρεῖαι κρήνη ὑπὸ σπείων*. Also of loosing or freeing *from under* any thing, Il. viii. 543, *ἔκπους μὲν λῦσαν ἐπὶ ζυγοῦ*. Also of place where, *under which*, like ὑπὸ with dat. Plato, Leg. v. p. 722, A, *ὅτ' ἐπὶ γῆς καὶ ὑπὸ γῆς χρεώσθαι*.

Fig. after pass. and neut. verbs, to mark the subject or agent *from under* whose hand, power, agency, the action of the verb proceeds, in Engl. *from, by, through*: in this sense only is *ὑπό* with gen. found in N. T. 1) with pass. verbs, foll. by gen. of pers. Matt. i. 22, τὸ ῥηθὲν ὑπὸ τοῦ Κυρ. ii. 16. iii. 6. iv. 1. v. 13. Mk. ii. 3. Lu. v. 15. viii. 14, ὑπὸ μεριμνῶν συμπνιγόνται. xiv. 8. John x. 14. Acts iv. 36. xxiii. 27, *sæpiss.*; with gen. collect. Lu. xxi. 20. Acts xv. 3. 2 Cor. viii. 19; with gen. of thing, Matt. viii. 24, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. xiv. 24. Lu. vii. 24. Acts ii. 24. xxvii. 41. Rom. xii. 21. 2 Pet. i. 17. 2) with *neuter* verbs having a passive force, e. gr. after γίνομαι and εἶναι, signifying *to be made or done*; γίνομαι, Lu. ix. 7, τὰ γινόμενα ὑπ' αὐτοῦ. xiii. 17. xxiii. 8. Acts xii. 5; εἶναι, xxiii. 30; impl. 2 Cor. ii. 6. In like manner after some *trans.* verbs, where a pass. sense is implied, e. gr. λαμβάνειν τι ὑπό τινος, *to receive*, i. e. *to have given of or from* any one, = *to suffer*, 2 Cor. xi. 24. ὑπομένειν τι ὑπό τινος, Heb. xii. 3. ἀποκταίναι ὑπὸ τῶν θηρίων, = *'to cause to be killed by beasts'*, Rev. vi. 8.—II. with the ACCUSATIVE, prop. of *place* *WHITHER*, i. e. of motion or direction *under* a place; but also of *place* *WHERE*, i. e. of rest *under* a place: 1) prop. of *place* *WHITHER*, after verbs of motion or direction, *under, beneath*; τίθεναι λύχνον ὑπὸ τὸν μύδιον, Matt. v. 15. viii. 8. xxiii. 37, al. Fig. of what is brought *under* the power of any one; ὑπὸ τοῦ πόδας τινος, Rom. xvi. 20. vii. 14. Gal. iii. 22, 23. Ja. v. 12. 1 Pet. v. 6. 2) of *place* *WHERE*, after verbs implying a being or remaining *under* a place; with εἶναι, John i. 49, ὅτα ὑπὸ τῇ σκῇ. 1 Cor. x. 1. Fig. of what is *under* the power of any person or thing, gener. Matt. viii. 9. Gal. iii. 25. iv. 2; foll. by acc. of thing, implying state or condition *under* any thing, 1 Tim. vi. 1, ὑπὸ ζυγὸν δούλοι: so ὑπὸ νόμον, Rom. vi. 14, 15. iii. 9. Gal. iii. 10. iv. 3. 3) of *time* *WHEN*, *under*, i. e. *at, during*, Lat. *sub*, once, Acts v. 21, ὑπὸ τὸν ὄρθρον.—NOTE. In composition *ὑπό* implies 1) *place*, either motion or rest *under, beneath*, as ὑποβάλλω, ὑποδέω, ὑποπόδιον; 2) *subjection, dependence*, as ὑπανδρος, ὑποτάσσω; 3) *succession, the being behind, after*, as ὑπολείπω, ὑπομένω; 4) *something done or happening under-hand, by stealth, or unperceived, without noise or notice*, also a *little*, by degrees, as ὑπονοέω, ὑποπτεύω.

Υποβάλλω, f. βαλῶ, *to cast or throw under*, e. gr. *under* foot, *under* a person; *to put under*, as a child to another mother, *to substitute*; in N. T. used of persons, *to*

*thrust under, to suborn*, put forward by collusion, trans. Acts vi. 11, see my note.

Υπογραμμός, οὐ, ὁ, (ὑπογράφω,) prop. *a writing-copy*; in N. T. fig. *a copy, pattern, example*, for imitation, 1 Pet. ii. 21, where see my note.

Υπόδειγμα, ατος, τό, (ὑποδείκνυμι,) prop. *'what is placed under any one's eyes, to be shown to him,' equiv. to a pattern, example*: 1) gener. either for imitation, John xiii. 15, ὑπόδειγμα ἔδωκα ὑμῖν, ἵνα κ.τ.λ. Ja. v. 10; or for warning, Heb. iv. 11, ἐν τῷ αὐτῷ ὑποδ. τῆς ἀπειθείας. 2) Pet. ii. 6. 2) meton. *a copy, likeness*, taken from an original, Heb. viii. 5. ix. 23, τὰ ὑποδ. τῶν ἐν τοῖς οὐρ.

Υποδείκνυμι, f. δείξω, prop. *to show or point out* any thing, by placing it under one's view, and fig. *to give to understand, to signify, let be known*; gener. *to show, let see*; in N. T. fig. *to show* by words or example, *to teach, signify*, foll. by acc. and dat. with ὅτι, Acts xx. 35, πάντα ὑπέδειξα ὑμῖν, ὅτι κ.τ.λ.; by dat. of person with infin. Matt. iii. 7, al. Sept. & Class.

Υποδέχομαι, f. ἔσμαι, depon. mid. (δέχομαι,) *to take under*, i. e. *oneself*; hence gener. *to take or receive to oneself*, favourably, as εὐχὰς, Hes. Theog. 419. Usually, and in N. T. of guests, *to receive hospitably, to welcome, entertain*, with acc. Lu. x. 38, ὑπεδέξατο αὐτὸν εἰς τὸν οἶκον. xix. 6, ὑπεδέξατο αὐτὸν χαίρων. Acta xvii. 7. Ja. ii. 25. Jos. and Class.

Υποδέω, f. ἴσω, (δέω,) *to bind under*, as sandals under the feet, *to put on* sandals, slippers, &c. *to shoe*; in N. T. only mid. ὑποδέομαι, *to bind under or put on one's own sandals*; perf. *to have bound on one's sandals, &c.* = *to be shod*; so foll. by acc. σανδάλια Mk. vi. 9. Acts xii. 8. Foll. by acc. of part. Eph. vi. 15, ὑποδ. τοὺς πόδας, and Class.

Υπόδημα, ατος, τό, (ὑποδέω,) prop. *'what is bound under,' i. e. the foot, a sandal, a sole of wood or leather, bound on with thongs, equiv. to σανδάλιον, wh. see. Matt. x. 10. Lu. x. 4. xv. 22, ὑποδ. εἰς τοὺς πόδας. xxii. 35. Acts vii. 33, λῦσον τὸ ὑποδ. τῶν ποδῶν σου, and so in Class. Hence τὰ ὑποδ. τινοὶ βαστάσαι, 'to bear the sandals of any one,' Matt. iii. 11; also λῦσαι τὸν λίκαντα τῶν υποδημάτων τινός, 'to unbind one's sandals,' Mk. i. 7. Lu. iii. 16. John i. 27. Acts xiii. 25, expressions implying inferiority, since this was usually done only by menials.*

Υπόδικος, ου, ὁ, ἡ, adj. (ὑπό, δίκη,) prop. *'under process,' and sometimes by impl. 'under sentence,' equiv. to condemned, also guilty*, Rom. iii. 19, ἵνα ὑπόδικος γένηται πᾶς ὁ κόσμος τῷ Θεῷ, 'guilty before, and consequently liable to

punishment from God.' So Dem. 518, 3, ὑπόδικος ἔστω τῷ παθόντι.

ὑποζύγιον, ου, τὸ, (neut. of adj. ὑποζύγιος, 'under a yoke, yoked,' from ζυγός,) prop. *a draught animal, beast of burden*, gener. in N. T. spec. *an ass*, Matt. xxi. 5, 2 Pet. ii. 16. Sept. Ex. xxiii. 4, 5. Josh. vi. 21. Diod. Sic. xix. 20.

ὑποζώννυμι, f. ζώσω, (ὑπό, ζώννυμι,) *to undergird*, i. e. of persons, *to gird under the breast*, ὑπό τοὺς μαστοὺς, 2 Macc. iii. 19. Ael. V. H. x. 22. In N. T. of a ship, *to undergird*, i. e. to gird around the bottom and whole body of the ship with chains or cables, in order to strengthen it against the waves, Acts xxvii. 17.

ὑποκάτω, adv. (κάτω,) prop. *underneath*, said of place, with gen. Mk. vi. 11. vii. 28, ὑποκάτω τῆς τραπέζης. John i. 51, ὑποκάτω τῆς σκῆς, al. Fig. ὑποτάσσειν ὑποκ. τῶν ποδῶν τινοί, Heb. ii. 8.

ὑποκρίνομαι, depon. mid. (ὑπό, κρίνω,) prop. *to give judgment under a cause or matter*, *to give a judicial answer*; hence gener. *to give answer*, *to answer*, *reply*, gener. used by the earlier writers instead of the later and more usual ἀποκρίνομαι. Hence, in Attic usage, *to answer upon the stage*, *to play a part*, *to act*. Hence gener. and in N. T. *to play the hypocrite*, *to dissemble*, *feign*, with acc. and inf. Lu. xx. 20, ὑποκρ. ἑαυτοὺς δικαίους εἶναι. 2 Macc. vi. 21, 24. Jos. Vit. § 9.

ὑπόκρισις, εως, ἡ, (ὑποκρίνομαι,) prop. *an answer or response*, e. gr. of an oracle, Hdor. i. 90, 116; but gener. *stage-playing*, *acting*; in N. T. fig. *hypocrisy*, *dissimulation*, Matt. xxiii. 28. Mk. xii. 15, ὁ δὲ εἰδὼς αὐτῶν τὴν ὑπόκ. Lu. xii. 1, al. 2 Macc. vi. 25. Jos. Ant. ii. 6, 10, & Class.

ὑποκριτής, ου, ὁ, (ὑποκρίνομαι,) prop. *a stage-player, actor*; in N. T. *a hypocrite, dissembler*, in respect to religion or piety, Matt. vi. 2, 5, 16, al. aspe. Sept. but not in Class.

ὑπολαμβάνω, f. λήψομαι, *to take under* any person or thing, i. e. *to take up* by placing oneself *underneath*, trans.; in N. T. 1) PROP. *to take or receive up*, with acc. Acts i. 9, νεφέλῃ ὑπέλαβεν αὐ. ἀπὸ τῶν ὀφθαλμῶν αὐ. Hdor. i. 24, τὸν δὲ (Ἀρίωνα) δελφίνα λέγουσιν ὑπολαβόντα ἐξελεῖται ἐπὶ Ταίναρον. 2) FIG. *to take up* the discourse, *to continue it*; hence *to answer*, *reply*; absol. Lu. x. 30, ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπε. Sept. and Class. 3) fig. *to take up* in thought, *to suppose*, *think*; absol. Acts ii. 15, οὐ γὰρ, ὡς ὑμεῖς ὑπολ. Lu. vii. 43. Sept. and Class.

ὑπολείπω, f. ψω, (λείπω,) *to leave behind*, pass. *to be left behind*, *to remain*; Rom. xi. 8, κἀγὼ ὑπελείφθην μόνος. Sept. and Class.

ὑπολήνιον, ου, τὸ, (ληνός,) *the under-vat of a wine-press*, into which the juice of the grapes flowed. Mk. xii. 1, and Sept. Is. xvi. 10.

ὑπολιμπάνω, a lengthened form for ὑπολείπω, found only in the pres. and imperf. *to leave behind*, trans. 1 Pet. ii. 21. ὑπολ. ὑπογραμμόν.

ὑπομένω, f. ενῶ, (μένω,) I. intrans. *to remain behind* after others are gone, Lu. ii. 43, ὑπέμεινεν Ἰησοῦς ὁ παῖς ἐν Ἱερ. Acts xvii. 14, ἐκαί. Jos. and Class.—II. trans. *to remain under* the approach of any person or thing, espec. a hostile attack, *to await*, *sustain*; hence in N. T. fig. *to bear up under*, *be patient under*, *endure*, with acc. 1 Cor. xiii. 7, πάντα ὑπομένει. 2 Tim. ii. 10. Heb. x. 32. xii. 2, 7. Ja. i. 12. Absol. or neut. *to endure*, *hold out*, *persevere*, ὁ ὑπομένειας εἰς τέλος, Matt. x. 22. xxiv. 13, & oft. in Class.: so with dat. Rom. xii. 12, τῇ θλίψει ὑπομένοντες. 2 Tim. ii. 12. Ja. v. 11. 1 Pet. ii. 20.

ὑπομιμνήσκω, f. ὑπομνήσω, (μυμνήσκω,) *to recall to one's mind*, prop. privately, silently; also *to suggest to any one's mind*, i. q. gener. *to put in mind of*, *to remind*, *bring to remembrance*. 1) ACT. in various constructions; foll. by double acc. of pers. and thing, ὑπομνήσαι ὑμᾶς πάντα, John xiv. 26. Thuc. vii. 64; by acc. of pers. with περὶ τούτων, 2 Pet. i. 12; by acc. of person with inf. Tit. iii. 1; with ὅτι, Jude 5, and Class.; by acc. of thing, e. gr. precepts, duties, ταῦτα ὑπομνήσκεις, 2 Tim. ii. 14; also evil deeds, 3 John 10, ὑπομνήσω αὐτοῦ τὰ ἔργα, and Class. 2) MID. = *to call to mind*, *recollect*, *remember*, with gen. Lu. xxii. 61, ὑπεμνήσθη ὁ Π. τοῦ λόγου τοῦ Κυρίου, & Class.

ὑπόμνησις, εως, ἡ, (ὑπομιμνήσκω,) *a putting in mind, reminding*, also *remembrance*. 1) trans. ἐν ὑπομνήσει, 'by putting in mind,' by way of remembrance, 2 Pet. i. 13. 2 Macc. vi. 16. Thuc. iv. 95. 2) intrans. *recollection*, *remembrance*, as in Jos. and Class. oft.: so ὑπόμνησιν λαμβάνειν, 'to take remembrance of,' = *to remember*, 2 Tim. i. 5.

ὑπομονή, ἡς, ἡ, (ὑπομένω,) *a remaining behind*, *an awaiting*; in N. T. fig. *a bearing up under*, *patient endurance*, comp. ὑπομένω II. 1) prop. with gen. of thing borne, as evils, &c. 2 Cor. i. 6, ἐν ὑπομονῇ τῶν αὐτῶν παθημάτων. Jos. and Class. 2) gener. *patience*, *perseverance*, *constancy* under suffering, in faith and duty, absol. Lu. viii. 15, καρποφοροῦσιν ἐν ὑπομονῇ. Rom. viii. 25, al. Diod. Sic. xi. 9, τὴν ἐν τοῖς κινδύνοις ὑπομονήν: foll. by gen. of that in or as to which one perseveres, Rom. ii. 7, καθ' ὑπομονὴν ἔργου ἀγαθοῦ. 1 Th. i. 3; by gen. of pers. Lu. xxi. 19, ἐν τῇ ὑπ. ὑμῶν κτήσεσθι

τάς ψυχὰς ὑμῶν. 2 Th. i. 4. iii. 5. Rev. i. 9. iii. 10, τὸν λόγον τῆς ὑπομονῆς μου. Spec. *patience* as a quality of mind, the bearing of evils and sufferings with tranquil mind, Rom. v. 3, ἡ θλίψις ὑπομονὴν κατεργάζεται. ver. 4. xv. 4, 5, ὁ θεὸς τῆς ὑπ. i. e. 'who bestows patience,' 1 Tim. vi. 11. Tit. ii. 2. Sept. Ezra x. 2.

ὑπονοέω, f. ἵσω, (νοέω,) in Class. *to suspect, surmise*; in N. T. *to suppose, deem*, with acc. impl. Acts xxv. 18, ὡν (i. e. τοῦτων ἂ) ὑπενόουν ἐγώ: with acc. and inf. xiii. 25. xxvii. 27. Judith xiv. 14. Plut. de Garrul. 14, οὐκ ὑπονοοῦντος, ἀλλ' αἰδότης ἐφαίμετο. Xen. Cyr. iii. 3, 20.

ὑπόνοια, as, ἡ, (ὑπονοέω,) *suspicion, surmise*, 1 Tim. vi. 4, ὑπ. πονηραί.

ὑποπλέω, f. εὔσομαι, (πλέω,) *to sail under the lee or shelter of an island or shore*, with acc. depending on ὑπὸ in comp. Acts xxvii. 4, 7, ὑπεπλευσάμεν τ. Κρ.

ὑποπνέω, f. εὔσω, (πνέω,) *to blow gently, softly*, of the wind, Acts xxvii. 13.

ὑποπόδιον, ου, τὸ, (ὑποπόδιος, fr. ὑπό, ποῦς,) a *footstool*, Ja. ii. 3, καθὼν ὡδὲ ὑπὸ τὸ ὑπ. μου: anthropopatheia of God, whose footstool is the earth, τὸ ὑπ. ἐστὶ τῶν ποδῶν αὐτοῦ, Matt. v. 35; for the phrase τιθέναι τοὺς ἐχθροὺς ὑποπόδιον τῶν ποδῶν τινός, Matt. xxii. 44, al.

ὑπόστασις, εως, ἡ, (ὑφίστημι,) *prop.* 'what is set or placed under' any thing, a *foundation, substructure*; then of any thing which subsides, *sediment*; fig. *foundation, beginning, purpose begun, undertaking*; in N. T. 1) meton. *well-founded trust, firm expectation, confidence*; *prop.* 'foundation or ground of trust and confidence,' Heb. iii. 14, τὴν ἀρχὴν τῆς ὑπ. i. e. 'our first hope or confidence' in Christ, equiv. to τὴν πρώτῃν πίστιν, 1 Tim. v. 12: so Heb. xi. 1, ἐστὶ πίστις ἐλπίζομένων ὑπόστασις. 2 Cor. ix. 4, κατασχυνθῶμεν ἡμεῖς ἐν τῇ ὑπ. ταύτῃ: and so in Sept. 2) meton. of that *quality* which leads one to 'stand under,' endure, or undertake any thing, *firmness, boldness, confidence*, 2 Cor. xi. 17, ἐν ταύτῃ τῇ ὑπ. τῆς καυχήσεως: and so Jos. Ant. xviii. 1, 6. Pol. iv. 50, 10, vi. 55, 2, ὑπ. καὶ τόλμα. Diod. Sic. iv. 62, ἡ δὲ ἐν βασάνοις ὑπ. τῆς ψυχῆς. 3) fig. *hypothesis*, Lat. *substantia*, i. e. 'what really exists under any appearance,' *substance, reality, essential nature*, Heb. i. 3, χαρακτὴρ τῆς ὑπ. αὐτοῦ, scil. Θεοῦ, 'the express image or counterpart of God's essence or being,' i. q. of God himself; so xi. 1; and so Artem. iii. 14, φαντασίαν μὲν ἔχειν πλούτου, ὑπόστασιν δὲ μὴ, and elsewh. in later Class. Hence in 2 Cor. ix. 4, and xi. 17, some take it in the sense of *subject, matter, thing*, ἐν τῇ ὑποστάσει

ταύτῃ, 'in this matter,' equiv. to ἐν τῇ μέρῃ τούτῳ, ix. 3.

ὑποστέλλω, f. ἐλῶ, (στέλλω,) *prop.* *to send or draw under or down*, e. gr. a sail, *to contract, furl*; in N. T. with εἰαυτόν or mid. *to draw one's self back, draw in*, as we say; hence gener. *to shrink or draw back, withdraw one's self*, through fear, Gal. ii. 12, ὑπέστειλεν εἰαυτόν: so Pol. i. 16, 10, ὑποστέλλας εἰαυτόν ὑπὸ, κ.τ.λ. Heb. x. 38, εἰάν ὑποστέιληται, where the sense is somewhat different. See my note. With acc. of thing, *prop.* *to draw back as to any thing, = to keep back, suppress* any thing from timidity, Acts xx. 20, οὐδὲν ὑπεστέιλάμην τῶν συμπεφρόντων.

ὑποστολή, ἡς, ἡ, (ὑποστέλλω,) a *shrinking or drawing back*, from timidity, Heb. x. 39. Jos. Ant. ii. 14, 12.

ὑποστρέφω, f. ψω, *to turn behind, or back*, trans.; in N. T. intrans. or with εἰαυτόν impl. *to turn back, return*; absol. Mk. xiv. 40, ὑποστρέψας εὔρεν αὐτοὺς. Lu. ii. 43. xvii. 18. Acts viii. 28, ἦν ὑποστρέφων.

ὑποστρωννύω, f. στρώσω, *to strew underneath*, trans. Lu. xix. 36.

ὑποταγή, ἡς, ἡ, (ὑποτάσσω,) *prop.* *subordination, hence subjection, submission*, 2 Cor. ix. 13. Gal. ii. 5, οὐδὲ πρὸς ὥραν εἴχαμεν τῇ ὑπ. 1 Tim. ii. 11. iii. 4.

ὑποτάσσω, f. ξω, (τάσσω,) *prop.* *to range or put under, make subject*, trans. 1) act. *to subject*, and pass. *to be subjected, to be subject*, constr. with acc. and dat. expr. or impl. Rom. viii. 20, τῇ ματαιότητι ἡ κτίσις ὑπετάγη. 1 Cor. xiv. 32. Eph. i. 22. v. 24. 1 Pet. iii. 22, and oft. in Class. 2) mid. *to submit one's self, to be subject, obedient*, as used not of compulsory subjection, but of voluntary and dutiful obedience, as of children to parents, wives to husbands; also of subordination both military and civil. In N. T. with dat. Lu. ii. 51, ἦν ὑποτασσόμενος αὐτοῖς. x. 17. Rom. viii. 7. x. 3. xiii. 1, 5. 1 Cor. xvi. 16. Eph. v. 21, 22. Col. iii. 18. James iv. 7. 1 Pet. ii. 13, 18, al. Sept. and lat. Class.

ὑποτίθημι, f. θήσω, *prop.* *to set or put under, to lay under*, as a *prop.* or support; in N. T. 1) with acc. ὑποτίθέναι τὸν τράχηλον, 'to lay down one's neck,' i. e. under the axe of the executioner, = to hazard one's life, Rom. xvi. 4. Ael. V. H. x. 16, ὑποθήσω τὴν κεφαλὴν. 2) mid. & fig. ὑποτίθεμαι, *to bring under the mind of any one, to suggest* for consideration, as a teacher, with acc. and dat. 1 Tim. iv. 6, ταῦτα ὑποτιθέμενος: so Plato, p. 9, τοῦτο ὑποθέμενος.

ὑποτρέχω, aor. 2. ὑπιδραμον, *prop.*



to run under, as a tree for shelter; in N. T. of a ship, to run under the shelter of an island or coast, with acc. Acts xxvii. 16, *υψιον τι υποδραμόντας*: Themist. p. 152, τὰ μὲν υποδραμοῦσαι, τὰ δὲ περιδρ.

Υποτύπωσις, εως, ἡ, (υποτυπώω, 'to sketch out the form of any thing in outline,') a form, sketch, prop. such as is obtained by a stamp or impression in wax, and hence as *exemplar*, both prop. and fig. 2 Tim. i. 13, ὅπ. υγιαίνοντων λόγων: meton. a pattern, for imitation, 1 Tim. i. 16, πρὸς υποτύπωσιν.

Υποφέρω, αορ. 1. ὑπήνεγκα, prop. to bear up under a thing or person, to support, sustain; in N. T. fig. to bear up under, endure, with acc. πειρασμόν, 1 Cor. x. 13; διωγμὸς, 2 Tim. iii. 11; λύπας, 1 Pet. ii. 19. Sept. and Class.

Υποχωρέω, f. ἴσω, (χωρέω,) to withdraw one's self under cover, give place to any one, Lu. ix. 10, ὑπαχώρησι κατ' ἰδίαν εἰς τόπον ἔρημον; with ἐν, Lu. v. 16.

Υπωπιάζω, f. ἴσω, (ὕπνιον, the part under the eyes, the face, fr. ὑπό, ὠψ,) prop. to strike any one under the eyes, to beat the face black and blue; or fig. to bruise any one; gener. in N. T. to maltreat, said of the body, to subject to hardship, mortify, τὸ σῶμά μου, 1 Cor. ix. 27: also to strain any one with prayers, to weary with entreaties, Lu. xviii. 5. Comp. Lat. *obtundo*.

Υς, ὅς, ὁ, ἡ, a swine, 2 Pet. ii. 22.

Υσσώπος, ου, ἡ, hyssop, a low plant or shrub, much used in the ritual purifications and sprinklings of the Hebrews; in N. T. of a stalk or stem of hyssop, John xix. 29. Also of a bunch of hyssop for sprinkling, Heb. ix. 19, ἐρίου κοκκίνου καὶ υσσώπου, in allusion to Lev. xiv. 4, al. Jos. Ant. ii. 14, 6, υσσώπου κόμας ἀναλαβόντες.

Υστερέω, f. ἴσω, (ὕστερος,) to be last, or after, behind, prop. in place, also in time; in N. T. fig. of dignity, condition, to be behind or inferior, to lack; in later usage also depon. pass. ὑστερούμαι. I. of dignity, &c. absol. to be the worse, 1 Cor. viii. 8, οὕτε ἐάν μὴ φάγωμεν ὑστερούμεθα. 2 Cor. xi. 5. xii. 11.—II. gener. to lack, fail, e. gr. 1) to fail of any thing, miss, with gen. expr. or impl. Rom. iii. 23, πάντες ὑστεροῦνται τῆς δόξης τοῦ Θ. Heb. iv. 1, and Class. 2) to be in want of, lack. Lu. xxii. 35, μή τινας ὑστερήσατε; Jos. Ant. xv. 6, 7, μηδὲ οἶνον μηδὲ ὕδατος ὑστερηθῆναι: with ἐν and dat. of that in which one is wanting, 1 Cor. i. 7. Eccclus. xi. 12; with acc. of thing as to which, Matt. xix. 20, τί ἐτι ὑστερῶ; 'what lack I yet?' Sept. τί ὑστερῶ ἔγω; Ps. xxxix. 5; absol. to be in want, suffer need, Lu. xv. 14. 2 Cor. xi. 8. Phil. iv.

12. Heb. xi. 37. Eccclus. xiii. 4. 3) intrans. of things, to fail, be wanting, absol. John ii. 3, ὑστερήσαντος οἶνου. So Diosc. v. 87, ὑστερούσης σποδοῦ: with dat. Mk. x. 21, ἐν σοι ὑστερεῖ. Sept. Neh. ix. 21.

Υστέρημα, ατος, τό, (ὕστεριον,) prim. 'that which is wanting,' and then by meton. want. 1) gener. with gen. of thing, Phil. ii. 30, τὸ ὑμῶν ὑστέρημα τῆς πρὸς με λειτουργίας, and so impl. 1 Cor. xvi. 17. Col. i. 24, τὰ ὅστ. τῶν ἐλπίσιν τοῦ Χρ. 1 Th. iii. 10, and Sept. 2) absol. or with gen. of pers. want, need, poverty, Lu. xxi. 4. 2 Cor. viii. 13, 14. ix. 12.

Υστέρισις, εως, ἡ, (ὕστεριον,) the being in want, want, need, Mk. xii. 44. Phil. iv. 11, οὐχ ὅτι καθ' ὑστέρισιν λέγω.

Υστερος, α, ου, a defective comparative, latter, last, hindmost, e. gr. in place, Hom. II. v. 17; in N. T. only of time: I. gener. 1 Tim. iv. 1, ἐν ὑστέροις καιροῖς. Sept. and Class.—II. neut. ὕστερον as adv. 1) with gen. last, after, Matt. xxii. 27, & Lu. xx. 32, ὕστερον δὲ πάντων ἀπέθανε καὶ ἡ γυνή. Sept. & Class. 2) absol. at last, afterwards, Matt. iv. 2, ὕστερον ἐπείνασε. xxi. 29, 32, 37. xxi. 11, al. Sept. and Class.

Υφαντός, ὁ, ὄν, adj. (ὕφαινω,) woven, John xix. 23, χιτὼν ὑφαντός δι' ὅλον. Sept. Jos. and Class.

Υψηλός, ὁ, ὄν, adj. (ὑψι, ὕψος,) high, elevated, lofty: 1) PROP. as ὅρος ὑψηλόν, Matt. iv. 8. Mk. ix. 2, al. From the Heb. τὰ ὑψηλά, high places, the heights, put for 'the highest heavens,' Heb. i. 8. Sept. In a like sense, of Christ, comparat. ὑψηλότερος τῶν οὐρ. γερόμενος, Heb. vii. 26, equin. to διεληλυθὼς τοὺς οὐρανούς, iv. 14. Symbol. by Hebr. Acts xiii. 17, μετὰ βραχίονος ὑψηλοῦ, 'with a high (i. e. uplifted) arm,' as if to destroy the enemy. Comp. Sept. χεὶρ ὑψηλῇ, Ex. xiv. 8. 2) FIG. high, i. e. highly esteemed, Lu. xvi. 15, τὸ ἐν ἀνθρώποις ὑψηλόν, βδέλυγμα ἐνώπιον τοῦ Θεοῦ. Rom. xii. 16, μὴ τὰ ὑψηλά φρονούντες, high things, pride, opp. to τὰ ταπεινά, humility. Comp. Lucian, Herm. 5, ὑψηλά φρονεῖν. So Sept. λαλεῖν ὑψηλά, 1 Sam. ii. 3.

Υψηλοφρονέω, f. ἴσω, (ὕψηλος, φρονέω,) to be high-minded, carry oneself haughtily, Rom. xi. 20. 1 Tim. vi. 17.

Υψιστος, η, ου, adj. (ὑψι, ὕψος,) highest, most elevated, loftiest: 1) prop. as ὑψιστον ὅρος, Hsian. iii. 3, 2; in N. T. only from the Heb. τὰ ὑψιστα, 'the highest heavens;' for there were supposed to be three; the aerial, the starry, and the highest, the abode of God and the angels. Matt. xxi. 9, 'Ὡσαννὰ ἐν τοῖς ὑψίστοις. Mk. xi. 10, al. So Sept. Job

xvi. 19. 2) fig. ὁ Ὑψιστος, *the Most High*, said with reference both to His exalted abode and supreme majesty, Mk. v. 7. Lu. i. 32, al. sæpe. Sept. and Class.

Ὑψος, εὐς οὐς, τὸ, (ὑψι,) *height, elevation*: 1) prop. Eph. iii. 18, βάθος καὶ ὕψος. Rev. xxi. 16. From the Heb. *the height*, put for *Heaven, the highest heaven*, the abode of God; so ἐξ ὕψους, *from on high*, from God, Lu. i. 78; εἰς ὕψος, *to the place on high*, to God, Eph. iv. 8. Sept. 2) fig. *elevation, dignity*, Ja. i. 9. Sept. and Class.

Ὑψόω, f. ὠσω, (ὕψος,) *to heighten*, i. e. *to elevate, lift up*, trans. I. PROP. of the brazen serpent, and of Jesus on the cross, John iii. 14. viii. 28: hence Christ is further said ὑψωθῆναι ἐκ τῆς γῆς, in allusion to the death of the cross, xii. 32, 34; also τῇ δεξιᾷ τοῦ Θεοῦ ὑψωθείς, Acts ii. 33. v. 31. 1 Pet. iii. 22. Comp. Heb. i. 8. viii. 1. xii. 2.—II. FIG. *to elevate, exalt*, i. e. 1) gener. 'to raise to a condition of prosperity, dignity, honour,' gener. out of a lowly state, Lu. i. 52, καθεῖλε δυνάστας ἀπὸ θρόνων, καὶ ὑψώσε ταπεινούς. Acts xiii. 17. Ja. iv. 10. 1 Pet. v. 6. Pass. ὑψωθήσεται, Matt. xxiii. 12. xi. 23. Sept. and Class. 2) reflex. ὑψοῦν ἑαυτὸν, *to exalt oneself, be proud*, Matt. xxiii. 12. Lu. xiv. 11. Sept.

Ὑψωμα, ατος, τὸ, (ὕψος,) prop. 'something elevated,' i. e. *a high place, height, elevation*, Rom. viii. 39, οὕτε ὑψωμα οὕτε βάθος, prob. put for *heaven*, comp. ὕψος. Fig. of a *proud adversary*, under the figure of a lofty tower or fortress built up by an enemy, 2 Cor. x. 5, πᾶν ὑψ. ἐπαυρόμενον κατὰ τῆς γνώσεως τοῦ Θ.

## Φ.

Φάγομαι, ἔφαγον, see in Ἐσθίω.

Φάγος, ου, ὁ, (φαγεῖν,) *a glutton*, Matt. xi. 19, ἄνθρωπος φάγος. Lu. vii. 34.

Φαιλόνης, ου, ὁ, by metath. for φαινόλης, Lat. *pæmula*, *a cloak or great-coat* with a hood, used chiefly in travelling, 2 Tim. iv. 13.

Φαίνω, f. ανῶ, aor. 2. pass. ἐφάνην, (φάνω, φαίνω,) prop. *to lighten, give light, illuminate*: I. INTRANS. *to give light, shine forth*, as a luminary, absol. Rev. i. 16, ὡς ὁ ἥλιος φαίνει. viii. 12. xxi. 23. 2 Pet. i. 19. Fig. of spiritual light and truth, John i. 5, τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει. v. 35. 1 John ii. 8.—II. TRANS. prop. *to bring to light, to let appear, to show*, in Class.; in N. T. only, pass. or mid. φαίνομαι, aor. 2. ἐφάνην, *to come to light, appear*, be or become visible: i. strictly, *to shine forth, to shine*, Rev. xviii. 23, φῶς λύχνου οὐ μὴ φανῇ ἐν σοὶ ἔτι:

fig. Phil. ii. 15, ἐν οἷς φαίνεσθε ὡς φωστῆρες ἐν κόσμῳ.—II. gener. *to appear, be seen*, foll. by dat. of pers. expr. or impl. 1) of persons, Matt. i. 20, ἀγγελος Κυρίου κατ' ὄναρ ἐφάνη αὐτῷ. ii. 13. Mk. xvi. 9. Sept. & Class.; with a particip. or adj. as predicate in nom. Matt. vi. 16, ὅπως φανῶσι τοῖς ἀνθρ. νηστεύοντες. ver. 18. xxiii. 28. Absol. Lu. ix. 8. 1 Pet. iv. 18. 2) of things, τὰ ζιζάνια, Matt. xiii. 26; of an event, ix. 33; so φαίνόμενα, 'things visible,' apparent to the senses, Heb. xi. 3; with a predicate, Matt. xxiii. 27. Rom. vii. 13, ἵνα φανῇ ἁμαρτία—κατεργαζομένη θάνατον. Espec. of things appearing in the sky, air, &c. *phenomena*, Matt. ii. 7, τὸν χρόνον τοῦ φαινομένου ἀστέρος. xxiv. 27, 30. Ja. iv. 14, & Class.—III. fig. as referred to the mental eye, *to appear, seem*, foll. by dat. of pers. with predic. Mk. xiv. 64, τί ὑμῖν φαίνεται; and Class.; foll. by ἐνώπιόν τινος, Lu. xxiv. 11.

Φανερός, ὁ, ὄν, adj. (φάνος, fr. φαίνω,) prop. *apparent, visible, conspicuous*, but usually and in N. T. *apparent, manifest, known*; e. gr. φανερόν εἶναι, 'to be manifest, known,' Acts iv. 16. Rom. i. 19. Gal. v. 19. 1 Tim. iv. 15. 1 John iii. 10. Apocr. φανερόν γίνεσθαι, 'to be or become apparent, manifest, well known,' Mk. vi. 14. Lu. viii. 17, al. and Class. φανερόν ποιεῖν τινα, 'to make one manifest, known,' to disclose, Matt. xii. 16. Mk. iii. 12. 2 Macc. xii. 41. Jos. Ant. iii. 4, 2. Neut. with prep. εἰς φανερόν ἐλθεῖν, 'to become manifest, known,' to be brought to light, Mk. iv. 22. Lu. viii. 17. ἐν τῷ φανερῷ, *manifestly, openly*, Matt. vi. 4, 6, 18; also equiv. to *externally, outwardly*, Rom. ii. 28, and Class.

Φανερόω, f. ὠσω, (φανερὸς,) *to make apparent, manifest, or known*; to manifest, show openly, trans. I. of THINGS, act. John ii. 11, ἐφανερώσε τὴν δόξαν αὐτοῦ. John xvii. 6. Rom. i. 19. 1 Cor. iv. 5. 2 Cor. ii. 14. Col. iv. 4. Tit. i. 3. Pass. Mk. iv. 22. John iii. 21. Rom. iii. 21, al. sæpe.—II. of PERSONS, 1) reflex. with ἑαυτὸν, or mid. φανεροῦμαι, aor. 1. pass. ἐφανερώθην, as mid. *to manifest oneself, to show oneself openly, appear*. Reflex. with dat. John vii. 4, φανέρωσον σταντὸν τῷ κόσμῳ, 'appear publicly'; mid. with ἐμπροσθέν τινος, 2 Cor. v. 10, τοὺς πάντας ἡμᾶς φανερωθῆναι δεῖ ἐμπροσθεν τοῦ βήματος τοῦ Χρ. where φαν. is a forensic term signif. like Lat. *comparere*, 'to present oneself, appear at the bar for trial.' The term is also used espec. of those appearing from heaven or from the dead; reflex. with dat. John xxi. 1, ἐφανερώσων ἑαυτὸν πάλιν ὁ Ἰ. τοῖς μαθηταῖς, κ.τ.λ. Mid. with dat. John xxi. 14.

1 John i. 2, al. *seep.* 1 John i. 2, καὶ ἡ ζωὴ ἐφανερώθη. ii. 28. iii. 2, 5, 8. 2) *pass.* to be manifested, become or be made manifest, *knowen*, with dat. John i. 31, ἵνα φανερωθῇ τῷ Ἰσορ. 2 Cor. v. 11. εἰς ὑμᾶς, xi. 6. Foll. by ὅτι, 2 Cor. iii. 3, al.

Φανερώς, adv. (φανερὸς,) manifestly, openly, i. e. 'clearly, evidently,' Acts x. 3, ἐν δράματι φανερώς: 'publicly,' Mk. i. 45, φανερώς εἰς πόλιν εἰσελθεῖν: 'openly,' John vii. 10, οὐ φανερώς, ἀλλ' ὡς ἐν κρυπτῷ.

Φανέρωσις, εἰως, ἡ, (φανερῶ,) manifestation, a making known, ἡ φ. τῆς ἀληθείας, 2 Cor. iv. 2. ἡ φ. τοῦ Πνεύματος, equiv. to 'revelation,' 1 Cor. xii. 7.

Φανός, οὐ, ὁ, (φαῖνω,) a light, e. gr. a torch, lantern, John xviii. 3, ἔρχεται μετὰ φανῶν καὶ λαμπάδων. So Dion. Hal. xi. 40, ἐξέτρεχον—φανούς ἔχοντας καὶ λαμπάδας. See more in my note.

Φαντάζω, f. σω, (φαῖνω,) to make appear or visible, to show, Callistr. Stat. 14, φαντάζων τὴν αἰσθησιν. *Pass.* φαντάζομαι, to appear, be visible, espec. of the appearances of the gods to men; so Diod. Sic. i. 12, τοὺς θεοὺς φανταζομένους τοῖς ἀνθρώποις ἐν ἱερῶν ζωῶν μορφαῖς: fig. Wisd. vi. 16; hence neut. part. τὸ φανταζόμενον, equiv. to τὸ φαινόμενον, prop. the phenomenon, also the sight or spectacle, Heb. xii. 21, φοβερόν ἦν τὸ φαινόμενον. Comp. Ex. xix. 16.

Φαντασία, ας, ἡ, (φαντάζομαι,) prop. an appearing, appearance, but more freq. and in N. T. that kind of appearance which consists in parade, show, or pomp, Acts xxv. 23, μετὰ πολλῆς φαντασίας: so φαντασίας ἕνεκα, Diod. Sic. xii. 33.

Φάντασμα, ατος, τὸ, (φαντάζομαι,) prop. a phantasm, 'an object presented to the sight,' or 'an image presented to the mind,' either awake or asleep, Wisd. xvii. 15. Jos. Bell. Jud. iii. 8, 3. In the former case there is generally an implied notion of something illusive or unreal; and hence the term came to be applied to denote an apparition, spectre, ghost, as Matt. xiv. 26. Mk. vi. 49; and so Jos. Ant. i. 20, 2, al. Artem. i. 2. For this the Class. writers use φάσμα.

Φάραγξ, αγγος, ἡ, (kindr. with φάρυγξ,) a ravine, a narrow and deep pass, or valley, between high rocks; Lu. iii. 5, πᾶσα φάρ. πληρωθήσεται. Sept. & Class.

Φαρμακία, ας, ἡ, (φαρμακεύω, fr. φάρμακον, a medicine, also a magic potion,) prop. the preparing and giving of medicine, also the preparation of magical potions, philtres or charms, and hence oft., as in N. T., gener. magic art, sorcery, enchantment, Gal. v. 20. Rev. ix. 21. xviii. 23. Sept. and lat. Class.

Φαρμακίς, εως, ὁ, (φαρμακεύω,) prop. a preparer of drugs, an apothecary, but gener. a preparer of drugs which operate by the force of charms, or incantation. So in N. T. a magician, sorcerer, enchanter, πόρνοις καὶ φαρμακῦσι, Rev. xxi. 8, in text. rec. Comp. Luc. Merc. cond. 40, μοιχὸν ἢ φαρμακία σε. Jos. Ant. ix. 6, 3, τὴν μητέρα αὐτοῦ φαρμακὸν καὶ πόρνην ἀποκαλεῖσθαι.

Φαρμακός, οὐ, ὁ, ἡ, (φάρμακον,) equiv. to φαρμακίς, wh. see. In N. T. a magician, sorcerer, enchanter, Rev. xxi. 8, in later edd. xxii. 15. Sept. and Class.

Φάσις, εως, ἡ, (φημι,) a speech, word, report, Acts xxi. 31, & Demosth. 793, 16.

Φάσκω, imperf. ἔφασκον, defect. to say, to affirm, equiv. to φημι, foll. by inf. with acc. Acts xxiv. 9. xxv. 19. Rev. ii. 2; with nom. Rom. i. 22. Sept. and Class.

Φάτνη, ης, ἡ, (corrupted fr. φάγνη, fr. φάγω, to eat; lit. an eating-place, as our manger; a crib, manger, Lu. ii. 7, 12, 16. xiii. 15, οὐ λύει—τὸν ὄνον ἀπὸ τῆς φ. Sept. Jos. and Class.

Φαῦλος, η, ον, adj. bad, ill, worthless, physically, as food or garments, but gener. as in N. T. morally bad, evil, wicked; πάν φ. πᾶγμα, Ja. iii. 16. φαῦλα, 'evil deeds,' John iii. 20. v. 29, τὰ φ. πράσσειν, (so Lucian Herm. 82, φαῦλον οὐδὲν ποιήσουσιν,) Tit. ii. 8, φ. λέγειν, evil.

Φέγγος, εος οὐς, τὸ, (kindr. with φάος,) light, brightness, shining, Matt. xxiv. 29. Mk. xiii. 24, ἡ σελήνη οὐ δώσει τὸ φ. αὐτῆς. Xen. Venat. v. 4. Conv. i. 9.

Φείδομαι, f. εἶσομαι, depon. mid. to be sparing of, foll. by gen., also to spare, e. gr. to abstain from using, to use sparingly; in N. T. 1) to spare, = to abstain from doing any thing, to forbear, absol. 2 Cor. xii. 6, φείδομαι δὲ, sc. τοῦ καυχᾶσθαι. Hadian. vii. 9, 22. Xen. H. G. vii. 1, 24. 2) to spare, to abstain from treating with severity, foll. by gen. Acts xx. 29, μὴ φειδόμενοι τοῦ ποιμνίου. Rom. viii. 32, ἰδίου υλοῦ οὐκ ἐφείσατο. xi. 21. Dion. Hal. Ant. v. 10, τῶν ἐμῶν οὐ φεισάμενος τέκνων.

Φειδομένως, adv. (from φείδομαι,) sparingly, frugally, 2 Cor. ix. 6. Plut. Alex. M. 25, φειδ. χρῆσθαι τοῖς παροῦσι.

Φέρω, (f. οἶσω, aor. I. ἤνεγκα, aor. I. pass. ἠνέχθην,) to bear, trans. I. PROP. to bear, as a burden or the like, also to bear up; in N. T. only fig. 1) to bear up under, to bear with, endure, e. gr. evils, with acc. Rom. ix. 22, Θεὸς ἡγεγκεν σκευὴ ὀργῆς. Heb. xii. 20. xiii. 13, τὸν ὀνειδισμὸν αὐτοῦ φέροντες. So Sept. ὀνειδισμὸν φ. Ez. xxxiv. 29, and elsewhere.

in Sept. and Class. 2) *to bear up* any thing, *to uphold*, = *have in charge, direct, govern*, with acc. Heb. i. 3, *φέρειν τε τὰ πάντα τῷ ῥήματι*, κ.τ.λ. So Sept. Num. xi. 14. Deut. i. 9. Plut. Lucull. 6, *Κέθηγον ἀνθούonta τῇ δόξῃ τότε καὶ φέροντα τὴν πόλιν*.—II. *to bear*, with the idea of motion, = *to bear ALONG* or *ABOUT*, *to carry*, Lu. xxiii. 26, *τὸν σταυρὸν φέρειν ὀπίσθεν τοῦ Ἰησοῦ*. Sept. and Class. Pass. *φέρομαι*, *to be borne along*, e. gr. as in a ship before the wind, *to be driven or drifted*, hurried along at the mercy of the waves: what is here said of the ship only, being, as often, applied fig. to the crew; Acts xxvii. 15, 17, *ἐφερόμεθα*. So Test. xii. Patr. p. 670, *χιμαζόμενοι ἐπὶ τὸ πῦλαος ἐφερόμεθα*. Hdut. iii. 10, *ἐφέροντο κατὰ κύμα καὶ ἀνέμου*. Alceus in Mus. Crit. i. 423, *ἄμμε δ'—ναὶ φορήμεθα σὺν μελαίῃα*. Fig. *to be moved, incited*, 2 Pet. i. 21, *ὑπὸ Πνεύματος ἁγίου φερόμενοι*. Sept. Job xvii. 1, *πνεύματι φερόμενος*. The term is one often used of divine inspiration; hence prophets were called *Ἰεοφόρητοι*. Mid. *φέρομαι*, *to bear oneself along*, = *to move along, rush*, as a wind, Acts ii. 2, *ὥσπερ φερομένης πνοῆς*. The term in this use, and associated with *βίαιος*, &c. is frequent in Class. So in Ælian H. An. vii. 24, we have, *ἐπειδὴν τὸ πνεῦμα βίαιον ἐκφέρηται*. Fig. *to go ON, to advance*, in learning, *ἐπὶ τὴν τελειότητα φερώμεθα*, Heb. vi. 1.—III. *to bear*, with the idea of motion to a place, *to bear HITHER* or *THITHER, to bring*: 1) of things, foll. by acc. expr. or impl.; gener. Mk. vi. 28. Lu. xxiv. 1, *φέρουσιν ἃ ἡτοίμασαν ἀρώματα*. John xix. 39. Acts iv. 34, al. Pass. Matt. xiv. 11, al.; also with dat. of pers. *τί τινα*, xiv. 11. Mk. xii. 15, *φέρειτέ μοι δηνάριον*. John ii. 8. iv. 33: spoken of the finger or hand, *to reach hither*, John xx. 27, and Class. Fig. of a voice or declaration, pass. *to be borne, brought, to come, φωνῆς ἐνεχθείσης αὐτῷ*—*ἐξ οὐρανοῦ*, 2 Pet. i. 17, 18: of good brought to any one, bestowed on him, pass. with dat. 1 Pet. i. 13, *ἐπὶ τὴν φερομένην ὑμῖν χάριν*, and Class.; of accusations, charges, &c. *to bring forward, present*, with κατὰ τινος, John xviii. 29. Acts xxv. 7. 2 Pet. ii. 11, comp. Jude 9: of a doctrine, prophecy, *to announce, make known, τὴν διδαχὴν*, 2 John 10; *προφητεῖαν*, 2 Pet. i. 21: of a fact or event, as reported or testified, in the sense of *to adduce, to show, prove*, pass. Heb. ix. 16, and Class. 2) of persons, with acc. *to bear, to bring*, e. gr. the sick, Mk. ii. 3, al.: foll. by dat. Matt. xvii. 17. Mk. vii. 32: spoken also of any motion to a place, not proceeding from the person himself, in the sense of *to bring, to lead*, with acc. and ἐπὶ, Mk. xv. 22, *φέρουσιν αὐτὸν ἐπὶ Γολγοθᾶ τόπον*,

John xxi. 18, *ἔπον*: so of beasts, Lu. xv. 23. Acts xiv. 13, and Sept. Fig. and absol. a way or gate is said *to lead* any whither, *τὴν πύλιν τὴν φέρουσαν εἰς τὴν πόλιν*, Acts xii. 10, and oft. in Class.—IV. *to bear*, as trees or fields their fruits, *to yield, καρπὸν*, Mk. iv. 8. John xii. 24. xv. 2, al. Jos. and Class.

Φεύγω, f. *ξομαι*, aor. 2. *ἔφυγον*, *to flee*, to betake oneself to flight, intrans. 1) PROP. and gener. Matt. viii. 33, *οἱ δὲ βόσκοντες ἔφυγον*. xxvi. 56, al. Sept. and Class. Of death, with ἀπὸ, Rev. ix. 6. Also of heaven and earth, &c. *to flee away*, vanish suddenly, with ἀπὸ, Rev. xvi. 20. xx. 11. 2) *to flee from, escape*, foll. by ἀπὸ, Matt. iii. 7, *φυγεῖν ἀπὸ τῆς μελλούσης ὀργῆς*. xxiii. 33; trans. with acc. Heb. xi. 34, *ἔφυγον στόματα μαχαίρας*, and Class. 3) fig. *to flee*, = *to avoid, shun*, foll. by ἀπὸ, 1 Cor. x. 14, *φ. ἀπὸ τῆς εἰδωλολατρίας*: so Ecclesi. xxi. 2, *φ. ἀπὸ ἀμαρτίας*: trans. with acc. 1 Cor. vi. 17, *φ. τὴν πορνείαν*. 1 Tim. vi. 11. 2 Tim. ii. 22; so Xen. Cyr. viii. 1, 31, *τὰ ἀλσχερά φυγεῖν*.

Φήμη, ης, ἡ, Dor. *φάμα*, (φημι,) Lat. *fama*, report, rumour, common fame, Matt. ix. 26. Lu. iv. 14. Sept. and Class.

Φημί, enclitic and defective, imperf. *ἔφην*, (φάω obsol.) prop. 'to bring to light by speech,' gener. *to say, speak, utter*; the other tenses are supplied from εἶπον. I. gener. and usually followed by the express words, Matt. xxvi. 34, *ἔφη αὐτῷ ὁ Ἰησοῦς*, et al.: with acc. 1 Cor. x. 15, *κρίνατε ὑμεῖς ὁ φημι*. Hence as interposed in the middle of a clause quoted, like Engl. 'said I,' 'said he,' and Lat. *inquam*, Matt. xiv. 8, *δός μοι, φησιν, ὧδε ἐπὶ πίνακι κ.τ.λ.* Acts xxiii. 35. xxv. 5, 22, and Class.—II. as modified by the context. 1) before interrogations, *to ask, inquire*, Matt. xxvii. 23. Acts xvi. 30. xxi. 37. 2) before replies, *to answer, reply*, Matt. iv. 7. xiii. 29. John i. 23, & Class. 3) emphat. in the sense of *to affirm, assert*, Rom. iii. 8. 1 Cor. vii. 29, and Class.

Φθάνω, f. *άσω*, aor. 1. *ἔφθασα*, *to go or come before, be first*, in being or doing any thing: 1) prop. with acc. *to precede, anticipate*, 1 Th. iv. 15, *οὐ μὴ φθάσωμεν τοὺς κοιμηθέντας*; and so in Class. 2) gener. aor. 1. *ἔφθασα*, *to have come first, or already*, foll. by ἄχρι with gen. 2 Cor. x. 14, *ἄχρι γὰρ καὶ ὑμῶν ἐφθάσωμεν ἐν τῷ εὐαγ.*: foll. by εἰς τι, fig. *to have already attained unto*, Rom. ix. 31. Phil. iii. 16; by ἐπὶ τινα, *to have already come to or upon any one*, Matt. xii. 28. 1 Th. ii. 16.

Φθαρτός, ἡ, ον, adj. (φθειρω,) corruptible, perishable, mortal, Rom. i. 23, *φ. ἄνθρωπος*: 1 Cor. ix. 25, *φ. στέφανος*:

xv. 53, where see my note. 1 Pet. i. 18, 23, and Class.

Φθέγγομαι, f. γζομαι, depon. mid. prop. *to emit a sound*, and usually a *thrill* sound; also *to sound*, as a trumpet, thunder, or the human voice; in N. T. *to break*, absol. Acts iv. 18. ὑποχύγιον ἄφω-  
νον ἐν ἀνθρώπων φωνῇ φθεγγόμενον, 2 Pet. ii. 16; with acc. ὑπερογκα, ver. 18.

Φθείρω, f. ἐρῶ, aor. 1. pass. ἐφθάρην, *to spoil, corrupt, destroy*, with acc. 1 Cor. iii. 17, εἰ τις τὸν ναὸν τοῦ Θεοῦ φθεῖρει, φθερεῖ τοῦτον ὁ Θεός. 2 Cor. vii. 2; mid. Jude 10. Sept. and Class. Fig., in a moral sense, *to corrupt, deprave*, with acc. 1 Cor. xv. 33, φθεῖρουσιν ἡθὴ χρηστὰ ὁμιλίας κακαί. 2 Cor. xi. 3. Eph. iv. 22. Rev. xix. 2, and Class.

Φθινοπωρινός, ἡ, ὁν, adj. (φθίνω, ὀπώρα,) *autumnal*, Jude 12, δένδρα φθιν. trees, as in autumn, stripped of their leaves.

Φθόγγος, ου, ὁ, (φθέγγομαι,) *a sound*, espec. of a musical instrument, 1 Cor. xiv. 7: poet. for *the voice*, Rom. x. 18. Sept. and Class.

Φθονέω, f. ἤσω, (φθόνος,) *to envy*, with dat. Gal. v. 26, and Class.

Φθόνος, ου, ὁ, envy, (fr. pret. mid. ἐφθονα, of the obsol. φθίνω, kindred with φθίω, 'to waste, or pine.' Thus φθόνος denotes 'that passion which inly pines at the sight of excellence or happiness.') Matt. xxvii. 18. Rom. i. 29, al.; φθόνοι, *envyings*, ebullitions of envy, Gal. v. 21. 1 Pet. ii. 1, and Plato oft.; elsewhere scarcely found in Class.

Φθορά, ἄς, ἡ, (φθεῖρω,) *a spoiling, corruption, destruction*: 1) *prop.* by death, *slaughter*, 2 Pet. ii. 12, ζωα γειγνημένα εἰς ἄλωσιν καὶ φθοράν: also of mortality, mortal nature, Rom. vii. 21, ἀπὸ τῆς δουλείας τῆς φθορᾶς. 1 Cor. xv. 42, 50. Sept. and Class. Fig. of spiritual death, the ruin consequent on sin, *everlasting destruction*, Gal. vi. 8. Col. ii. 22. 2) *fig.* in a moral sense, *corruptness, depravity, wickedness*, 2 Pet. i. 4, ἐν ἐπιθυμίᾳ φθορᾶς. ii. 12, ἐν τῇ φθ. αὐτῶν. Wisd. xiv. 25.

Φιάλη, ης, ἡ, *a bowl*, or deep dish, Rev. v. 8. xv. 7. xvi. 1. Sept. & Class.

Φιλάγαθος, ου, ὁ, ἡ, adj. (φίλος, ἀγαθός,) lit. '*loving good*,' *a lover of goodness, upright*, Tit. i. 8, and Class.

Φιλαδελφία, ἄς, ἡ, (φιλάδελφος,) *prop. brotherly love*, as in Class.; in N. T. only in the Christian sense, the *mutual love of Christian brethren*, Rom. xii. 10. 1 Th. iv. 9, where see my notes.

Φιλάδελφος, ου, ὁ, ἡ, adj. (φίλος, ἀδελφός,) *loving one's brethren*; in N. T. only in the Christian sense, 'loving each other as Christian brethren,' 1 Pet. iii. 8.

Φίλανδρος, ου, ἡ, adj. (φίλος, ἀνὴρ,) *loving one's husband*, Tit. ii. 4, and Class.

Φιλανθρωπία, ἄς, ἡ, (φιλάνθρωπος,) *philanthropy, love of man*, equiv. to 'benevolence, humanity,' Acts xxviii. 2. Tit. iii. 4, φ. τοῦ Σωτῆρος ἡμ. and Class.

Φιλανθρώπως, adv. (φιλάνθρωπος,) *humanely, kindly*, Acts xxvii. 3, and Class.

Φιλάργυρος, ἄς, ἡ, (φιλάργυρος,) *covetousness*, 1 Tim. vi. 10, and Class.

Φιλάργυρος, ου, ὁ, ἡ, adj. (φίλος, ἄργυρος,) *covetous*, Lu. xvi. 14. 2 Tim. iii. 2, and Class.

Φίλαυτος, ου, ὁ, ἡ, adj. (φίλος αὐτοῦ,) *self-loving, selfish*, 2 Tim. iii. 2, and Class.

Φιλέω, f. ἤσω, (φίλος,) *to love*, trans. I. **GENER.** with acc. of pers. = *to have affection for*, Matt. x. 37, ὁ φίλων πατέρα ἢ μητέρα. John v. 20. xi. 3, 36. xv. 19. Tit. iii. 15. Of thing, *to be fond of*, *to like*, with acc. Matt. xxiii. 6, φιλοῦσὶ τὴν πρωτοκλισίαν. Lu. xx. 46. Rev. xxii. 15. With the idea of *overweening fondness*, ὁ φίλων τὴν ψυχὴν αὐτοῦ, John xii. 25. Sept. and Class.—II. **SPEC.** to show one's love by a kiss; hence, *to kiss*, with acc. Matt. xxvi. 48, ὃν ἂν φιλήσω, αὐτός ἐστι. Mk. xiv. 44. Lu. xxii. 47. Sept. and Class.—III. **fol.** by infin. *to love to do any thing*, *to do it willingly, gladly*, and by impl. *to be wont to do*, Matt. vi. 5, φιλοῦσιν ἐν ταῖς συναγωγαῖς προσεύχεσθαι. Sept. and Class.

Φίλη, ης, ἡ, (prop. fem. of φίλος,) *a female friend*, Lu. xv. 9. Sept. and Class.

Φιλήδονος, ου, ὁ, ἡ, adj. (φίλος, ἡδονή,) lit. *pleasure-loving*, subst. *a lover of pleasure*, 2 Tim. iii. 4, φιλήδονοι μάλλον ἢ φιλόθεοι. So Demophilus, φιλήδονον καὶ φιλόθειον τὸν αὐτὸν ἀδύνατον ἐστὶ, and Philo, p. 333, 49, φιλήδονον μάλλον ἢ φιλόθειον.

Φίλημα, ατος, τό, (φιλέω II.) *a kiss*, as given in salutation, Lu. vii. 45, φίλημά μοι οὐκ ἔδωκας. xxii. 48. Sept. Prov. xxvii. 6. Cant. i. 2, and Class. e. gr. Luc. Asin. 17, φιλήμασιν ἡσπάζοντο ἀλλήλους, used of the sacred kiss given by Christians to each other as the token of mutual love, φίλημα ἁγίου, Rom. xvi. 16. 1 Cor. xvi. 20. 2 Cor. xiii. 12. 1 Th. v. 26. φίλημα ἀγάπης, 1 Pet. v. 14.

Φιλία, ἄς, ἡ, (φίλος,) *love, friendship, affection for*, with gen. of object, Ja. iv. 4, ἡ φ. τοῦ κόσμου. Sept. and Class.

Φιλόθεος, ου, ὁ, ἡ, (φίλος, Θεός,) *prop. adj. loving God, pious*; subst. *a lover of God*, 2 Tim. iii. 4, φιλήδονοι μάλλον ἢ φιλόθεοι. Luc. Calumn. 14, πρὸς τὸν εὐσεβῆ καὶ φιλόθειον.

Φιλονεικία, ἄς, ἡ, (φιλόνομος,)

prop. *love of disputing, eager contention*, Thuc. i. 41; in N. T. gener. *quarrel, contention, strife*, Lu. xxii. 24, and Class.

Φιλόνηικος, ου, ὁ, ἡ, adj. (φίλος, νεῖκος,) *fond of strife*, 1 Cor. xi. 16, & Class.

Φιλοξενία, ας, ἡ, (φιλόξενος,) *love to strangers, hospitality*, Rom. xii. 13. Heb. xiii. 2, and Class.

Φιλόξενος, ου, ὁ, ἡ, adj. (φίλος, ξένος,) *loving strangers, hospitable*, 1 Tim. iii. 2. Tit. i. 8. 1 Pet. iv. 9, and Class.

Φιλοπρωτεύω, f. εὔσω, (φιλόπρωτος, occ. in Artem. and Plut.) *to love to be first, to affect pre-eminence*, 3 John 9.

Φίλος, η, ου, adj. prop. pass. (i. e. for φιλούμενος,) *loved, dear*; also act. (for φιλῶν) *loving, friendly, kind*; in N. T. subst. ὁ φίλος, *a friend*, Lu. vii. 6, ἔπεμψε πρὸς αὐτόν—φίλους. xi. 5, et al. espies. and Sept. and Class. In the sense of *companion, associate*, Matt. xi. 19, φ. τῶν ἀνδρῶν. Lu. vii. 34. John iii. 29, ὁ φ. τοῦ νυμφίου, *a bridegroom*, see in Νυμφών. As a word of courteous address, Lu. xiv. 10. Sept. Euth. v. 10.

Φιλοσοφία, ας, ἡ, (φιλοσοφίω,) prop. *love of wisdom*, then *philosophy*, 'a knowledge of things human and divine,' comp. σοφία II.; in N. T. *philosophy*, i. e. the Jewish theology or theological learning, pertaining to the interpretation of the Scriptures, and to the traditional law of ceremonial observances, Col. ii. 8.

Φιλόσοφος, ου, ὁ, ἡ, adj. (φίλος, σοφία,) prop. *loving wisdom*, then as subst. *a philosopher*, an inquirer after knowledge natural and moral, in things human and divine; spoken in N. T. of the Epicurean and Stoic philosophers, who spent their time in inquiries and discussions respecting moral science, Acts xvii. 18.

Φιλόστοργος, ου, ὁ, ἡ, adj. (φίλος, στοργή,) *tenderly loving, kindly affectioned*, prop. towards one's kindred; in N. T. towards Christian brethren, Rom. xii. 10.

Φιλότεκνος, ου, ὁ, ἡ, adj. (φίλος, τέκνον,) *loving one's children*, Tit. ii. 4.

Φιλοτιμέομαι, f. ἥσομαι, (φιλότιμος, fr. φίλος, τιμή,) depon. mid. or pass. *to love honour, to be ambitious*, and by impl. 'to exert oneself from motives of ambition;' since the combatants in the pursuits of human glory must be prepared to use the most strenuous exertions; making it their maxim, in the words of Thuc., μὴ φεύγειν τοὺς πόνοιν, ἢ μηδὲ τὰς τιμὰς διώκειν: *to be ambitious of doing any thing, to exert oneself, to earnestly strive*, i. e. from a love and sense of honour: so Jos. Ant. proem. § 3. xv. 9, 5. Ael. V. H. ix. 29. Xen. Mem. ii. 9, 5. In N. T. Rom. xv. 20, φιλοτιμούμενοι εὐαγγελίζεσθαι. 2 Cor. v. 9. 1 Th. iv. 11,

παρακαλοῦμεν ὑμᾶς φιλοτιμεῖσθαι ('to earnestly strive') ἡσυχάζειν.

Φιλοφρόνως, adv. (φιλόφρων,) *kindly, courteously*, Acts xxviii. 7, & Class.

Φιλόφρων, ονος, ὁ, ἡ, adj. (φίλος,) φρήν,) *friendly-minded, kindly disposed, courteous*, 1 Pet. iii. 8, and Class.

Φιμόω, f. ὥσω, (φιμός,) *to muzzle*, trans. I. prop. of oxen muzzled while treading out grain, 1 Cor. ix. 9. 1 Tim. v. 18, οὐ φιμώσεις βοῦν ἀλόωντα.—II. fig. *to stop the mouth, put to silence*, and pass. *to be silenced, be silent, hold one's peace*. 1) said of persons, Matt. xxii. 34, ἐφίμωσα τοὺς Σαδδ. 1 Pet. ii. 15. Jos. and lat. Class. Pass. Matt. xxii. 12. Hence it is applied to Christ's commanding an evil spirit *not to speak* through the organs of a demoniac, Mk. i. 25, φιμώθητι. 2) of things, as winds and waves, pass. *to be still, hushed*, Mk. iv. 39, πεφίμωσο. Jos. de Macc. § 2.

Φλογίζω, f. ἴσω, (φλόξ,) prop. and almost always in Class. & oft. in Sept. *to inflame, set on fire*; in N. T. fig. *to inflame with passion, discord, or hatred*; said of the tongue, Ja. iii. 6, φλόγ. τὸν τρόχον.

Φλόξ, γός, ἡ, (φλέγω,) *flame*, Lu. xvi. 24, ἐν τῇ φλογὶ ταύτῃ. So φλόξ πυρός, *a flame of fire, 'fiery flame'*, Acts vii. 30. Rev. i. 14, αἱ ἐν πυρὶ φλογός, 2 Th. i. 8. Sept. and Class. Of lightning, Heb. i. 7, πυρός φλόγα. Sept. & Class.

Φλυαρέω, f. ἥσω, (φλύαρος,) prop. as oft. in Class. 'to as it were overflow with talk,' = *to prate, to trifle*, intrans.; in N. T. trans. *to prate about* any one, 3 John 10, λόγοις πονηροῖς φλυαρῶν ἡμᾶς.

Φλύαρος, ου, ὁ, ἡ, adj. (φλύω, Lat. fluo,) prop. *overflowing*, i. e. with talk; hence subst. *a prater, tattler, trifler*, 1 Tim. v. 13, and oft. in later Class.

Φοβερός, ὁ, ὄν, adj. (φοβέω,) *fearful, terrible, frightful*, Heb. x. 27, φοβερά δέ τις ἐκδοχή κρίσεως. ver. 31. xii. 21. Sept. and Class.

Φοβέω, f. ἥσω, (φόβος,) prop. *to put in fear, terrify, frighten*; but oftener, and in N. T., only mid. or pass. φοβέομαι, aor. I. pass. ἐφοβήθην, and fut. I. pass. φοβηθήσομαι often in mid. sense, prop. 'to put one's self in fear,' = *to fear, be afraid, terrified*, either from fear simply, or from astonishment. I. PROP. and GENER. in various constructions: 1) intrans. and absol. Rom. xiii. 4, εἰάν τὸ κακὸν ποιῇς, φοβοῦ: so μὴ φοβοῦ, *fear not*, Mk. v. 36. μὴ φοβείσθε, vi. 50. ἐφοβούντο, x. 32. Matt. xiv. 30. xvii. 6. Heb. xiii. 6. Foll. by acc. of a cogn. noun, 1 Pet. iii. 14, τὸν φόβον αὐτῶν μὴ φοβηθήτε. ver. 6, μὴ φοβ. μηδεμίαν κτήνησιν: emphat. Mk. iv. 41, ἐφοβήθη-

σαν φόβον μέγαν. 2) *trans.* with acc.: of pers. Matt. x. 26, μή φοβηθῆτε αὐτούς. xiv. 5. John ix. 22. Rom. xiii. 3. Gal. ii. 12: of thing, διάταγμα, Heb. xi. 23, 27. Rev. ii. 10. 3) *fol.* by ἀπό, lit. 'to fear from,' *be afraid of* any one, Matt. x. 28. Lu. xii. 4. 4) *fol.* by μή, *lest*, Acts xxvii. 17, φοβ. μή εἰς τὴν Σύρτιν ἐκπίσωσι: by μήπως, ver. 29. 2 Cor. xi. 3. Gal. iv. 11. 5) with inf. 'to fear to do any thing,' to scruple, hesitate, Matt. i. 20, μή φοβηθῆς παραλαβεῖν Μαριάμ. ii. 22. Mk. ix. 32.—II. MORALLY, *to fear*, = *to reverence*, honour, with acc. 1) *gener.* Mk. vi. 20, ἐφοβεῖτο τὸν Ἰωάννην. Eph. v. 33. 2) *spec.* τὸν Θεόν or τὸν Κύριον φοβεῖσθαι, *to fear God*, *to reverence*, e. g. 'to stand in awe of God,' the punisher of wrong, so as not to do evil, Lu. xviii. 2, τὸν Θ. μή φοβούμενος. xxiii. 40. 1 Pet. ii. 17. Col. iii. 22: also, by Hebr., in the sense of religion, piety, = *to worship God*, Lu. i. 50, τὸ ἔλεος αὐτοῦ—τοῖς φοβ. αὐτόν. Acts x. 2, 35. Rev. xi. 18; so ol φοβ. τὸν Θ. 'proselytes,' Acts xiii. 16, 26.

Φόβητρον, ου, τὸ, (φοβίω,) 'something fearful,' a *fearful sight*, *portent*, Lu. xxi. 11, φόβητρά τε καὶ σημεῖα ἀπ' οὐρ. Sept.

Φόβος, ου, ὁ, (φείβομαι,) *fear*, *terror*, I. PROP. and GENER. Matt. xiv. 26, ἀπὸ τοῦ φ. ἐκραξαν. Lu. i. 12. ii. 9, al. φόβοι, *fears*, 2 Cor. v. 11. 1 Tim. v. 20, al. Foll. by gen. of the pers. or thing feared, Matt. xxviii. 4. John vii. 13, al. Meton. 'object of fear,' Rom. xiii. 3. Sept. and Class.; with the idea of *astonishment*, Matt. xxviii. 8, μετὰ φόβον καὶ χαρὰς μεγάλης. Mk. iv. 41. Lu. i. 65. v. 26, al.—II. IN A MORAL SENSE, *reverence*, *honour*, of persons, Rom. xiii. 7, τῷ τὸν φόβον, τὸν φ. Elsewh. of God or Christ, ὁ φ. τοῦ Θεοῦ or Κυρίου, 2 Cor. v. 11, and sometimes impl. Jude 23. Intens. ἐν φόβῳ καὶ ἐν τρόμῳ, 1 Cor. ii. 3, al. and Sept. By Hebr. = *religion*, piety, ὁ φ. τοῦ Κυρίου, Acts ix. 31. Θεοῦ, Rom. iii. 18, and Class.

Φοῖνιξ, ἰκος, ὁ, a *palm-tree*, John xii. 13. Rev. vii. 9. Sept.

Φονεύς, ἴως, ὁ, (φονεύω,) a *murderer*, Matt. xxii. 7. Acts iii. 14, al. and Class.

Φονεύω, εἰσω, (φόνος,) *to slay*, *to murder*; absol. οὐ φονεύσεις, Matt. v. 21. Mk. x. 19, al. and Sept. Gener. Matt. v. 21. Ja. ii. 11. iv. 2. Foll. by acc. Matt. v. 6. Sept. and Class.

Φόνος, ου, ὁ, (obsol. φίνω,) *murder*, Mk. xv. 7. Lu. xxiii. 19, al. Heb. xi. 37, ἐν φόνῳ μαχαίρας. Plur. φόνοι, Matt. xv. 19, al. Sept. and Class.

Φορέω, f. ἴσω, (fr. πέφορα, old pret.

mid. of φέρω,) *to bear about*, *to wear*, as dress or arms, trans. Matt. xi. 8, τὰ μαλακά. John xix. 5. Rom. xiii. 4. James ii. 3, al. and Class.

Φόρον, ου, τὸ, only in prop. name, Ἀππίου φόρον, Appii Forum, Acts xxviii. 15.

Φόρος, ου, ὁ, (φέρω,) prop. 'what is brought or paid into the treasury of the state,' a *tax* laid upon persons and their property annually, in distinction from τέλος, toll, levied on merchandise and travellers, Lu. xx. 22. xxiii. 2. Rom. xiii. 6, φόρους τελεῖτε. ver. 7, and so in Class.

Φορτίζω, f. ἴσω, (φόρτος,) prop. *to burden*, lay a burden upon any one; in N. T. fig. of the burden of the Jewish law, Lu. xi. 46. Pass. part. Matt. xi. 22, πεφορτισμένοι, 'ye who are oppressed by a sense of sin, and the burden of the law.'

Φορτίον, ου, τὸ, (φόρτος,) a *burden*: I. prop. of a ship's freight or cargo, Acts xxvii. 10, in lat. Edd.—II. fig. 1) of the burden of the law, Matt. xxiii. 4. Lu. xi. 46; of the injunctions of Christ, Matt. xi. 30. 2) of the burden of one's sins, Gal. vi. 5.

Φόρτος, ου, ὁ, (φέρω,) a ship's freight or cargo, a *burden*, Acts xxvii. 10, text. rec.

Φραγέλλιον, ου, τὸ, a *whip*, John ii. 15.

Φραγελλός, f. ὥσω, (φραγέλλιον,) *to scourge*, with acc. Matt. xxvii. 26, al.

Φραγμός, οῦ, ὁ, (φράσσω,) a *fence* or *hedge*, Matt. xxi. 33. Mk. xii. 1. Luke xiv. 23, εἰς τὰς ὁδοὺς καὶ φραγμούς, 'the narrow ways among the vineyards.' Plut. Cimon. 10, τῶν ἀγρῶν τοὺς φραγμοὺς ἀφείλεν. Xen. Venat. xi. 4, and Sept. Fig. Eph. ii. 14, see in Μεσότητον.

Φράζω, f. ἄσω, prop. *to say*, *speak*, *tell*; in N. T. *to explain*, τὴν παραβολήν, Matt. xiii. 36. xv. 15. Sept. and Class.

Φράσσω, f. ἔω, prop. *to enclose* with a fence, also 'close up,' as a *defile*, with troops. Hence said of the ears, *to stop*. In N. T. only of the mouth, φράσσειν τὸ στόμα: 1) PROP. of wild beasts, Heb. xi. 33, ἐφραξαν στόματα λέοντων, 'rendered them harmless'; so M. Antonin. xii. 1, ἐφραξέ τὸ στόμα τοῦ λέοντος. 2) FIG. *to silence*, Rom. iii. 19, ἵνα πᾶν στόμα φραγῇ. 2 Cor. xi. 10, and Class.

Φρέαρ, ατος, τὸ, prop. a *well* or *pit*, for water, and thus prop. distinguished from πηγή, Lu. xiv. 5. John iv. 11, τὸ φρ. ἐστὶ βαθύ. ver. 12. Sept. Joa. and Class. Fig. of the *pit* in Hades, 'the bottomless pit,' Rev. ix. 1, 2.

Φρεναπατάω, f. ἤσω, (φρην, ἀπατάω,) *to deceive*, Gal. vi. 3, ἱαντὸν φ.

Φροναπάτης, ου, ὁ, a *deceiver*, Tit. i. 10.

Φρῆν, ενός, ἡ, prop. *the diaphragm, midriff*. Hence, as the supposed seat of mental emotions, usually and in N. T. meton. *the mind, the soul*, including the intellect, disposition, feelings, &c. 1 Cor. xiv. 20. Sept. and Class.

Φρίσσω, f. ξω, (φριξ,) *to be rough, rising up in bristling points, to bristle*, as a field with ears of grain. Spec. of hair, &c. *to bristle*; in N. T. of persons, *to shudder, to quake*, from terror, when the 'hair stands on end,' intrans. Ja. ii. 19, τὰ δαιμόνια—φρίσσουνσι. Sept. and Class.

Φρονέω, f. ήσω, (φρῆν,) prop. *to think*, i. e. to 'have the use of, and to exercise the mind,' but usually TO MIND, or TO BE MINDED, *have in mind*, said generally of any emotion of the mind; in N. T. I. gener. *to think, to mean*, be of opinion, foll. by acc. of thing implying *manner* of thinking, Acts xxviii. 22, ἀκούσαι & φρονεῖς. Rom. xii. 3, παρ' ὃ δαὶ φρονεῖν. 1 Cor. iv. 6. Gal. v. 10. Phil. i. 7: with adv. 1 Cor. xiii. 11. Rom. xii. 3, φρονεῖν εἰς τὸ σωφρονεῖν.—II. With especial reference to the mind as acted on by the affections, *to be minded, to think*, with acc. 1) gener. Phil. ii. 5, τοῦτο φρονεῖσθω ἐν ὑμῖν, & καὶ ἐν Χρ. 'I. iii. 15. Rom. xii. 16, τὰ ὑψηλὰ φρονεῖν, and τὸ αὐτὸ or τὸ ἐν φρονεῖν, 'to be of one mind,' 'to cultivate unanimity and concord.' 2) also in the phrase φρονεῖν τὰ τινος, (scil. πράγματα,) which, while in Class. it signif. 'to take part with any one,' in N. T. means *to care for*, be devoted to, &c. Matt. xvi. 23, οὐ φρονεῖς τὰ τοῦ Θ. Rom. viii. 5. Phil. iii. 19. Col. iii. 2, τὰ ἄνω.—III. *to mind, care for*, with ὑπὲρ τινος, Phil. iv. 10: of time, *to regard, keep, τηνήμεραν*, Rom. xiv. 6.

Φρόνημα, ατος, τὸ, (φρονέω,) prop. 'what one has in mind,' *thought, feeling, will*, Rom. viii. 27, οἶδε τί τὸ φρ. τοῦ Πνεύματος. ver. 6, 7, τὸ φρόνημα τῆς σαρκός, = τὸ φρονεῖν τὰ τῆς σαρκός.

Φρόνησις, εως, ἡ, (φρονέω,) *mind, thought*: 1) *mode of thinking* and feeling, Lu. i. 17, ἐν φρονήσει δικαίων. 2) *understanding, prudence*, Eph. i. 8, σοφία καὶ φρονήσις. Sept. and Class.

Φρόνιμος, η, ου, adj. (φρονέω,) prop. 'being in the possession of one's senses,' also 'having a sound understanding,' *prudent, wise*, Matt. vii. 24, ἀνδρὶ φρ. x. 16. xxiv. 45. xxv. 2. Rom. xii. 16. 1 Cor. iv. 10. Sept. and Class.

Φρονίμως, adv. (φρόνιμος,) *prudently, wisely*, Lu. xvi. 8, and Class.

Φροντίζω, f. ίσω, (φροντις,) *to be thoughtful for, take care to do any thing*,

Tit. iii. 8, ἵνα φροντίζωσι καλῶν ἔργων προτάσθαι. Sept. and Class.

Φρουρέω, f. ήσω, (φρουρός,) prop. *to watch, be on guard*; in N. T. and gener. foll. by acc. *to watch, guard, keep* any person or thing: I. PROP. said of a *military* watch over a place, 2 Cor. xi. 32, ὁ ἰθναρχης—ἐφρουρεῖ τὴν πόλιν; also of a *civil* watch over a prisoner, Gal. iii. 23, and Class.—II. FIG. *to keep, preserve* in any state, Phil. iv. 7, τὰς καρδίας ὑμῶν ἐν Χρ. 'I. Pass. 1 Pet. i. 5, ἐν δυνάμει Θεοῦ.

Φρυάσσω, f. ξω, in Class. only depon. mid. φρυάσσομαι, *to rage*, prop. of animals; also of persons acting with fury and insolence. In N. T. by a metaphor taken from the snorting and other sounds of impatient steeds, and therefore applicable to violent and headstrong men, *to rage, 'tumultuate,' intrans.* Acts iv. 25, ἵνατί ἐφρύαξαν ἰθνη;

Φρύγανον, ου, το, (φρύγω,) a *dry stick or dry brushwood*, Acts xviii. 3, φρυγάνων πλῆθος. Sept. and Class. as Xen. An. iv. 3, 11, φρύγανα συλλέγοντες ὡς ἐπὶ πυρ.

Φυγή, ης, ἡ, (φεύγω,) *flight*, Matt. xxiv. 20. Mk. xiii. 18. Sept. and Class.

Φυλακή, ης, ἡ, (φυλάσσω,) gener. a *watch, guard*: I. prop. 'the act of keeping watch,' or guarding, Lu. ii. 8, φυλάσσοντες φυλακὰς, and Class.—II. meton. of persons set to watch, a *watch, guards*, Acts xii. 10, διελθόντες πρῶτην φυλ.—III. meton. the *place* where watch is kept: 1) *watch-post, station*; fig. *station or haunt*, Rev. xviii. 2. 2) of the place where any one is watched or guarded, *ward, custody, a prison*, gener. Matt. v. 25, εἰς φυλακὴν βληθήσῃ. xiv. 3. Lu. xxi. 12. xxii. 33. John iii. 24. Acts v. 19, oft. In the sense of *imprisonment*, 2 Cor. vi. 5. xi. 23. Heb. xi. 36. Sept. and Class. Fig. of the bottomless pit, as the *prison* of demons and the souls of wicked men, 1 Pet. iii. 19. Rev. xx. 7. 3) meton. of time, a *watch* or division of the night, during which one watch of soldiers kept guard, Lu. xii. 38, ἐν τῇ δευτέρᾳ φ. καὶ ἐν τῇ τρίτῃ φ. Matt. xiv. 25. xxiv. 43.

Φυλακίζω, f. ίσω, (φυλακή,) *to put in ward, imprison*, Acts xxii. 19, φυλακίζων. Wisd. xviii. 4. Act. Thom. § 45.

Φυλακτήριον, ου, τὸ, (φυλακτήρ,) prop. a *watch-post, guard-house or fort*, fig. *protection, safe-guard*; hence, meton. an *amulet*, any thing worn about the neck, &c. as a protection against any harm, corporeal or mental. Hence in N. T. plur. τὰ φυλακτήρια, lit. 'prayer-fillets,' strips of parchment, inscribed with various sen-



tances of the Mosaic law, which the Jews bind around the forehead and left wrist while at prayer, Matt. xxiii. 5, *πλατύνουσι δὲ τὰ φυλακτήρια*.

**Φύλαξ**, ακος, ὁ, (φυλάσσω,) *a keeper, guardian*, Acts v. 23. xii. 6, 19. Sept. and Class.

**Φυλάσσω**, f. *ξω*, prop. *to watch*, i. e. 'to wake,' 'to keep awake'; also, *to keep watch by night*. In N. T. I. PROP. and INTRANS. *to watch, keep watch*, with acc. of the cogn. noun, Lu. ii. 8, *φυλάσσοντες φυλακάς*.—II. PROP. and TRANS. with acc., *to watch, guard, keep*, 1) persons or things from escape or violence, Lu. viii. 29, *ἐδεσμεῖτο—φυλασσόμενος*. Acts xii. 4, φ. αὐτόν. Sept. and Class. Lu. xi. 21, acc. τί. Acts xxii. 20, τὰ ἱμάτια. Sept. and Class. 2) of persons or things kept in safety, *to keep, preserve*, e. g. *persons*, John xvii. 12, οὓς διδωκάν μοι ἐφύλαξα. 2 Pet. ii. 5. Jude 24. 2 Th. iii. 3, and Sept.; *things*, John xii. 25. 1 Tim. vi. 20. 2 Tim. i. 12, 14. Sept. 3) mid. *to keep oneself from*, or *as to any thing, be on one's guard*, = *to beware of, avoid*; e. g. with ἀπό τινος, Xen. Cyr. ii. 3, 9, once reflex. 1 John v. 21, φυλάξατε ἑαυτοὺς ἀπὸ τῶν εἰδώλων. mid. Lu. xii. 15, ὁράτε καὶ φυλάσσεσθε ἀπὸ τῆς πλεονεξίας. Mid. with acc. *to guard against, beware of*, Acts xxi. 25. 2 Tim. iv. 15, ὃν καὶ σὺ φυλάσσον. Jos. and Class.; foll. by ἵνα μὴ, 2 Pet. iii. 17.—III. FIG. *to keep or observe precepts, laws, &c.* with acc. Lu. xi. 28, al.; mid. πάντα ταῦτα ἐφ. Matt. xix. 20. Sept. and Class.

**Φῦλ** ἡ, ἡς, ἡ, (φύλον,) *a tribe*, prim. *a race, kindred*: in N. T. I. PROP. *φύλον, a nation or people*, as descended from a common ancestor, Matt. xxiv. 30, πᾶσαι αἱ φ. τῆς γῆς. Rev. i. 7. v. 9. vii. 9. xi. 9, al. and Sept.—II. SPEC. *a tribe*, said of the tribes of Israel, Matt. xix. 28; and Lu. xxii. 30, κρίνοντες τὰς δώδεκα φυλάς τοῦ Ἰσρ. ii. 36, al. and Sept. oft.

**Φύλλον**, ον, τό, (φύω,) *a leaf*: in N. T. only plur. φύλλα, *leaves, foliage*, Matt. xxi. 19, al. Sept. & Class.

**Φύραμα**, ατος, τό, (φυράω, to mix by stirring or kneading,) lit. *a kneaded mass*, and gener. *a mass, lump*; e. gr. of potter's clay prepared for moulding, Rom. ix. 21. So *a mass of dough*, 1 Cor. v. 6. Gal. v. 9, ὅλον τὸ φ. ζυμοί, proverb., see in Ζύμη: fig. Rom. xi. 16, εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα. 1 Cor. v. 7, νέον φ. 'a new-made mass of dough, before the leaven is put in.' Sept. & Class.

**Φυσικός**, ἡ, ὄν, adj. (φύσις,) prop. *physical, natural*, produced by nature. In N. T. *natural*, according to nature, ἡ φ.

χοῆσις, Rom. i. 26, 27. So Arr. Epict. ii. 20, 6, φυσικὴ κοινωνία ἀνθρώπων πρὸς ἀλλήλους: of beasts, ἔλογα ζῶα, φυσικά, 'following their natural bent,' sensual, 2 Pet. ii. 12.

**Φυσικῶς**, adv. (φυσικός,) *physically, naturally*, from or by nature, Jude 10, ὅσα δὲ φυσικῶς, ὡς τὰ ἔλογα ζῶα, ἐπίστανται; 'by the natural senses.' Diog. Laërt. x. 137, φυσικῶς καὶ χωρὶς λόγου.

**Φυσίω**, f. ὥσω, in N. T. equiv. to φυσάω, (φῦσα,) which means prop. *to blow, puff, or pant*; and also *to blow up, inflate*, both prop. and fig. In N. T. φυσίω, fig. *to puff up, inflate with pride and vanity*, absol. 1 Cor. viii. 1, ἡ γνώσις φυσιοῖ. So Plut. de Educ. δεῖ δὲ αὐτοὺς μὴδὲ τοῖς ἔγκωμιόις φυσιοῦν, and Philo, φυσήσας τῷ λόγῳ. Pass. or mid. 1 Cor. iv. 18, 19. v. 2, xiii. 4. So Plut. vi. 253, ὑπὸ τῆς τύχης φυσωμένους: and so in Lat. 'inflare aliquem.' ὑπὲρ τινος, 1 Cor. iv. 6. ὑπὸ τινος, Col. ii. 18.

**Φύσις**, εως, ἡ, (φύω,) *nature*: I. 'natural source or origin,' *generation, birth, descent*, Gal. ii. 15, ἡμῖς φύσει Ἰουδαῖοι. Rom. ii. 27, ἡ ἐκ φύσεως, and so oft. in Class. φύσις and κατὰ φύσιν.—II. *a nature*, as generated or produced, *a genus, kind*, Ja. iii. 7, πᾶσα φ. θηρίων—δεδομασται τῇ φ. τῇ ἀνθρωπίνῃ. Gal. iv. 8, τοῖς μὴ φύσει οὐσι θεοῖς. Comp. 1 Cor. viii. 5.—III. *the nature of any person or thing*, the natural constitution, the innate disposition, qualities, &c. 1) of persons, in a moral sense, denoting the *native mode of thinking*, unenlightened by the influence of Divine truth, Eph. ii. 3, τέκνα φύσει ὀργῆς. Rom. ii. 14; by analogy, of the Divine nature, 2 Pet. i. 4, θείας κοινωνοὶ φύσεως, see my note. Spec. *a native sense of propriety*, 1 Cor. xi. 14, ἡ οὐδὲ αὐτὴ ἡ φ. διδάσκει ὑμᾶς—; 2) gener. equiv. *to the nature of things*, the order and constitution of nature, κατὰ φύσιν, 'natural,' Rom. xi. 21, 24. παρὰ φύσιν, 'unnatural,' i. 26. xi. 24, and Class.

**Φυσίωσις**, εως, ἡ, (φυσίω,) *a puffing up*, fig. with pride, 2 Cor. xii. 20.

**Φυτεία**, ας, ἡ, (φυτεύω,) in Sept. and Class. *a planting*. In N. T. *a plant*, fig. Matt. xv. 13; and so Psalt. Sal. xiv. 3.

**Φυτεύω**, f. εὔσω, (φυτόν, φύω,) *to plant*, trans. Matt. xxi. 33, ἐφύτευσεν ἀμπελῶνα. 1 Cor. ix. 7. σκεῆν, Lu. xiii. 6; absol. xvii. 28. pass. ver. 6. Sept. and Class. Fig. Matt. xv. 13. 1 Cor. iii. 6, εἰς φ.

**Φύω**, f. φύσω, *to generate, produce*, as plants, &c.; also of persons, *to beget, bear*. Pass. φύομαι, also act. aor. 2. ἐφυν, and perf. πέφυκα, as intrans. *to be generated, produced, to spring up, grow*, as plants, &c.; also of persons, *to be born, to grow*

*up, to be by nature*: in N. T. 1) pass. aor. 2. ἐφύην, part. φύεις, *to spring up or grow*, as a plant, Lu. viii. 6, καὶ φύιν ἐξηράνθη. ver. 8. 2) act. intrans. *to spring or grow up*, Heb. xii. 15, ῥίζα πικρίας ἀνω φύουσα.

Φωλεός, οὐ, ὁ, *a hole, burrow*, of animals, Matt. viii. 20. Lu. ix. 58, and Class.

Φωνέω, f. ἦσω, (φωνή,) *to sound, to utter a sound, voice, or cry*. I. prop. and absol. 1) of animals, e. gr. a cock, *to crow*, Matt. xxvi. 34, 74, 75. Sept. and Class. 2) of persons, *to cry out, exclaim*, Lu. viii. 8. Acts x. 18, al.; so with dat. of cogn. noun, φωνήσας φωνῇ μεγάλῃ, Lu. xxiii. 46. Rev. xiv. 18.—II. trans. *to cry or call to any one, = to speak to, address, call*, with acc. 1) gener. with the words spoken, as a title, &c. = *to call, name*, John xiii. 13, ὑμεῖς φωνεῖτέ με, 'O διδάσκαλος, κ.τ.λ. 2) spec. implying invitation to approach, *to call for*, Matt. xx. 32, ἐφώνησεν αὐτούς. Mk. iii. 31. John i. 49, al.; with dat. αὐτῷ, Lu. xix. 15; foll. by ἐκ, *to call one out of any place*, John xii. 17; also *to invite to a feast*, Lu. xiv. 12; *to call out to any one for help*, Matt. xxvii. 47.

Φωνή, ἡς, ἡ, *a sound*, as uttered, I. GENER. as used of things; e. gr. a trumpet, or other instrument, Matt. xxiv. 31. 1 Cor. xiv. 7, 8; of the wind, John iii. 8. Acts ii. 6; of rustling wings, chariots, waters, &c. Rev. ix. 9. xiv. 2. xviii. 22. xix. 6; of thunder, iv. 5. vi. 1. viii. 5. xix. 6. φωνῇ ῥημάτων, Heb. xii. 19.—II. SPEC. *a voice, cry*, said of persons: 1) prop. and gener. as in phrases, with verbs of speaking, &c. φωνῇ μεγάλῃ, Mk. v. 7. xv. 34, oft. Lu. xvii. 15. Rev. xiv. 15. So ἀφίειναι φωνὴν μεγάλην, Mk. xv. 37; αἰρεῖν or ἰπαίρειν φωνὴν, 'to cry aloud,' Acts iv. 24. xiv. 11. Lu. xxiii. 23, ἐπέκριντο φωναῖς μεγάλας. Also ἀκούειν φωνὴν or φωνῆς, 'to hear a voice,' Acts ix. 4, 7. xxii. 14; with ἐκ, 2 Pet. i. 18. Rev. i. 10. ix. 13. Sept. and Class. With gen. of pers. Matt. iii. 3, φ. βοῶντος ἐν τῇ ἐρήμῳ. John v. 25. Acts xii. 14. Rev. xix. 1, φ. ὄχλου. Sept. and Class.; so of song, with gen. φ. κιθαριδῶν, xviii. 22. φ. νυμφίου καὶ νύμφης, ver. 23; of salutation, Lu. i. 44. To the voice, as the instrument of speech, is sometimes ascribed that which strictly applies only to the person; thus ἀκούειν τῆς φ. τινοῦ, 'to hear (and obey) one's voice,' i. e. to obey the person himself, John x. 16, 27. Heb. iii. 7, and Sept. in Gen. iii. 17, al. Fig. Gal. iv. 20, ἀλλάξαι τὴν φ. μου, 'to change my tone,' to speak in a different manner. 2) meton. 'what is uttered by the voice,' *a word, or saying*, Acts xiii. 27, τὰς φ. τῶν προφητῶν. xxiv.

21, and Class. 3) meton. 'manner of speaking,' *speech, language, dialect*, 1 Cor. xiv. 10, τοσαῦτα γένη φωνῶν ἐν κόσμῳ. ver. 11, and Class. as φωνή 'Ελληνική.

Φῶς, φωτός, τό, (contr. for φάος, fr. φάω,) *light*, prop. with the idea of shining. I. PROP. and GENER. 1) of *light* in itself, 2 Cor. iv. 6, ὁ εἰπὼν ἐκ σκότους φῶς λάμψαι. Matt. xvii. 2, λευκάωστέ φ. Sept. and Class. 2) as emitted from a luminous body; e. g. a lamp, φῶς λύχνου, Lu. viii. 16. Rev. xviii. 23; the sun, φῶς ἡλίου, xxii. 5. Sept. & Class. 3) of *daylight, day*, John xi. 9, 10. iii. 20, ὁ φαῦλα πράσων μισεῖ τὸ φ. ver. 21; ἐν τῷ φ. 'in the light,' openly, opp. to ἐν τῇ σκοτίᾳ, Matt. x. 27. Lu. xii. 3. Eph. v. 13. 4) of the dazzling light which surrounds the throne of God, 1 Tim. vi. 16. Rev. xxi. 24; also as encircling those who dwell with or come from God, Acts ix. 3, φῶς ἀπὸ τοῦ οὐρ. Comp. ver. 5. xii. 7. xxii. 6, 9, 11. 2 Cor. xi. 14. Col. i. 12, ὁ κλῆρος τῶν ἁγίων ἐν τῷ φ.—II. METON. *a light*, a luminous body. 1) a lamp or torch, Acts xvi. 29, αἰτήσας φῶτα. Sept. and Class. 2) *a fire*, (for πῦρ, by a Hebr. idiom oft. found in Sept.) Mk. xiv. 54, θερμαινόμενος πρὸς τὸ φ. Lu. xxii. 56. Sept. and Class. 3) of the heavenly luminaries, the sun, moon, and stars, Ja. i. 17, ἀπὸ τοῦ Πατρὸς τῶν φ. Sept. and Class. 4) fig. τὸ φ. τὸ ἐν σοί, i. e. *the mind or conscience*, corresp. to ὁ λύχνος and ὁ ὀφθαλμός, Matt. vi. 23. Lu. xi. 35.—III. fig. *light*, that moral and spiritual light of knowledge, which enlightens the mind and soul; including also the idea of moral goodness, purity, and holiness, opp. to σκοτία or σκότος. 1) gener. as said of that clear knowledge of God and spiritual things which is by St. John (1 Epist.) expressively termed 'the true light,' John iii. 19. viii. 12, τὸ φ. τῆς ζωῆς. Rom. xiii. 12. 2 Cor. vi. 14. Eph. v. 9. 1 John ii. 8; οἱ υἱοὶ τοῦ φ. i. e. 'those who walk in this light,' Lu. xvi. 8. John xii. 36. So ἐν τῷ φ. εἶναι, μένειν, 1 John ii. 9, 10. As exhibited in the life and teaching of any one; Matt. v. 16. John v. 35. So where the idea of holiness predominates; as of God and those conformed to him, 1 John i. 5, ὁ Θεὸς φῶς ἐστίν. ver. 7. 1 Pet. ii. 9, where see my note. Matt. iv. 16. Acts xxvi. 23. 2) meton. *a light*, equiv. to 'the author or dispenser of moral and spiritual light,' gener. Rom. ii. 19, φῶς τῶν ἐν σκοτεῖ. Of apostles, Matt. v. 14. Acts xiii. 47. Espec. of the *Messiah*, 'who brought life and immortality to light in his Gospel,' Lu. ii. 32, φῶς εἰς ἀποκάλυψιν ἐθνῶν. John i. 4, 5, 7, 8, 9. iii. 19. viii. 12. ix. 5.

Φωστήρ, ἦρος, ὁ, (φῶς,) *lit. 'a light-giver'*, in Class. *a window*; in N. T. *a*

*light, luminary*, Phil. ii. 15, φαίνεσθε ὡς φ. ἐν κόσμῳ, with allusion to the sun, moon, and stars. So in Sept. of the heavenly luminaries, Gen. i. 14, 16. Meton. *brightness, shining*, spoken of the Divine glory, Rev. xxi. 11.

Φωσφόρος, ου, ὁ, ἡ, adj. (φῶς, φέρω,) lit. *light-bringing, shining, radiant*, as said of the heavenly luminaries. In N. T. subst. ὁ φωσφόρος, *Lucifer*, which prop. is the name of the *morning star*; so Plut. de Plac. Phil. ii. 15; emblematic of the dawn of spiritual light and happiness upon the benighted soul of corrupt man, 2 Pet. i. 19, ἕως φωσφόρος ἀνατείλῃ ἐν κ.τ.λ.

Φωτεινός, ἡ, ὄν, adj. (φῶς,) prop. *light-giving, shining, bright*, Matt. xvii. 8, νεφέλη φωτεινῇ. Fig. of the body, full of light, Matt. vi. 22. Lu. xi. 34, 36.

Φωτίζω, f. ἰσω, (φῶς,) to *lighten*, I. INTRANS. to give light, to shine, Rev. xxii. 5, Κύριος ὁ Θεὸς φωτιεῖ ἐπ' αὐτοὺς. Sept. and Apocr.—II. TRANS. to give light to, shine upon, enlighten: 1) prop. Lu. xi. 36, ὡς ὅταν ὁ λύχνος τῇ ἀστραπῇ φωτίζει σε. Rev. xxi. 23. Pass. Rev. xviii. 1. Sept. and Class. 2) fig. with acc. of pers. to enlighten, impart spiritual light to any one, John i. 9, ὁ (φῶς) φωτίζει πάντα ἄνθρ. Pass. Eph. i. 18. Heb. vi. 4. x. 32, and Sept. Hence used in the sense of, though more significant than, διδάσκειν, Eph. iii. 9, φωτίσαι πάντας, τίς ἡ οἰκονομία, κ.τ.λ. Sept. & Class. 3) with acc. of thing, to bring to light, make known, 1 Cor. iv. 5, ὅς καὶ φωτίζει τὰ κρυπτὰ τοῦ σκότους. 2 Tim. i. 10, φωτίσαντος δὲ ζωῆν, κ.τ.λ. So Arr. Epict. i. 4, 31, τὴν ἀλήθειαν.

Φωτισμός, οὔ, ὁ, (φωτίζω,) prop. a giving light, shining; in N. T. fig. of spiritual illumination, 2 Cor. iv. 4, αἰς τὸ μὴ ἀυγάσαι τὸν φ. τοῦ εὐαγγελίου.

## X.

Χαίρω, f. χαίρῃσω, to rejoice, be glad, intrans. I. PROP. in various constructions: 1) absol. Matt. v. 12, χαίρετε καὶ ἀγαλλιάσθε. Lu. vi. 23, al. sæpiss. Part. χαίρων, 2 Cor. vi. 10, αἰεὶ δὲ χαίρουντες. Joined with another verb or partic., part. χαίρων, = joyfully, gladly; as Col. ii. 5, χαίρων καὶ βλέπων, 'joyfully beholding,' Lu. xv. 5. xix. 6, ὑπεδίδετο αὐτὸν χαίρων. ver. 37, al. Sept. and Class. 2) with the cogn. noun χαρά, e. gr. in acc. intens. Matt. ii. 10, ἐχάρησαν χαρὰν μεγάλην. So Sept. Jon. iv. 6. In the dat. John iii. 29, χαρὰ χαίρει. intens. 1 Th. iii. 9. 3) with dat. of cause, i. e. of that th. or ocr. which one rejoices, (an usual Gr. construction,) Rom. xii. 12, τῇ ἐλπίδι

χαίρουτες. 4) with acc. of cause, Phil. ii. 18, τὸ δ' αὐτὸ καὶ ὑμῖς χαίρετε. Rom. xvi. 19, and so in Class. 5) with a particip. in nom. expressing the occasion of joy, (a freq. construction in Class.) Mk. xiv. 11, ἀκούσαντες ἐχάρησαν. John xx. 20. Phil. ii. 28. 6) with ὅτι, marking cause or occasion, that, because, Lu. x. 20, χαίρετε δὲ, ὅτι τὰ ὀνόματα κ.τ.λ. John xiv. 28. Acts v. 41, al. sæpe. 7) with prepositions expressing the cause of joy; e. gr. Matt. xviii. 13. Lu. i. 14, al. Sept. and Class. Phil. i. 18, bis, ἐν τούτῳ χαίρω καὶ χαρήσομαι. Col. i. 24. Also, ἐν Κυρίῳ χαίρειν, 'to rejoice in the Lord,' i. e. in communion with him, Phil. iii. 1. iv. 4. 1 Th. iii. 9. δι' ὑμᾶς ὅτι, John xi. 15. Foll. by ἀπὸ with gen. 2 Cor. ii. 3. —II. in imperat. and infin. as a form of salutation or greeting. 1) imperat. χαίρε, χαίρετε, prop. joy to thee! hail! Matt. xxvi. 49, χαίρε, Παῖσι. xxvii. 29, χαίρε, ὁ βασιλεὺς. xxviii. 9, χαίρετε, like Lat. 'Cæsar, ave.' Mk. xv. 18. Lu. i. 28, al. 2) infin. χαίρειν, prop. fully λέγω χαίρειν, 'to wish joy,' to salute, 2 John 10, 11. Absol. χαίρειν, to send greeting, at the beginning of an epistle, Acts xv. 23. xxiii. 26. Ja. i. 1. Sept. and Class.

Χάλαζα, as, ἡ, hail, Rev. viii. 7. xi. 19. xvi. 21. Sept. and Class.

Χαλάσθω, f. ἀάσω, aor. 1. pass. ἐχαλάσθην, to let go, relax, also to loosen, τὰ ἱστία, Sept. Is. xxxiii. 23. In N. T. to let down, lower, trans. Matt. ii. 4, χαλῶσι τὸν κράββατον. Lu. v. 4, τὰ δίκτυα. ver. 5. Acts ix. 25, al. Pass. 2 Cor. xi. 33. Sept. and Class.

Χαλεπός, ἡ, ὄν, adj. The etymol. of this word is very uncertain, and it is probably of northern or Sanscrit origin; but, judging from its various uses, its prim. signif. seems to have been *hard* to the touch, as opposed to μαλακός; whence fig. *hard* or *difficult*, as said both of things, 'hard to bear,' whence *noxious*, 'prejudicial,' and of persons, *harsh*, (*difficultis*), 'hard to be borne with,' *morose*, &c. In N. T. it is used 1) of things, *hard* to be borne, *burdensome*, *perilous*, connected with toil, suffering, peril, 2 Tim. iii. 1, καιροὶ χαλεποί. 2 Macc. iv. 16, χαλεπὴ περίστασις. Xen. An. iii. 2, 2, χαλεπὰ μὲν τὰ παρόντα, and elsewhere, τὰ χαλεπὰ. 2) of persons, as *demoniacs*, *fierce*, *furious*, Matt. viii. 28, χαλεποί, the nearest approach to which in Class. usage is the signif. *hard*, *stern*, *savous*, *owdelis*; also *furious*, as said of a person who, in a paroxysm of anger, acts like a wild beast just broke loose from his chains.

Χαλιναγωγέω, f. ἡσώ, (χάλασθω, ἄγω,) prop. 'to lead, guide; or govern, with a bit;' hence to *reign*, to *bridle*, to

*check*, and fig. *moderate, restrain*, with acc. Ja. i. 26, *μὴ χαλ. γλῶσσαν αὐτοῦ*. iii. 2, *ὄλον τὸ σῶμα*. Luc. Tyrann. 4, *τὰς ἡδονὰς ὁρᾷεις χαλινωγωγεῖν*. de Saltat. 70.

Χαλῖνδος, οὐ, ὁ, (χαλάω,) a *bil, curb*, Ja. iii. 3, *τῶν ἵππων τοὺς χαλ. εἰς τὰ στόματα βάλλομεν*. So Sept. Philo de Agric. p. 201, *χαλινούς ἐμβalόντας*, and elsewhere in Class. Rev. xiv. 20, *ἀχρί τῶν χαλ.*

Χάλκεος, ἑα, εον, contr. χαλκοῦς, ἦ, οὖν, adj. (χαλκός,) of *copper* or *brass*, brazen, Rev. ix. 20. Sept. and Class.

Χαλκεύς, ἑως, ὁ, (χαλκός,) prop. a *brasier, copper-smith*; and gener. a *worker in metals, a smith*, 2 Tim. iv. 14, *ὁ χαλκεύς*. Sept. and Class.

Χαλκηδὼν, ὄνος, ὁ, *chalcedony*, a gem including several varieties, one of which is the modern *carnelian*, Rev. xxi. 19; later edit. *καρχηδών*, carbuncle.

Χαλκίον, ου, τὸ, (χαλκός,) same as *χαλκίον*, a *brazen vessel*, Mk. vii. 4.

Χαλκολίβανον, ου, τὸ, Rev. i. 15. ii. 18. Vulg. *aurichalcum*, i. e. *white brass, fine brass*, a factitious metal among the ancients, formed of the same ingredients as brass, but in other proportions.

Χαλκός, οὐ, ὁ, prop. *ore, metal*, of any kind; but in N. T. *copper, brass*, espec. as wrought and tempered for arms, utensils, &c. 1) prop. Rev. xviii. 12, *πᾶν σκεῦος ἐκ—χαλκοῦ καὶ σιδήρου*. Sept. & Class. 2) *meton.* any article made of copper or brass; e. gr. 1 Cor. xiii. 1, *χαλκός ἡχῶν, sounding brass*, meaning, 'some brazen wind instrument.' Also *brass* or *copper coin, money*, Matt. x. 9. Mk. vi. 8. xii. 41, and later Class.

Χαλκοῦς, see Χάλκεος.

Χαμαί, adv. Lat. *humī*, to or on the ground, John ix. 6, *ἔπτυνε χαμαί*. xviii. 6, *ἔτισον χαμαί*. Sept. and Class.

Χαρά, ἄς, ἡ, (χαίρω,) *joy, gladness*: I. GENER. Matt. ii. 10, *ἐχάρησαν χαρὰν μεγάλην*. Lu. i. 14. xv. 7, 10. John iii. 29, *χαρὰ χαίρει*. Rom. xiv. 17, *χαρὰ ἐν Πνεύματι ἁγ.* xv. 13. 2 Cor. i. 24. ii. 3. Gal. v. 22. Phil. i. 25, *ἡ χαρὰ τῆς πίστεως*, 'joy arising from the faith of the Gospel'; 1 Th. i. 6, *μετὰ χαρᾶς Πνεύματος ἁγ. ἀπὸ τῆς χαρᾶς*, from or for joy, Matt. xiii. 44, al. and so μετὰ χαρᾶς, Lu. xxiv. 41, and ἐν χαρᾷ, Rom. xv. 32. Sept. and Class.—II. METON. equiv. to *cause, occasion of joy*, Lu. ii. 10. Phil. iv. 1, *χαρὰ καὶ στίφανός μου*. 1 Th. ii. 19, 20.—III. *meton. enjoyment, bliss*, Matt. xxv. 21, *εἰσελθε εἰς τὴν χ. τοῦ Κυρίου σου*. Heb. xii. 2.

Χάραγμα, ατος, τὸ, (χαράσσω,) prop. 'something graven or sculptured.'

1) equiv. to a *graving, sculpture*, e. gr. images, idola, Acts xvii. 29. Anthol. Gr. iv. p. 33. 2) a *mark* cut in or stamped, a *stamp, sign*, Rev. xiii. 16, and Class.

Χαρακτήρ, ἦρος, ὁ, (χαράσσω,) prop. a *graver, a graving tool*, but usually 'something graven, cut in, stamped,' &c. a *character*, as a letter, mark, sign, *stamp* on coin; in N. T. *impress, image, form*, Heb. i. 3, *ὡν χαρ. τῆς ὑποστάσεως αὐτοῦ*, sc. τοῦ Θεοῦ, 'the express image or counterpart of God's essence or being,' in which sense the word occurs in Class. writers.

Χάραξ, ακος, ὁ, (χαράσσω,) a *pointed stake, pale*, Lat. *vallus*, in fortification: in N. T. a *mound*, Lat. *vallum*, i. e. a military rampart round a camp or besieged city, formed of the earth thrown out of a trench and stuck with sharp stakes or palisades to preserve the *agger*, or mound of earth, in due form, Lu. xix. 43.

Χαρίζομαι, f. ἰσομαι, depon. mid. (χαρίζ,) prop. to *gratify*, 'do what is grateful and pleasing' to any one; in N. T. with acc. of thing, and dat. of pers., to *gratify one with* any thing, i. e. to *give, grant*, as a matter of favour; aor. 1. pass. ἐχαρίσθην and f. 1. pass. χαρισθῆσομαι in pass. sense. I. GENER. Lu. vii. 21, *τυφλοῖς πολλοῖς ἐχαρίσατο τὸ βλέπειν*, meaning, as the article is intended to denote, 'the faculty of sight,' Rom. viii. 32. 1 Cor. ii. 12. Gal. iii. 18. Phil. i. 29. ii. 9, & Class.—II. SPEC. to *give up* any thing to any one. 1) of *persons*, in the sense of to *deliver up* or *over*, in answer to the demand or prayer of any one, Acts iii. 14, *ἡτήσασθε ἄνδρα φονία χαρισθῆναι ὑμῖν*, i. e. 'to be given up for pardon'; xxvii. 24, *καχάρισται σοι*, where it signifies 'to spare any one's life for the sake of or on account of another,' Philem. 22; also to the power of any one for harm or destruction, Acts xxv. 11, *οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι*, 'give me up for trial.' 2) of *things*, e. gr. a debt, to *remit*, Lu. vii. 42, 43, *ὃ τὸ πλεῖον ἐχαρίσατο*: gener. of wrong or sin, to *forgive*, not to punish, 2 Cor. ii. 7, 10. xii. 13, *χαρίσασθέ μοι τὴν ἀδικίαν ταύτην*. Eph. iv. 32. Col. ii. 13. iii. 13. Dion. Hal. Ant. v. 4, *φρονίμων μὲν ἀνθρώπων ἔργον ἐστὶ ταῖς φιλαῖς χαρίζεσθαι τὰς ἐχθρας*.

Χάριν, see Χάρις V.

Χάρις, ιτος, ἡ, acc. χάριν, (χαίρω,) *gratia*, prop. 'what causes joy,' *pleasure, gratification*: I. *grace*, of external form or manner, prop. of person, *gracefulness*. In N. T. only of words or discourse, equiv. to *agreeableness, acceptableness*, Lu. iv. 22, *ἐπὶ τοῖς λόγοις τῆς χ.* Eph. iv. 29, *ἵνα διὲ χάριν τοῖς ἀκούουσι*, 'that it may minister what is acceptable unto the

hearers.' Col. iv. 6, ὁ λόγος ἐν χάριτι = λόγος χαρίεις.—II. *grace*, in disposition or feeling towards any one, = *favour*, *kindness*, *good-will*, *benevolence*. 1) gener. Lu. ii. 40, 52, προῖκοιτο χάριτι παρὰ Θεοῦ καὶ ἀνθρώποις (Ex. xxxiii. 12), Acts ii. 47. iv. 33. vii. 10. So εὐρίσκειν χάριν, 'to find grace or favour,' παρὰ τῷ Θεῷ, Lu. i. 30. ἐνώπιον τοῦ Θεοῦ, Acts vii. 46. Sept. Gen. vi. 18, αὐ. Also καταθέσθαι χάριν τινί, 'to lay down (we say up) favour with' any one, i. e. to gain favour, Acts xxv. 9. xxiv. 27, χάριτας καταθέσθαι τοῖς Ἰουδαῖς. Meton. 'object of favour,' something well-pleasing, acceptable, 1 Pet. ii. 19, 20, τοῦτο χάρις παρὰ Θεοῦ: comp. 1 Tim. ii. 3. Col. iii. 20. 2) of the grace or favour of God and Christ as exercised toward men, e. gr. where χάρις is joined with ἀλήθεια, ἔλεος, &c. in salutations, including the idea of every kind of favour, blessing, or benefit proceeding from God and Christ, Rom. i. 7. 1 Tim. i. 2; also ἡ χ. τοῦ Κυρίου ἡμῶν 'I. X. in' the benedictions at the close of most of the Epistles, Rom. xvi. 20, 24; simply ἡ χάρις, Eph. vi. 24. Col. iv. 18, αὐ. Of God, it denotes gener. 'the gracious feeling of approbation, benignity, love, which God exercises toward any of the human race:' so with τοῦ Θεοῦ or the like, Acts xiv. 3, τῷ λόγῳ τῆς χ. αὐτοῦ = τὸ εὐαγγέλιον τῆς χ. τοῦ Θεοῦ. xv. 40. xx. 24. Rom. iii. 24. 1 Cor. xv. 10. 2 Cor. xii. 9, ἀρκεῖ σοι ἡ χ. μου. 1 Pet. iv. 10, αὐ.; with τοῦ Θεοῦ, or the like implied, Acts xviii. 27. Rom. iv. 16. xi. 5. Heb. ii. 9, χάριτι Θεοῦ. iv. 16. Here, too, belong the phrases ἐν χάριτι τῇ τοῦ 'I. Xp. Rom. v. 15, and ἐν χάριτι Xp. Gal. i. 6, i. e. 'the grace of God through Christ;' also Heb. x. 29, τὸ Πνεῦμα τῆς χάριτος. 3) spec. of the Divine grace and favour as exercised in conferring gifts, graces, or benefits on man, 2 Cor. iv. 15. viii. 1, τὴν χ. τοῦ Θεοῦ τὴν δεδομένην ἐν ταῖς ἐκκλησίαις τῆς Μακ. Jam. iv. 6. 1 Pet. v. 5; espec. in the benefits bestowed through Christ and his gospel, &c. Eph. iv. 7. 1 Pet. i. 10, οἱ περὶ τῆς σὺς ὑμᾶς χάριτος προφητεύσαντες. ver. 13; or as exhibited in the pardon of sins and admission to the kingdom of heaven, i. e. 'saving grace,' with τοῦ Θεοῦ, Rom. v. 15, ἡ χ. τοῦ Θεοῦ καὶ ἡ δωρεὰ. Gal. ii. 21. 1 Pet. v. 12. χάρις ζωῆς, iii. 7, meaning 'the free gift bestowed by grace' solely; simply, Rom. i. 5. v. 2, 17. vi. 15. Eph. ii. 5. 1 Pet. i. 13, αὐ.—III. *grace* in act and deed, *act of grace*, equiv. to *favour* conferred, a *kindness*, *benefit*: 1) gener. Rom. ix. 4, οὐ λογίζεται κατὰ χάριν. Acts xxv. 3, αἰτούμενοι χάριν κατ' αὐτοῦ, see my note. So of a gift, *alms*, 1 Cor. xvi. 3, ἀπενεγκεῖν τὴν χ. ὑμῶν εἰς Ἱερ.

2 Cor. viii. 4, 6, 7, 19. 2) of the Divine benefits, blessings, &c. conferred on man through Christ and his gospel, gener. John i. 14, πλήρης χάριτος καὶ ἀληθείας. ver. 16, καὶ χάριν ἀντὶ χάριτος, 'grace upon grace,' i. e. 'blessings superlatively great.' (So in Plut. i. 334, it is said of the Deity, that after giving τὰς πρώτας χάριτας, εἰσαυθὺς ἐτίρας ἀντὶ ἐκείνων, καὶ τρίτας ἀντὶ τῶν δευτέρων, καὶ αἰεὶ νέας ἀντὶ παλαιωτέρων ἐπιδίδωσι.) ver. 17. Acts xi. 23, ἰδὼν τὴν χ. τοῦ Θεοῦ. 1 Cor., i. 4. Col. i. 6. 1 Pet. iv. 10. Jude 4: so espec. the gift of the gospel, salvation by grace in Christ, Acts xiii. 43, ἐπιμένειν τῇ χ. τοῦ Θεοῦ. 2 Cor. vi. 1. Phil. i. 7. Heb. xii. 15. xiii. 9. Spec. of the grace, or gift, of apostleship, Rom. xii. 3. xv. 15. 1 Cor. iii. 10. Gal. ii. 9. Eph. iii. 2, 8. 2 Tim. ii. 1. 3) meton. in the sense *gratification* or *pleasure*, arising from a favour or benefit received, 2 Cor. i. 15, ἵνα δαυτέραν χάριν ἔχητε. Philem. 7.—IV. *grace*, in return for favours or benefits, equiv. to *gratitude*, *thanks*: so Luke vi. 32, 33, 34, ποία ὑμῖν χάρις ἰστί; for εὐεργεσία and its consequent μισθός. So Dionys. Hal. vi. 86, τίς ἐστὶν ἡ σὴ χάρις ἡμῖν καὶ ὠφέλεια; χάριν ἔχων τινί, Lat. *gratias habere*, also to *give thanks*, Lu. xvii. 9. 1 Tim. i. 12. 2 Tim. i. 3, αὐ. Apocr., Jos., and Class. So χάρις τῷ Θεῷ, Rom. vi. 17, αὐ.; *with thanks*, 1 Cor. x. 30. ἐν χάριτι, Col. iii. 16.—V. accus. χάριν as adv. or prep. with gen. Lat. *gratia*, prop. *in favour of*, *in behalf of*, hence *on account of*, *because of*, Lu. vii. 47, οὗ χάριν, 'on which account,' Eph. iii. 1 and 14, τούτου χάριν. Gal. iii. 19, τῶν παραβάσεων χάριν. 1 Tim. v. 14, αὐ. Once before its case in an interrogation, 1 John iii. 12, καὶ χάριν τίς ἐσφαξεν αὐτόν;

Χάρισμα, ατος, τὸ, (χαρίζομαι) prop. 'benefit conferred:' in N. T. only of gifts and graces imparted from God, e. gr. deliverance from peril, 2 Cor. i. 11; a gift or quality of the mind, 1 Cor. vii. 7; gifts of Christian knowledge, including the gift of the *prophecy*, or the spiritual gift so called, Rom. i. 11. 1 Cor. i. 7; also of redemption (or that gift of salvation through Christ, called 'the unspeakable gift of God,' 2 Cor. ix. 15), Rom. v. 15, 16, and vi. 23, τὰ γὰρ ὀφθάνια—τὸ δὲ χάρισμα τοῦ Θεοῦ, ζωῆς. xi. 29. Spec. of the *Charismata*, or miraculous gifts imparted to the early Christians, and espec. to Christian teachers, by the Holy Spirit, Rom. xii. 6. 1 Cor. xii. 4, 9, χαρίσματα λαμάτων. ver. 28, 30, 31. 1 Tim. iv. 14. 2 Tim. i. 6. 1 Pet. iv. 10.

Χαριτόω, f. ὥσω, (χάρις,) to endue with grace, i. e. to make gracious or as-

*ceptable*: *para. to be gracious, grateful, acceptable*: in N. T. used only of the Divine favour, Lu. i. 28, χαῖρε, κεχαριτωμένη. Also of spiritual graces, Eph. i. 6, ἐν ᾗ (χαρίτι) ἡχαρίτωσεν ἡμᾶς, 'wherein he hath richly imparted grace unto us.'

Χάρτης, οὐ, ὁ, (χαράσσω,) *pāper*, Lat. *charta*, a leaf of paper, made of the papyrus, 2 John 12. Dioscorid. i. 116.

Χάσμα, ατος, τό, (χαίνω or χάσκω, to yawn,) a *chasm, gulf*, Lu. xvi. 26. Sept. 2 Sam. xviii. 17.

Χεῖλος, εος οὐς, τό, a *lip*; plur. τὰ χεῖλη, *the lips*. I. PROP. Rom. iii. 13, ἰδὲ ἀσπίδων ὑπὸ τὰ χ. αὐτῶν. Heb. xiii. 15, καρπὸν χειλέων. 1 Pet. iii. 10. So, as the instrument of speech, *the lips*, in speaking, Matt. xv. 8, & Mark vii. 6, οὗτος ὁ λαὸς τοῖς χεῖλεσί με τιμᾷ, 'in words only.' Meton. from the Heb., *language, tongue*, 1 Cor. xiv. 21, ἐν χεῖλεσιν ἐτίμοις. Sept. Gen. xi. 1, 6, 9.—II. FIG. τό χεῖλος τῆς θαλάσσης, *lip, i. e. shore*, of the sea, Heb. xi. 12; an idiom found in Sept. and Class., like the Lat. *labrum*.

Χειμάζω, f. ἄσω, (χεῖμα,) *prop. to raise a storm*, espec. at sea, Xen. Ec. viii. 16, ὅταν χειμάξῃ ὁ θεός (Neptune) ἐν τῇ θαλάσσῃ, and *impers.* Hdot. vii. 191, ἡμέρας ἡχειμάζει τριῖς: also *vesperi tempestate*, as Diod. Sic. vol. i. p. 128, αἰεὶ τοὺς τόπους χειμάζειν, but far more freq., and in N. T. only, in *pasa* χειμάζομαι, *to be tempest-tossed at sea*, Acta xxvii. 18, σφοδρῶς δὲ χειμαζομένων ἡμῶν. Jos. Ant. xii. 3, 3, χειμαζ. νέως.

Χειμαρρὸς, οὐ, ὁ, ἡ, adj. (χεῖμα, see χεῖμων, and ρέω,) a poetic expression, *prop. applied as an epithet to ποταμοί*, but also in N. T. used as a subst. to denote a *winter-torrent*, which flows only in the rainy season, and is dry in summer, John xviii. 1, of the brook Cedron. So in Sept. 2 Sam. xv. 23, al. et Class.

Χεῖμων, ὢνος, ὁ, (χεῖμα, rain, from χέω, to pour,) *prop. rain, storm, tempest, bad weather*, as Lat. *hyems*: 1) *gener.* Matt. xvi. 3, καὶ πρῶτ' Σήμερον χειμῶν. Acta xxvii. 20, χειμῶνός τε οὐκ ὀλίγου ἐπικειμένον. So Plut. Timol. 19, τοῦ χειμῶνος ἐπικειμένου. John x. 22, καὶ χειμῶν ἦν, i. e. 'stormy wintry weather.' Sept. and Class.—2) *meton.* the season of rains and storms, *the rainy season, winter*, 2 Tim. iv. 21; with *genit.* of time when, χειμῶνος, 'in winter,' Matt. xxiv. 20, al. and Xen. Conv. ii. 18. Sept. and Class.

Χεῖρ, ρός, ἡ, *the hand*: I. *prop. and gener.* of men, Matt. iii. 12, οὐ τὸ πτύον ἐν τῇ χ. αὐτοῦ. v. 30. viii. 15. xii. 10. xv. 20, al. *sepe*: so of angels, &c. Matt. iv. 6, ἐπὶ χειρῶν ἀρουσὶ σε. Rev. i. 16,

17, al. In phrases, e. g. τὰ ἔργα τῶν χ. τινός, of an idol, Acts vii. 41; evil deeds or conduct, Rev. ix. 20; of God, the works of creation, Heb. i. 10. ii. 7.—II, anthropopath. of God, = *the powerful hand of God*, Acts iv. 30, ἐν τῷ τῇν χ. σου ἐκτείνειν σε εἰς ἱασιν. Elsewhere to the hand of God, as the instrument of action and of power, is ascribed that which strictly belongs to God himself, Lu. i. 66. Acts xi. 21, χεῖρ Κυρίου ἦν μετ' αὐτοῦ, 'with him for aid.' On the contrary, Acts xiii. 11, χεῖρ Κυρίου ἐπὶ σέ, 'for punishment.' See Ex. ix. 3. Job xix. 21.—III. with prepositions, where to χεῖρ, as the instrument of action and power, is ascribed what strictly belongs to the person himself or to his power: 1) διὰ χειρὸς or χειρῶν τινός, 'by the hand or hands of' any one, by his intervention, = *διὰ τινος*, Mk. vi. 2. Acts ii. 23. v. 12. vii. 25. xi. 30, al. 2) εἰς χεῖράς τινος, 'into the hands of' any one, i. e. into his power: so παραδίδοσθαι εἰς χεῖρας, Matt. xvii. 22. xxvi. 45. Acts xxi. 11. xxviii. 17: also with verbs of committing, Lu. xxiii. 46. John xiii. 3. Once ἐμπασεῖν εἰς χεῖρας Θεοῦ, i. e. into his power for punishment, Heb. x. 31. 3) ἐν χειρὶ τινος, once = *εἰς χεῖράς τινος*, comp. ἐν III. 5. John iii. 35, πάντα δίδωκεν ἐν τῇ χ. αὐτοῦ. Elsewh. = *διὰ χειρὸς τινος*, i. e. *by or through* the intervention of any one, Acts vii. 35, ἐν χ. ἀγγέλου. Gal. iii. 19, 4) ἐκ χειρὸς τινος, 'out of his power,' after verbs of freeing, delivering, &c. Lu. i. 71, 74. John x. 28, 39, al.

Χειραγωγέω, f. ἦσω, (χειραγωγός,) *to lead by the hand*, trans. Acts ix. 8. xxii. 11, and lat. Class.

Χειραγωγός, οὐ, ὁ, ἡ, (χεῖρ, ἄγω, ἀγωγή,) *lit. a hand-leader*, 'one who leads by the hand,' Acts xiii. 11, of a blind person, ἔχτει χειραγωγός, a graphic description of blindness; the expression, however, was probably one freq. in common life: so Artem. i. 50, τυφλοὺς ἐποίησεν, ἵνα χειραγωγοῖς χρήσωνται.

Χειρόγραφον, οὐ, τό, (χεῖρ, γράφω,) *prop. hand-writing*; in N. T. *meton.* a *hand-writing*, 'something written by the hand,' e. g. the Mosaic law, the *letter* in anthith. to the *spirit*, Col. ii. 14.

Χειροποίητος, οὐ, ὁ, ἡ, adj. (χεῖρ, ποιέω,) *made with hands*, the work of men's hands; hence artificial, external: so ναὸς χειροποίητος, Mk. xiv. 58. Acts vii. 48. Heb. ix. 11.

Χειροτονέω, f. ἦσω, (χειροτόνος, from χεῖρ, τίνω,) *to stretch out the hand, to hold up the hand*, as in voting, hence to vote, give one's vote, intrans.; in N. T. trans. to choose by vote, to appoint, Acts xiv. 23, χειροτονήσαντες αὐτοῖς πρεσ-

**ἑρτίσους**, 'having selected, constituted,' see my note: pass. 2 Cor. viii. 19.

**Χείρων**, **ονος**, ὁ, ἡ, (irreg. comparat. to **κακος**, from **χέρη**, 'bad,' absol.) *worse*, said of state, condition, or quality, &c. Matt. ix. 16, **χείρων σχίσμα γίνεται**. xii. 45, al.: so of punishment, *worse*, more severe, Heb. x. 29, and Class. Fig. of persons, in a moral sense, 1 Tim. v. 8, **ἀπίστου χείρων**. 2 Tim. iii. 13, and Class. as Xen. Mem. i. 2, 32.

**Χερουβίμ**, Heb. *cherubim*, symbolic representations of the Divine attributes; in N. T. spoken of the golden figures representing the cherubim, and placed on or over the ark, Heb. ix. 5, **Χερ. δόξης**.

**Χήρα**, **ας**, ἡ, (fem. of adj. **χῆρος**, bereaved,) prop. adj. *bereaved* of one's husband, *widowed*, Lu. iv. 26, **πρὸς γυναῖκα χήραν**. So Sept. **γυνὴ χ.** 2 Sam. xiv. 5. 1 K. vii. 14. Jos. Ant. viii. 13, 2, and sometimes in Class. Subst. ἡ **χήρα**, a widow, Matt. xxiii. 14, **οἰκίας τῶν χηρῶν**, al. sepe. Sept. & Class. Fig. of a city left desolate, Rev. xviii. 7: comp. Lam. i. 1.

**Χθὲς**, adv. *yesterday*, John iv. 52. Acts vii. 28. Heb. xiii. 8. Sept. and later Class.; the earlier and purer used **ἐχθες**.

**Χιλίαρχος**, **ου**, ὁ, (χίλιοι, ἄρχω,) prop. a *captain of a thousand*, Sept. and Class. In N. T. gener. a *commander, captain*: 1) gener. Mk. vi. 21. Acts xxv. 23. Rev. vi. 15. xix. 18. 2) spec. a *tribune*, an officer of the Roman armies, six of whom were attached to each legion and were its chief officers, Acts xxi. 31, sqq. & al. and so oft. in lat. Class. 3) said of the *prefect* of the Temple, John xviii. 12.

**Χίλιας**, **ἄδος**, ἡ, (χίλιοι,) a *thousand* in number, Lu. xiv. 31. Acts iv. 4, et al.

**Χίλιος**, **αι**, a, num. adj. a *thousand*, 2 Pet. iii. 8, et al. Sept. and Class.

**Χιτῶν**, **ῶνος**, ὁ: 1) prop. in sing. a *tunic*, i. e. the inner garment, (as distinguished from **ἱμάτιον**, the outer one, which was usually of greater value,) mostly with sleeves, and reaching usually to the knees, Matt. v. 40, **καὶ τὸν χιτῶνά σου λαβεῖν**. Lu. vi. 29. John xix. 23. Acts ix. 39, and Class. 2) in plur. **χιτῶνες**, used as our word *clothes* for 'clothing,' Matt. x. 10. Mk. vi. 9. Lu. iii. 11. ix. 3, & Class.

**Χιτών**, **όνος**, ἡ, *snow*, Matt. xxviii. 3, al.

**Χλαμύς**, **ύδος**, ἡ, *chlamys*, a wide and coarse cloak, confined on the right shoulder by a clasp, so as to cover the left side of the body, and worn over the other garments. In N. T. spoken of the Roman *paludamentum*, or *officer's cloak*, Matt. xxvii. 28, 31, and oft. in lat. Class.

**Χλευδίζω**, **ῑ**, ἄσω, (χλέω, jest, derision, fr. χέλος, χεῖλος, 'the lip,' and so

prop. signifying 'to thrust out the lip.' See Pa. xxii. 7.) *to jest, deride, scoff*, absol. Acts ii. 13. xvii. 32, & Class.

**Χλιαρός**, **ἄ**, ὄν, adj. (χλιαῖα, χλίω,) prop. *tepid*, chiefly of water: so Athen. p. 123, ὕδωρ χλ.: in N. T. fig. *lukewarm*, Rev. iii. 16.

**Χλωρός**, **ἄ**, ὄν, adj. (χλόη, χλόος,) prop. *pale-green, yellowish-green*, as the first shoots of grass. In N. T. 1) gener. *green*, Mk. vi. 39, ἐπὶ τῷ χ. **χόρτῳ**. Rev. viii. 7. ix. 4. Sept. and Class. 2) spec. *pale, yellowish*, Rev. vi. 8, **ἴκτος χλωρός**, an emblem of mortality, from pestilence and death, ('pallida mors,') as it were stalking about; or that sallow hue incident to fear. Anthol. Gr. iii. p. 11, **χλωρὴν σάρκα**.

**Χξϛ'**, *six hundred and sixty-six*, the number for which these letters stand, viz. χ' 600, ξ' 60, ϛ' 6, Rev. xiii. 18.

**Χοϊκός**, **ἡ**, ὄν, adj. (χόος & χοῦς,) of *earth, earthy, terrene*, 1 Cor. xv. 47, 48.

**Χοῖνιξ**, **ικος**, ἡ, an Attic measure for grain and things dry,  $\frac{1}{16}$  the Attic medimnus, or  $\frac{1}{8}$  a Roman modius, nearly a *quart* English, Rev. vi. 6.

**Χοῖρος**, **ου**, ὁ, ἡ, a *swine*; Matt. vii. 6, et al. and Class.

**Χολάω**, **ῑ**, ἴσω, (χολή, gall,) prop. and in earlier authors, *to be full of bile, melancholy, mad*, equiv. to **μελαγχολάω**, Aristoph. Nub. 833; in later writers and in N. T. **χολοῦμαι**, *to be full of gall, to be enraged*, intrans.; in later writers, used either with a dat. or an acc. with **πρὸς**, **ἀ**, denoting the object, John vii. 23, **ἐμοὶ χ.**

**Χολή**, **ῑς**, ἡ, (χίω, to pour out,) prop. *the gall*; in N. T. fig. *gall, bitterness*: 1) that of *poison, venom*, fig. Acts viii. 23, **αὐτὸν γὰρ χολὴν πικρίας—ὀρώ σε ὄντα**. So Plut. Romul. 17, **ὥσπερ τοῦ καὶ χολῆς ἐνίων θηρίων**. 2) from the Heb. 'an infusion of bitter herbs,' e. gr. wormwood, poppy, &c. Matt. xxvii. 34, **ἔδωκαν αὐτῷ πιεῖν ὄξος μετὰ χολῆς μεμιγμένον**.

**Χόος**, **χοῦς**, ὁ, (χίω, χόω,) gen. **χοός**, dat. **χοῖ**, acc. **χοῦν**, in Class. *earth*, as dug out and thrown up, a *mound*, Hdol. i. 150. Thuc. ii. 76; in N. T. gener. *loose earth, dust*, Mk. vi. 11, **ἐκτινάξατε τὸν χοῦν**, and so in Sept. and Class. Rev. xviii. 19, **ἔβαλον χοῦν ἐπὶ τὰς κεφαλὰς αὐτῶν**, i. e. in token of grief.

**Χορηγέω**, **ῑ**, ἴσω, (χορηγός, fr. χορός, ἄγω,) prop. and prim. *to lead a chorus of singers and dancers*, Anthol. Gr. i. 73, but often figur.; then *to lead out or furnish a chorus* on public occasions at one's own expense; hence gener. and in N. T. *to furnish, supply*, with acc. 1 Pet. iv. 11, **ἔξ ἰσχύος ἡς χορηγεῖ ὁ Θεός**. 2 Cor. ix. 10, and Class.

Χορός, οὐ, ὁ, *dancing*, as connected with music and song, on festive occasions, Lu. xv. 25, ἤκουσε συμφωνίας καὶ χορῶν. Sept. and Class.

Χορτάζω, f. ἄσω, (χόρτος,) prop. and in earlier writers used of animals, 'to feed with grass or hay;' and so in N. T. Rev. xix. 21, of fowls, τὰ ὄρνια ἐχορτάσθησαν ἐκ τ. σαρκῶν αὐτ.: but in later writers gener. and in N. T. of persons, *to satiate with food*, e. gr. Matt. xv. 33, ὥστε χορτάσαι ὄχλον τοσοῦτον: pass. xiv. 20. John vi. 26. Phil. iv. 12. Ja. ii. 16: with ἀπό, Lu. xvi. 21. Fig. *to fill the desire of any one, to satisfy*, pass. Matt. v. 6. Lu. vi. 21.

Χόρτασμα, ατος, τό, (χορτάζω,) prop. used of food for cattle, *fodder*; sometimes, though rarely, applied to food for men, Acts vii. 11.

Χόρτος, ου, ὁ, in Class. usually *fodder* for animals, green or dry, *grass, hay*; in N. T. *grass, herbage*, being a general term among the Hebrews, (who divided all vegetables into two sorts, *trees*, by the Hellenists called ξύλα, and *plants* or herbs, also called χόρτος,) comprehending both grass and corn, and likewise *flowers*, Matt. vi. 30, τὸν χόρτον τοῦ ἀγροῦ. Mk. vi. 39, al. Sept. and Class.

Χράω, f. ἤσω, has in prose four different significations, viz. χράω, *to utter an oracle*, not found in N. T.; κίχρημι, *to lend*; χράομαι, *to use*; χρή, impers. *it needs, it behoves*: I. κίχρημι, *to lend*, see in its order.—II. χράομαι, f. ἤσομαι, depon. mid. *to use, make use of*, foll. by dat. of things, Acts xxvii. 17, βοηθείαις ἐχρῶντο. 1 Cor. vii. 21, 31. ix. 12, 15, al. and Class. Of persons, *to use well or ill, to treat*, with dat. Acts xxvii. 3, φιλανθρώπως τῷ Παύλῳ χρησάμενος. Sept. and Class.—III. impers. χρή, imperf. ἐχρῶν, inf. χρῆναι, prop. 'there is use for,' *it needs, it behoves, it ought*; with inf. Ja. iii. 10, οὐ χρή ταῦτα οὕτω γίνεσθαι, & Class.

Χρεία, ας, ἡ, (χρίος,) I. *use, usage*, the act of using, or employing any thing; in N. T. meton. 'that in which one is employed,' *an employment, business*, Acts vi. 3, οὗς καταστήσομεν ἐπὶ τῆς χρείας ταύτης. So Jos. Bell. ii. 20, 3, οὐκ ἐπιστάσαν αὐτὸν ταῖς χρείαις. 2 Macc. vii. 24, and sometimes in lat. Class.—II. *need, necessity, want*: 1) gener. Eph. iv. 29, πρὸς οἰκοδομὴν τῆς χρείας. So χρεία ἴσθι, 'there is need,' *opus est*, with gen. Lu. x. 42, ἑνὸς ἴσθι χρεία, 'one thing is needful'; also with infin. Heb. vii. 11, and so oft. in Class. 2) of personal need, *necessity, want*, Acts xx. 34, ταῖς χρείαις μου ὑπηρετήσαν αἱ χεῖρες αὐταί. xxviii. 19, τὰ πρὸς τὴν χρ. Rom. xii. 13. Phil. ii. 25. iv. 19, al. and Class. 3) in the phrase χρεῖαν ἔχειν, 'to have need,' =

*to need, to want*. So gener. and with gen. *to have need of*, Matt. ix. 12, οὐ χρεῖαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ. xxi. 3. xxvi. 65. Lu. ix. 11, al. Foll. by infin. act. Matt. xiv. 16, οὐ χρεῖαν ἔχουσιν ἀπελθεῖν. John xiii. 10, al.; by inf. pass. Matt. iii. 14; by ἵνα, John ii. 25. xvi. 30. also in Class. Also of *personal need, want*, with gen. Matt. vi. 8, οἶδαν ὁ Πατὴρ ὑμῶν ὡν χρεῖαν ἔχετε. 1 Th. iv. 12. Rev. iii. 17. Absol. *to have need, = to be in need or want*, Mk. ii. 25, al.

Χρεωφειλίτης, ου, ὁ, (χρίος, ὀφείλω,) *a debtor*, Lu. vii. 41. xvi. 5. Sept. and later Class.

Χρή, impers. verb, see in Χράω III.

Χρήζω, f. ἤσω, (χρή, χρεία,) *to need, have need of, desire*; with gen. Matt. vi. 32, οἶδεν γὰρ ὁ Πατὴρ ὑμῶν—ὅτι χρήζετε τούτων ἀπάντων. Lu. xi. 8. Rom. xvi. 2. 2 Cor. iii. 1, and oft. in Class.

Χρήμα, ατος, τό, (χράομαι,) prop. *something useful*, 'what one needs.' Hence gener. and in N. T. *wealth*, usually plur. τὰ χρήματα, Mk. x. 23, οἱ τὰ χρ. ἔχοντες, i. e. the rich; ver. 24, πτωχὸς ἐπὶ τοῖς χρ. Lu. xviii. 24. Sept. and Class. oft. Spec. *money*; once sing. Acts iv. 37, ἤνεγκε τὸ χρ. i. e. the price; plur. Acts vii. 18, 20. xxiv. 26, and Class.

Χρηματίζω, f. ἴσω, (χρήμα,) prop. and gener. *to do business*, whether private or public, (Sept. and Class.) espec. in trade; mid. *to do business*, and by impl. *to make profit, to gain*, as oft. in Class. but more freq. of kings and magistrates, *to dispatch business*, i. e. *to give audience and answer*, e. gr. to ambassadors, petitioners, &c. *to give response or decision*. Hence in N. T. Sept. and Jos. Ant. iii. 8, 8, and xi. 8, 4, 'to impart Divine warnings or revelations,' and in the pass. *to receive them*; the term being used either absol. as Heb. viii. 5. xi. 7. xii. 25, or foll. by ὑπὸ τοῦ Πνεύματος τοῦ ἁγίου, as Lu. ii. 26, or ὑπὸ ἀγγέλου ἁγίου, as Acts x. 22. Elsewh. in N. T. according to later Greek usage, it signifies *to take or bear a name, to be named or called*, constr. with the name in appos. as Acts xi. 26. Rom. vii. 3, μοιχαλὶς χρηματίζει. Jos. Philo. Polyb. & Diod. Sic.

Χρηματισμός, ου, ὁ, (χρηματίζω,) prop. and in Class. 'the transaction of public business,' and hence *business* gener. espec. *the giving audience, making a response or decision*; in N. T. *a response from God, or oracle*, Rom. xi. 4. 2 Macc. ii. 4.

Χρησίμος, η, ου, adj. (χράομαι,) lit. *usable*, and gener. *useful* for any purpose, *profitable*, 2 Tim. ii. 14, εἰς οὐδὲν χρήσιμον. Plut. de Ira Cohib. 6, ἐκ' οὐδενος χρησίμου, and so elsewh. in Class. & Sept.

Χρησις, εως, ἡ, (χράομαι,) lit. *a using*



any thing, also *the use so made*; in N. T. spec. of the use of the body in sexual intercourse, Rom. i. 26, 27. Ocell. Lucan. 4, *προς τὴν τῶν ἀφροδισίων χρῆσιν*.

*Χρηστεύομαι*, depon. mid. (*χρηστός*,) *to show oneself χρηστός*, i. e. *to be good-kindoured, gentle, kind*, 1 Cor. xiii. 4, *ἡ ἀγάπη μακροθυμεῖ, χρηστεύεται*.

*Χρηστολογία*, ατ., ἡ, (*χρηστός*, λόγος,) *fair words, insinuating discourses*, consisting of mere professions without reality, (the Class. do not use the word, but *χρηστοὶ λόγοι* and *χρηστοὶ λόγοις*,) Rom. xvi. 18, *διὰ τῆς χρ. καὶ εὐλογίας*.

*Χρηστός*, ἡ, ὄν, adj. (*χράομαι*,) *useful, profitable, fit, good* for any use, oft. in Class.; in N. T. I. of THINGS; and 1) Lu. v. 39, *ὁ παλαιὸς (οἶνος) χρηστότερός ἐστιν*, 'is better for use'; and so not unfreq. in Class. e. gr. Athen. 585, *οἶνον χρ.* 2) fig. *good for use, easy to bear or wear*, Matt. xi. 30, *ὁ γὰρ ζυγός μου χρηστός*. So, in a moral sense, *useful to society, good, virtuous*, 1 Cor. xv. 33, *φθείρουσιν ἥθη χρηστὰ ὁμιλίας κακαί*. So *ἥθη χρ.* Aristoph. Nub. 956.—II. of PERSONS, *useful towards others*, as oft. in Sept. and Class.; hence *benignant, gentle, kind*, Lu. vi. 35, *αὐτὸς (ὁ Θεός) χρηστός ἐστιν ἐπὶ τοὺς ἀχαρίστους καὶ πονηροὺς*. Eph. iv. 32. 1 Pet. ii. 3, and Class. Neut. *τὸ χρηστὸν*, *goodness, kindness*, Rom. ii. 4.

*Χρηστότης*, ητος, ἡ, (*χρηστός*,) prop. *goodness, gentleness, kindness*: 1) gener. Rom. ii. 4, *τοῦ πλούτου τῆς χρ. αὐτοῦ καταφρονεῖς*; xi. 22. 2 Cor. vi. 6. Gal. v. 22. Eph. ii. 7. Sept. and Class. 2) fig. in a moral sense, *goodness, equiv. to righteousness, uprightness*, Rom. iii. 12, *οὐκ ἐστὶ κοῦων χρηστότητα*. Hsian. x. 7.

*Χρίσμα*, ατος, τὸ, (*χρίω*,) prop. 'something rubbed in,' as *oil* in anointing, *ointment, unguent*; meton. *chrisam*, an anointing, unction; in N. T. fig. of Christians, (by that metaphorical sense whereby the verb *χρίω* is used of communicating the gifts and graces of the Spirit,) as *anointing, spiritual unction* from God, 1 John ii. 20, *ὑμεῖς χρίσμα ἔχετε ἀπὸ τοῦ Ἀγίου, καὶ οἰδατε πάντα*. ver. 27.

*Χριστιανός*, οῦ, ὁ, (*Χριστός*,) a *Christian*, Acts xi. 26, see my note; xvi. 28. 1 Pet. iv. 16.

*Χριστός*, ἡ, ὄν, adj. (*χρίω*,) *anointed*; in N. T. properly an appellative (derived from the Heb.) meaning, 'the Anointed of God,' the King constituted of God; but often passing over into a proper name. 1. prop. as an appellative: 1) absol. ὁ *Χριστός*, *the Christ, the Messiah*, Mk. xv. 32, ὁ *Χρ. ὁ βασιλεὺς τοῦ Ἰσραὴλ*. John i. 42. iv. 42. Acts ii. 36. ix. 22; so Matt. i. 17. Lu. ii. 26, *τὸν Χριστὸν Κυρίου*.

iv. 41, *αἰψίως*. 2) joined with Ἰησοῦς, e. gr. *Ἰησοῦς ὁ Χριστός*, Acts v. 42, al.—II. as a proper name, *CHRIST*: 1) absol. *Χριστός*, or ὁ *Χριστός*, Rom. v. 6, 8, viii. 11, ὁ *ἐγγείρας τὸν Χρ. ἐκ νεκρῶν*. Gal. i. 6, 7. ii. 20. 1 Pet. i. 11. iv. 14: 2) oftener joined with Ἰησοῦς, as Matt. i. 16. Mk. i. 1. John i. 17, al. *Χρ. Ἰησοῦς* only in St. Paul's Epistles, 1 Cor. i. 30, & oft.—III. meton. 1) equiv. to ὁ *λόγος τοῦ Χρ. the Gospel*, 2 Cor. i. 19, 21. Eph. iv. 20. 2) equiv. to τὸ *σῶμα τοῦ Χρ. Christ's body*, the Church, 1 Cor. xii. 12. 3) equiv. to *the salvation of Christ*, i. e. obtained through him, Gal. iii. 27, *Χρ. ἐνεδύσαθε*. Phil. iii. 8, *ἵνα Χρ. κερδήσω*.

*Χρίω*, f. ἴσω, prop. *to rub over* the surface of a body; hence gener. *to anoint* any thing or person, for any purpose whatever, with oil or ointment. Sept. oft. and Class. In Sept. also *to anoint*, as a sacred rite, *to consecrate by unction* to any office, as that of a prophet, Is. lxi. 1; or king, 1 Sam. x. 1, al. Hence in N. T. *to anoint, consecrate* as by unction, *to set apart* for a sacred work, trans. 1) of *Jesus*, as the Messiah, the anointed King, comp. in *Χριστός*, Acts iv. 27, *ὃν ἔχρισας*. As a prophet, with infin. Lu. iv. 18, *ἐχρίσε με εὐαγγελισθαι πτωχοῖς*. So gener. with dat. *ἐχρίσε Πνεύματι ἁγίῳ*, Acts x. 38, meaning, by a metaphor taken from the form and mode of inaugurating kings; 'invested and endowed,' namely, at his baptism; with double acc. Heb. i. 9, *ἐχρίσε σε ὁ Θεός—ἔλαιον ἀγαλλιᾶσεως*. 2) of *Christians*, as *anointed*, consecrated, set apart to the service of Christ and his Gospel by the gift of the Holy Spirit, 2 Cor. i. 21, ὁ δὲ *χρίσας ὑμᾶς, Θεός*.

*Χρονίζω*, f. ἴσω, (*χρόνος*,) *to pass away time, to delay, be long in coming*, or in doing any thing, intrans. and absol. Matt. xxv. 5, *χρονίζοντος τοῦ νυμφίου*. Lu. i. 21. Heb. x. 37. Foll. by inf. *ἐρχεσθαι*, Matt. xxiv. 48. Lu. xii. 45.

*Χρόνος*, ου, ὁ, *time*: I. PROP. and GENER. 1) Mk. ix. 21, *πόσους χρόνους ἐστίν*; Lu. iv. 5. Acts vii. 23. Gal. iv. 4. Rev. ii. 21: *σο διατρίβειν χρόνον*, Acts xiv. 3, 28; *ποιῆσαι χρόνον*, xv. 33. With prepositions: *διὰ τὸν χρ.* Heb. v. 12; *ἐκ χρόνων* *ικανῶν*, Lu. viii. 27; *ἐν παντὶ χρ.* Acts i. 21; *ἐπὶ χρόνον*, Lu. xviii. 4; *ἐφ' ὅσον χρ.* Rom. vii. 1; *μετὰ χρόνον* *πολὺν*, Matt. xxv. 19. 2) accus. *χρόνον* or *χρόνους*, marking duration, 'time how long,' Mk. ii. 19, *ὅσον χρόνον ἔχουσι τὸν νυμφίον*. Lu. xx. 9. John v. 6. vii. 33. Acts xiii. 18, al. 3) dat. *χρόνῳ*, *χρόνοις*, marking *time when*, as or during which, &c. Lu. viii. 29, *πάλloις χρόνοις συνηπάκει αὐτόν*. Acts viii. 11.

Rom. xvi. 25.—II. SPEC. by the force of adjuncts, where χρόνος sometimes stands for a time or season, like καιρός; e. gr. pl. joined with καιροί, Acts i. 7, γνώμαι χρόνους ἢ καιροὺς. 1 Th. v. 1; with gen. of event, Matt. ii. 7, τὸν χρ. τοῦ φαινομένου ἀστέρος. Lu. i. 57, ὁ χρ. τοῦ τακεῖν. Acts iii. 21. 1 Pet. i. 17. iv. 3, ὁ παρεληλυθὲς χρ. (Xen. Mem. ii. 1, 34, τὸν μέλλοντα χρ. τοῦ βίου); with an adj. or pron. Matt. ii. 16, κατὰ τὸν χρ. ὃν ἠκρίβωσε. Acts i. 6. 1 Pet. i. 20. Jude 18. 2 Tim. i. 9, πρὸ χρόνων αἰώνων. 1 Pet. iv. 2, τὸν ἐν σαρκὶ χρ.

Χρονοτριβέω, f. ἴσω, (χρόνος, τρίβω,) to wear away or spend time, to delay, intrans. Acts xx. 16. Aristot. Rhet. iii. 3.

Χρῆσις, ἐν, εὐν, contr. χρυσός, ἡ, οὖν, adj. (χρυσός), golden, of gold, 2 Tim. ii. 20, σκεὺή χρυσα. Heb. ix. 4, στάμνος χρυσῇ. Rev. i. 12, sq. al. Sept. & Class.

Χρυσίον, ου, τὸ, (dim. of χρυσός), gold in pieces, especially as wrought up. I. gener. Heb. ix. 4, τὴν κιβωτὸν—περικεκαλυμμένην πάντοθεν χρυσίῳ. 1 Pet. i. 7. Rev. iii. 18, al. Sept. and Class.—II. meton. 1) a golden ornament, 1 Pet. iii. 3, περιβέαις χρυσαίαν. Rev. xvii. 4. Sept. Job xxvii. 16, and Class. as Thuc. ii. 13, τοῖς περικεκαλυμμένοις χρυσίοις. 2) gold coin, money, Acts iii. 6. xx. 33. 1 Pet. i. 18, and Class.

Χρυσοδακτύλιος, ου, ὁ, ἡ, adj. (χρυσός, δακτύλιος,) with gold rings upon the fingers, Ja. ii. 2, and Class.

Χρυσόλιθος, ου, ὁ, (χρυσός, λίθος), chrysolite, prop. golden stone, a name applied by the ancients to all gems of a golden or yellow colour; but espec. the iopax, Rev. xxi. 20. Sept. and Class.

Χρυσόπρασος, ου, ὁ, (χρυσός, πράσον, a leek,) a precious stone (see Pliny) of a greenish colour, Rev. xxi. 20.

Χρυσός, οὐ, ὁ, gold: I. GENER. Matt. ii. 11, χρυσόν, καὶ λίβανον, et saepe al. Sept. and Class.—II. METON. 1) golden ornaments, 1 Tim. ii. 9, ἡ χρυσῶ, ἡ μαργαρίταις. Rev. xvii. 4. xviii. 16. Luc. de Dom. 8, τῷ χρυσῷ ἐς τοσούτου κακόσμηται. 2) in plur. gold coin, money, Matt. x. 9. Ja. v. 3, and Class.

Χρυσόω, f. ὠσω, (χρυσός,) to gild, deck with gold, trans. as oft. in Sept. and Class. In N. T. Rev. xvii. 4, κεχρυσωμένη χρυσῷ, or χρυσίῳ. xviii. 16. So Sept. and later Class.

Χρῶς, χρωτός, ὁ, prop. the surface of the body, the skin, Sept. and Class.; but gener. and in N. T. the body, Acts xix. 12, ἀπὸ τοῦ χρ. αὐτοῦ σουδάρια.

Χωλός, ἡ, ὄν, adj. prop. crippled in the feet, limping, Matt. xi. 5, χωλοὶ περιπατοῦσι. xv. 30, 31. Lu. vii. 22. John v. 3.

Acts iii. 2. viii. 7. xiv. 8. Fig. Heb. xii. 13. Once, lame from the loss of a foot, for ἀνάπηρος, maimed, Mk. ix. 45. So AEL. V. H. xi. 9, δειξας χωλὸν τινα καὶ ἀνάπηρον. Xen. Cyr. i. 4, 11, χωλὸν—κολοβόν.

Χώρα, as, ἡ, prop. the space which contains any thing, the place in which any person is, or where any thing is; hence gener. and in N. T. a country or region: I. GENER. 1) prop. Lu. iii. 1, τῆς Ἰτ, καὶ Τρ. χώρας. xv. 13, sqq. John xi. 54, 55. Acts viii. 1; with gen. αὐτῶν, Matt. ii. 12; so gener. iv. 16, ἐν χώρᾳ καὶ σκιᾷ θαν. by an Hellenistic idiom, for ἐν χώρᾳ σκοτεινῇ; thus answering to the 'mortalis umbra' of Ovid and Virgil: opp. to the sea, Acts xxvii. 27. 2) meton. for 'the inhabitants of a country,' Mk. i. 5. Acts xii. 20. 3) put with the name of a city, &c. a district, territory, around it, Matt. viii. 28, εἰς τὴν χ. τῶν Γαργ. Mk. v. 1.—II. SPEC. the country or fields, as opp. to the city, Lu. xxi. 21; as cultivated, (for ἀγρός, by an Hellenistic idiom,) xii. 16. John iv. 35. Ja. v. 4, and Class.

Χωρεῖω, f. ἴσω, (χώρα,) to give place or room, to give way, yield; hence in N. T. I. to go away from a place: 1) gener. to go, pass, intrans. with εἰς, Matt. xv. 17, εἰς τὴν κοιλίαν χωρεῖ: fig. 2 Pet. iii. 9, πάντας εἰς μετάνοιαν χωρῆσαι. 2) spec. to go forward, and fig. to go well, succeed, John viii. 37, ὁ λόγος ὁ ἐμὸς οὐ χωρεῖ ἐν ὑμῖν.—II. spoken of capacity, to have room for, take, hold, contain: 1) prop. as a vessel, with acc. of measure, John ii. 6, ὑδρίαὶ χωροῦσαι ἀνὰ μετρητάς δύο ἢ τρεῖς: gener. of a place, with acc. of thing, Mk. ii. 2, ὥστε μηκέτι χωρεῖν sc. αὐτοῦ. John xxi. 25. 2) fig. to receive, e. gr. a doctrine, &c. to admit, assent to, with acc. Matt. xix. 11, οὐ πάντες χωροῦσι τὸν λόγον: also of persons, to receive to one's heart, 'give a place in one's affections,' 2 Cor. vii. 2, χωρῆσατε ἡμᾶς.

Χωρίζω, f. ἴσω, (χωρίς,) to put apart, separate, trans. 1) act. Matt. xix. 6, ὃ οὖν ὁ Θεὸς συνέζευξεν, ἄνθρωπος μὴ χωρίζετω: foll. by ἀπὸ, Rom. viii. 35. Pass. Heb. vii. 26. 2) mid. χωρίζομαι, and aor. 1. pass. ἐχωρίσθην as mid. to separate one's self, to depart; from a person, with ἀπὸ, 1 Cor. vii. 10, γυναικα ἀπὸ ἀνδρός μὴ χωρισθῆναι: absol. ver. 11, 15. Philem. 15: from a place, = to go away, depart, with ἀπὸ, Acts i. 4, ἀπὸ Ἱερουσολύμων μὴ χωρίζεσθαι: with ἐκ, xviii. 1.

Χωρίον, ου, τὸ, (χωρός,) prop. a spot or place, also a country, region; in N. T. a field, farm, Matt. xxvi. 36, εἰς χωρίον λεγόμενον Γ. John iv. 5. Acts i. 18, ἐκτίσματο χωρίον: pl. τὰ χωρία, estates, iv. 34.

**Χῶρις**, adv. and prep. *apart, separately*: I. as adv. John xx. 7, *χ. ἐνταυ-  
λιγμένον*, and Class.—II. as prep. with  
gen. *apart from, without*: 1) gener. Matt.  
xiii. 34, *χ. παραβολῆς*. Lu. vi. 49. John  
i. 3. Rom. iii. 21. Heb. iv. 15, *χ. ἀμαρ-  
τίας*. vii. 7, al. 2) equiv. to *besides*, ex-  
clusive of, Matt. xiv. 21, *χ. γυναικῶν καὶ  
παιδίων*. 2 Cor. xi. 28. Sept. & Class. oft.

**Χῶρος**, ου, ὁ, the Latin name of the  
N.W. wind; in N. T. meton. the north-  
west, the quarter whence *corus* blows, Acts  
xvii. 12, *βλέποντα—κατὰ χῶρον*.

## Ψ.

**Ψάλλω**, f. αλῶ, (ψάω,) *to touch  
sharply*, so as to cause vibration, *to twitch*  
any thing; so of strings, *to twang*, said  
espec. of a bow-string: also of a stringed  
instrument of music, *to thrum* the strings,  
*strikes* the chords; hence absol. *ψάλλειν*,  
*to play* on any stringed instrument: in  
Sept. and N. T. *to sing* or *chant*, prop. as  
accompanying stringed instruments, absol.  
Jam. v. 13; with dat. of pers. *to or in  
honour of whom*, Rom. xv. 9, *τῷ ὀνόματι  
σου ψαλῶ*. Eph. v. 19; with dat. of man-  
ner, 1 Cor. xiv. 15, *ψαλῶ τῷ πνεύματι*  
—*τῷ νοῖ*, where see my note.

**Ψαλμός**, οὔ, ὁ, (ψάλλω,) prop. *the  
twang* of a bowstring, or *the thrumming*, i. e.  
*playing* on stringed instruments; in later  
usage, *song*, prop. as accompanying stringed  
instruments, Jos. Ant. vi. 11, 3, *τῷ ψ.  
καὶ τοῖς ὕμνοις ἐξάδειν αὐτόν*. Plut.  
Alex. M. 67, *μουσα συριγγῶν καὶ  
αὐλῶν, ᾧδης τε καὶ ψαλμοῦ*. In N. T.  
simply *a song* in praise of God: 1) gener.  
1 Cor. xiv. 26, *ἕκαστος ὕμνῶν ψαλμῶν  
ἔχει*, where see my note. Eph. v. 19,  
*ψαλμοὶς καὶ ὕμνοις καὶ ᾠδαῖς πνευ-  
ματικαῖς*. Col. iii. 16. Sept. Ps. xcv. 2.  
2) spec. of *the Psalms*, as a book of the  
O. T. Lu. xx. 42. Acts i. 20. xiii. 33.

**Ψευδαδελφός**, οὔ, ὁ, (ψευδής,  
ἀδελφός,) *a false brother*, said of pre-  
tended Christians, whether Jews or Gen-  
tiles, 2 Cor. xi. 26. Gal. ii. 4.

**Ψευδαπόστολος**, ου, ὁ, (ψευδής,  
ἀπόστολος,) *a false apostle*, a pretended  
minister of Christ, 2 Cor. xi. 13.

**Ψευδής**, ἑως οὗς, ὁ, ἡ, adj. (ψεύδο-  
μαι,) prop. *false, lying*, Acts vi. 13, *μάρ-  
τυρας ψευδούς*. Rev. ii. 2. Sept. & Class.  
By impl. *false* towards GOD, *wicked, un-  
godly*, Rev. xxi. 8, *εἰδωλολάτραις καὶ  
πᾶσι τοῖς ψ.* Sept. Prov. viii. 7, al.

**Ψευδοδιδάσκαλος**, ου, ὁ, (ψευδής,  
διδάσκαλος,) *a false teacher*, 2 Pet. ii. 1.

**Ψευδολόγος**, ου, ὁ, ἡ, adj. (ψευδής,  
λέγῳ,) *speaking falsely, lying*, as oft. in

later Class.: in N. T. spoken of *false  
teachers*, 1 Tim. iv. 2, *ἐν ὑποκρίσει ψευ-  
δολόγων*, of which expressions the former  
denotes a pretended *show* of extraordinary  
sanctity, and the latter adverts to the  
*falsehood* by which the claims in question  
were supported.

**Ψευδομάρτυρ**, υρος, ὁ, ἡ, (ψευδής,  
μάρτυρ,) *a false witness*, Matt. xxvi. 60.  
1 Cor. xv. 15. Plut. Rep. gerend. Præc. 29.

**Ψευδομαρτυρίω**, f. ἤσω, (ψεύδο-  
μάρτυρ,) *to bear false witness*, intrans.  
with κατ' αὐτοῦ, Mk. xiv. 56, 57: absol.  
μὴ ψευδομαρτυρήσης, x. 19; also οὐ  
ψευδομαρτυρήσεις, Rom. xiii. 9. Jos. &  
Class.

**Ψευδομαρτυρία**, as, ἡ, (ψεύδο-  
μαρτυρίω,) *false witness*, Matt. xv. 19.  
xxvi. 59, and Class.

**Ψευδοπροφήτης**, ου, ὁ, (ψευδής,  
προφήτης,) *a false prophet*, i. e. 'one who  
falsely claims to speak under Divine in-  
spiration,' whether in foretelling future  
events, or in making known the will of  
God, Matt. vii. 15. Lu. vi. 26, et al. Sept.

**Ψεῦδος**, εως ους, τὸ, *falsehood*, either  
as said of *speaking* what is false, John viii.  
44, *ὅταν λαλῇ τὸ ψεῦδος*, or as applied  
to falsehood in word or deed, *deceit* and  
*fraud* of every kind, Eph. iv. 25, *ἀποθέμε-  
νοι τὸ ψεῦδος*. Col. iii. 9. 2 Thess. ii. 9,  
*σημαίαις καὶ τέρασι ψεύδους*, equiv. to  
*ψεῦδεσι*, 'false, deceiving'; ver. 11. 1  
John ii. 21, 27. So Sept. Ps. v. 7. Jer.  
v. 2, and Class. Also applied to denote  
*wickedness, ungodliness*, so *ποιεῖν ψεύ-  
δος*, 'to practise wickedness,' Rev. xxi.  
27, *ποιεῖν βδέλυγμα καὶ ψεῦδος*. In  
Rom. i. 25, *μετέλλαξαν τὴν ἀλήθειαν  
τοῦ Θ. ἐν τῷ ψ.* it signifies *a pretended  
God, an idol*. So Sept. of false gods, Jer.  
iii. 10, al.

**Ψευδόχριστος**, ου, ὁ, (ψευδής,  
χριστός,) *a false Christ*, a pretended Mes-  
siah, Matt. xxiv. 24, al.

**Ψεύδω**, f. σω, (ψεύδους,) in Class. *to  
speak falsely*, intrans. *to lie* to any one,  
trans. *to deceive, τινά*; pass. *to be de-  
ceived*. Usually, and in N. T. only, depon.  
mid. *ψεύδομαι*, f. *εύσμαι*, *to speak  
falsely, to lie, deceive*; absol. Matt. v. 11.  
Rom. ix. 1, *ἀλήθειαν λέγω, ἐν Χριστῷ  
οὐ ψεύδομαι*. 2 Cor. xi. 31. Gal. i. 20.  
1 Tim. ii. 7. Heb. vi. 18. Jam. iii. 14,  
*κατὰ τῆς ἀληθείας*, where see my note.  
1 John i. 6. Rev. iii. 9; with acc. of pers.  
Acts v. 3, *ψεύσασθαι σε τὸ Πνεῦμα τὸ  
ἅγιον*, 'that thou shouldst attempt to de-  
ceive the Holy Spirit, by a lie'; *the attempt*  
here, as often, standing for the *performance*.  
Foll. by *εἰς τινα*, Col. iii. 9. Sept. Also  
with dat. of pers. *to lie to any one*, Acts

4. οὐκ ἐψεύσω ἀνθρώποις, ἀλλὰ τῷ  
Θ. So Sept. Ps. xviii. 45.

Ψευδώνυμος, ου, ό, ή, adj. (ψευδής, ὄνομα,) *falsely named or called*, 1 Tim. vi. 20. So Philo de Vit. Mos. ii. p. 161, 6, τοὺς ψευδώνυμους, sc. Θεοὺς, and Class.

Ψεῦσμα, ατος, τὸ, (ψεύδομαι,) *falsehood*: in N. T. by impl. *falsehood toward God, wickedness, ungodliness*, Rom. iii. 7.

Ψεύστης, ου, ό, (ψεύδω,) lit. 'one false,' a liar, *deceiver*, John viii. 44, 45. 1 Tim. i. 10. Tit. i. 12. 1 John i. 10. ii. 4. iv. 20. v. 10, and Class. So of a false teacher, 1 John ii. 22: also by impl. *one false toward God, an apostate, wicked person*, Rom. iii. 4. So Sept. Prov. xix. 22. Eccclus. xv. 8.

Ψηλαφάω, f. ήσω, (ψάω, ψάλλω, ψαλάσσω,) 1) prop. *to touch, to feel, to handle*; trans. Lu. xxiv. 39, ψηλαφήσατέ με, and so oft. in Sept. & Class. Heb. xii. 18, ψηλαφωμένῳ ὄρει, for ψηλαφητῷ, 'the material and corporeal, or palpable and tangible mount.' 1 John i. 1. 2) fig. *to feel after*, Acts xvii. 27, εἰ ἀραγε ψηλαφήσειαν αὐτόν καὶ εὐροίεν.

Ψηφίζω, f. ίσω, (ψηφος,) 1) prop. *to count or reckon with pebbles*, by dropping one for each object presenting itself, a primitive mode of calculation still preserved among barbarous nations. 2) fig. in N. T. and Class. *to calculate*, and gener. *to reckon*, with acc. Lu. xiv. 28, ψ. τὴν δαπάνην. Rev. xiii. 18. Ps. xlviii. 14, Aquil. and Class.

Ψῆφος, ου, ή, (ψάω,) prop. *a small stone, pebble*; also fig. in various senses, according to the uses to which the ancients applied pebbles, whether as *counters* for reckoning, or as *dice or lots*; or, as most freq., the black and white pebbles used in *voting*: hence in N. T. 1) meton. a *vote, suffrage*, Acts xxvi. 10, ἀναιρουμένων αὐτῶν κατήνεγκα ψῆφον. 2) a *token*, Rev. ii. 17, τῷ νικῶντι δώσω αὐτῷ ψῆφον λευκὴν, καὶ ἐπὶ τὴν ψῆφον ὄνομα καινὸν γεγραμμένον, where see my note.

Ψιθυρισμός, ου, ό, (ψιθυρίζω,) a *whispering*; in N. T. = *secret slander, detraction*, 2 Cor. xii. 20, as also in Plut. Conj. Præc. 40.

Ψιθυριστής, ου, ό, (ψιθυρίζω,) a *whisperer*, and by impl. a *secret slanderer, detractor*, Rom. i. 30, ψιθυριστάς, καταλάλους.

Ψιχίον, ου, τὸ, (dim. of ψίξ, from ψίω,) a *little bit or scrap of bread, meat*, &c., found only in N. T. Matt. xv. 27. Lu. xvi. 21, τῶν ψυχίων τῶν πικτιόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου, 'which were sent from the rich man's table.'

Ψυχή, ης, ή, (ψύχω,) prop. *the breath*, but usually, (so Eur. Or. 1163, ἐμπνέων τὴν ψυχὴν,) and in N. T., *the vital breath*, through which the body lives, (so Aristot. de Mundo, ἐμπνεῖται καὶ ψυχὴν ἰσχει τὰ ζῶα,) *the principle of life* manifested in the breath, *the soul*: 1. PROP. *the soul* as the vital principle, *the vital spirit*. 1) gener. Lu. xii. 20, τὴν ψ. σου ἀπαιτοῦσιν ἀπὸ σοῦ. Acts xx. 10, ἡ ψ. αὐτοῦ ἐν αὐτῷ ἔστιν: of beasts, &c. Rev. viii. 9, τὰ (κτίσματα) ἔχοντα ψυχάς. 2) meton. *life itself*, Matt. vi. 25, μὴ μεριμνᾶτε τῇ ψυχῇ. xx. 28, δοῦναι τὴν ψ. αὐτοῦ λύτρον. Lu. vi. 9, al. εἶπε: σο τίθεται τὴν ψ. 'to lay down one's life,' 1 John x. 11, al.; ζητεῖν τὴν ψ. τινος, Matt. ii. 20. Rom. xi. 3. Comp. Sept. 1 Sam. xx. 1. This use of ψυχὴ for ζῶη, though doubtless derived from, is not peculiar to, the Hebr., being likewise found in Herod. and the other early Greek writers. Sometimes ψυχὴ refers not only to natural life, but also to life gener. as continued beyond the grave, Matt. x. 39. xvi. 25. John xii. 25, ὁ φιλῶν τὴν ψ. αὐτοῦ ἀπολέσει αὐτήν, al.: so, as including the idea of life, or the spirit, both natural and eternal, Matt. xvi. 26. 3) of a departed soul or ghost, separate from the body, Rev. vi. 9, τὰς ψ. τῶν ἐσφαγμένων. xx. 4. Acts ii. 27.—II. SPEC. *the soul*, as the sentient principle, Lat. *animus*: 1) as the seat of the senses, desires, affections, appetites, and passions, i.e. the lower and *animal nature* common to man with the beasts; distinguished, in the Pythagorean and Platonic philosophy, from the higher or *rational nature*, ὁ νοῦς or τὸ πνεῦμα, belonging to man alone,—a distinction found in the Sept. and sometimes in N. T. comp. πνεῦμα II. ii.; so 1 Th. v. 23, τὸ πνεῦμα καὶ ἡ ψ. καὶ τὸ σῶμα. Heb. iv. 12, ἀχρὶ μερισμοῦ ψυχῆς τε καὶ πνεύματος. Lu. i. 46: as distinguished from διάνοια, Matt. xxii. 37, al.; from σύνεσις, Mk. xii. 33. Simply *the soul*, denoting the mind or feelings, Matt. xi. 29, εὐρήσετε ἀνάπαυσιν ταῖς ψ. ὑμῶν. Lu. ii. 35. John x. 24. Acts xiv. 22. Heb. xii. 3. 1 Pet. i. 22: so ἐν ὅλῃ τῇ ψ. σου, 'with all one's soul,' Matt. xxii. 37, and ἐξ ὅλης τῆς ψ. σου, Mk. xii. 30. ἐκ ψυχῆς, 'from the soul,' heartily, Eph. vi. 6. μία ψυχὴ εἶναι, 'to be of one soul,' unanimous, Acts iv. 32. Phil. i. 27. Also to the soul, as the seat of the desires, affections, appetites, &c. is often ascribed that which strictly belongs to the person himself, Matt. xii. 18, εἰς ὃν εὐδόκησεν ἡ ψ. μου, and Mk. xiv. 34, περίλυπός ἐστιν ἡ ψ. μου. Lu. i. 46, al. Sept. and Class. 2) gener. *the soul*, as distinguished from the body, 'the spiritual and immortal nature of man,' with all its higher and lower powers, its rational and animal faculties,

Matt. x. 28, *μη φοβείσθε ἀπὸ τῶν—τὴν*  
*δε ψ. καὶ δυνάμεων ἀποκτείνει.* 2 Cor. i.  
 23. Heb. vi. 19. x. 39. James i. 21. v. 20.  
 1 Pet. i. 9, *σωτηρίαν ψυχῶν.* ii. 11, 25.  
 Wisd. i. 4, 11. Jos. and Class.—III. *mon-*  
*ton. a soul, i. e. a living thing, animal,*  
*in which there is ἡ ψυχή, 'life.'* 1) *gener.*  
*and from the Hebr. 1 Cor. xv. 45, ἐγί-*  
*νετο ὁ πρῶτος ἄνθρ. εἰς ψυχὴν ζώσαν,*  
*i. e. 'a living sentient creature,'* Rev. xvi.  
 3. So Sept. Gen. i. 24. ii. 19, al. 2)  
 oftener of man, *a soul, = a living person,*  
*πᾶσα ψυχή, 'every soul,'* or person, Acts  
 ii. 43. iii. 23. Rom. xiii. 1. So, in a periph-  
 rasis, *πᾶσα ψ. ἀνθρώπου, = 'every*  
*man,'* Rom. ii. 9, & Sept. *ψυχὰς ἀνθρώ-*  
*πων, 'men,'* Lu. ix. 56. Sept. Lev. v. 1,  
 2. *ψυχὴ ἀνθρώπου, Num. xix. 11, 13.*  
 Eurip. Phœn. 1315, *φόνιαι ψυχαί.* So in  
 enumerations, (by a use of *ψυχαί* for *per-*  
*sons,* common to the Class. as well as  
 Script. writers,) Acts ii. 41, *ψυχαί ὡσεὶ*  
*τρισχιλίας.* vii. 14, al. Sept. oft. Eurip.  
 Hel. 52, *ψυχαί δὲ πολλαί.* 3) *spec. for*  
*a servant or slave,* Rev. xviii. 13, *ψυχὰς*  
*ἀνθρώπων,* supposed by many learned ex-  
 positors to denote 'female slaves,' in dis-  
 tinction from the preced. *σώματα,* or 'male  
 slaves.' But the expression seems rather  
 intended to intimate the iniquitous nature  
 of this traffic, by the consideration that it  
 is exercised on their fellow-men, beings  
 endued, like themselves, with a *rational*  
*soul.* Comp. Ezek. xxvii. 13, *ἐνμπορεύ-*  
*ούτό σοι ἐν ψυχαῖς ἀνθρώπων:* and  
 Test. xii. Patr. p. 715, *κλέπτεις ψυχὰς*  
*ἐκ γῆς Ἑβραίων.*

*Ψυχικός, ἡ, ὄν, adj. (ψυχή,) breathing,*  
*animal, possessing animal life:* 1) *prop.*  
*of the BODY, σώμα ψυχικόν, an animal*  
*body, having breath and animal life, 'that*  
*which is endued with faculties of sense,*  
*and has need of food, drink, and sleep for*  
*its support,'* 1 Cor. xv. 44 bis, 46; opp. to  
*σώμα πνευματικόν.* (see in Πνευματι-  
 κός I.) Diod. Sic. i. 12, *αἴτιος τοῦ ψυχι-*  
*κοῦ τοῖς ζώοις.* 2) *of the SOUL or mind,*  
*animal, natural, i. e. pertaining to the*  
*animal or natural mind and affections,*  
*swayed by the affections and passions of*  
*human nature, not under the influences of*  
*the Holy Spirit, opp. to πνευματικός, see*  
*in ψυχή II.* 1 Cor. ii. 14, *ψυχικός ἄνθρ.*  
*οὐ δέχεται τὰ τοῦ Πνεύμ. τοῦ Θ.* Jude  
 19, *ψυχικοί.* James iii. 15, *ἡ σοφία*  
*ψυχική, i. e. animal or natural.* Comp.  
*ψυχή:* and so in the heathen Philosophers,  
 e. g. Arr. Epict. iii. 7, 5, *ἡ ἡδονὴ ἡ ψυχική.*

*Ψυχός, εὖς οὖς, τὸ, (ψύχω,) cold,*  
 John xviii. 18, *ὅτι ψύχον ἦν.* Acts xxviii.  
 2. 2 Cor. xi. 27. Sept. and Class.

*Ψυχρός, ἂ, ὄν, adj. (ψύχω,) cold,*  
*cool, fresh, refreshing, e. gr. ποτήριον*  
*ψυχροῦ, i. e. ὕδατος, Matt. x. 42; an*

*ellips. also found in the case of Σερμὼν*  
*and not unfreq. in the Class. writers.* So  
 Plut. de Garrul. 17, *λαβὼν ψυχροῦ*  
*κύλικα.* Fig. of one 'lukewarm and in-  
 different' as to religion, neither wholly  
 abandoning, nor fully observing it, 'οὐτε  
*ψυχρὸς οὐτε ζεστός,* Rev. iii. 15, sq.

*Ψύχω, f. ὕχω, aor. 2. pass. ἐψύγην,*  
*prop. to breathe, blow;* hence by impl.  
 with acc. 'to blow upon,' to cool, Sept. &  
 Class. In N. T. pass. *ψύχομαι, f. 2.*  
*ψυγήσομαι, to be cooled, to grow cold,* fig.  
 of affection, Matt. xxiv. 12, *ψυγήσεται*  
*ἡ ἀγάπη τῶν πολλῶν.*

*Ψωμίζω, f. ἴσω, (ψωμός, a bit, morsel,*  
*from ψάω, cogn. with ψάω,) prop.*  
*'to break up any food into bits,' and from*  
*the adjunct, to distribute them, in order*  
*to feed any one therewith:* so Sept. *τίς*  
*ἡμᾶς ψωμιεῖ κρία;* Num. xi. 4. In N. T.  
 Rom. xii. 20, *ψωμιζε αὐτόν:* so Porphyr.  
 de Abst. iii. 23, *ψωμιζουσι τὰ νεόττια.*  
 Plut. Symp. v. proœm. αἱ τὰ βρέφη  
*ψωμιζουσαι τροφοί;* with acc. of thing,  
 1 Cor. xiii. 3, *ἐὰν ψωμισῶ πάντα τὰ*  
*ὑπάρχοντά μου.*

*Ψωμίον, ον, τὸ, (dimin. of ψωμός,*  
*fr. ψάω,) a bit, morsel,* John xiii. 26, al.  
 and Class.

*Ψάχω, f. ξω, (ψάω, cogn. with ψάω,)*  
*to rub any thing in pieces with the hand,*  
*as ears of grain, Lu. vi. 1.*

## Ω.

*Ω, interject. O! before the voc. in a*  
*direct address, Matt. xv. 28, ὦ γύναι.*  
 Mk. ix. 19. Lu. ix. 41, al. ssep. Sept. and  
 Class. Once in admiration, Rom. xi. 33,  
*ὦ βάθος κ.τ.λ.* Sept. and Class.

*Ωδε, prop. a demonstr. adv. (ὁδε,)*  
*prop. in Class. thus, so, but in poetic and*  
*later usage, and in N. T. also, an adv. of*  
*place, HITHER, or HERE, i. e. to or in this*  
*place, viz. I. hither, to this place, after*  
*verbs of motion, Matt. viii. 29, ἦλθετε*  
*ᾧδε.* xiv. 18, et al. ἔως ᾧδε, Lu. xxiii. 5.  
 So Sept. & Class.—II. *here, in this place,*  
*after verbs implying rest and the like:* 1)  
*prop. Matt. xii. 6, ὅτι τοῦ ἱεροῦ μεζῶν*  
*ἐστὶν ᾧδε, ver. 41, 42, al. ssep. Sept. &*  
*Class. τὰ ᾧδε, the things done here, mean-*  
*ing 'the present state of his affairs,'* Col.  
 iv. 9. 2) *fig. herein, in this thing,* Rev.  
 xiii. 10, 18. xiv. 12, al.

*Ωιδῆ, i. e. ᾠδῆ, ἡς, ἡ, (contr. for ἀοι-*  
*δῆ, fr. αἰδῶ,) an ode, song, e. gr. in praise*  
*of God, Eph. v. 19. Col. iii. 16. Rev. v.*  
 9, al. Sept. Jos. and Class.

*Ωδιν, ἴνος, ἡ, (kindr. with ὀδύνη,) a*  
*late form of the nom., instead of the usual*

ἡ ὥδls, *inos*, a *pain*,  *pang*, as of a woman in travail: 1) PROP. 1 Th. v. 3, ὀλεθρος, ὥσπερ ἡ ὥδls τῇ ἐν γαστρὶ ἐχούσῃ. Sept. and Class. 2) FIG. *severe pain* or *sorrow*, Matt. xxiv. 8. Mk. xiii. 9, ταῦτα ἀρχὴ ὥδlsων, and Sept. So Acts ii. 24, λύσας τὰς ὥδlsνας τοῦ θανάτου, in allusion to Ps. xviii. 5, where Sept. ὥδlsνας θανάτου. So also Job xxxix. 2, Sept. ὥδlsνας αὐτῶν ἔλυσας. The phrase λύειν ὥδlsνας occurs also in Class. e. gr. Lycophr. Cass. 1198, σφδῖ ὥδlsνας ἐξέλυσε λαθραίας γονῆς, in which passages there is allusion to such pains, as *holding* the person *tight around*. AEl. H. An. xii. 5, τοὺς τῶν ὥδlsνων λυσαὶ δεσμούς.

Ὡδῖνω, f. ἰνω, (ὥδls,) prop. *to be in throes*, *to travail* in childbirth, absol. Rev. xii. 2, ἐν γαστρὶ ἐχουσα κράζει, ὥδlsνουσα. Gal. iv. 27, ἡ οὐκ ὥδlsνουσα, 'thou that travailest not,' art barren. Sept. and Class. Fig. of a Christian teacher, with acc. *to travail* with any one, i. e. to be in spiritual birth, Gal. iv. 19, where see my note, and comp. Γεννάω I. 1.

Ὡμος, ον, ὁ, (prob. fr. obsol. οἶω, for φέρω,) a *shoulder*, Matt. xxiii. 4. Lu. xv. 5. Sept. and Class.

Ὡνέομαι, f. ἤσομαι, depon. mid. aor. 1. ὠνήσαμην, *to buy*, *purchase*, with acc. of thing, and gen. of price, Acts vii. 16, ὦ ὠνήσατο Ἀβραὰμ τιμῆς ἀργυρίου, and oft. in Class. Luc. D. Mort. iv. 1, τῶν πέντε (δραχμῶν) ὠνήσαμην, καὶ τροπώτηρα δύο ὀβολῶν.

Ὡόν, οὔ, τό, ovum, an *egg*, Lu. xi. 12. Sept. and Class.

Ὡρα, as, ἡ, *horu*, a *time*, or *season*, 'a definite space or division of time,' as marked by natural or conventional limits; e. gr. a season of the *year*, ὥρα τοῦ θέρους or χειμῶνος, or τοῦ ἔτους. In N. T. used of shorter intervals, a *time*, (and sometimes, like καιρός, a *point* of time,) *season*, *hour*, viz. I. of the day generally, *day-time*, *day*; Matt. xiv. 15, ἡ ὥρα ἤδη παρήλθε. Mk. vi. 35, ἤδη ὥρας πολλῆς γενομένης, (so oft. in Class. as Pol. v. 8, 3, πολλῆς ὥρας.) Mk. xi. 11, ὁψίας ἤδη οὔσης τῆς ὥρας.—II. of a definite *part* or *division* of the day; in earlier writers used only of the *greater* divisions, as morning, noon, evening, night, ἔως, μεσημβρία, ἑσπέρα, νύξ: or also morning, noon, and evening, ὀρθρος, καιρός μεσημβρινός, κ. δειλινός or ἑσπερος: in N. T. an *hour*, one of the 12 equal parts into which the natural day, and also the night, were divided: 1) prop. and gener. John xi. 9, οὐχὶ δώδεκα εἰσιν ὥραι τῆς ἡμέρας; al. ssp. Acts x. 30, μέχρι ταύτης τῆς ὥρας. Rev. ix. 15. Dat. with ἐν of time *when*, Matt. viii. 13, ἐν τῇ ὥρᾳ ἐκείνῃ, 'at that very instant.' xxiv. 50, ἐν ὥρᾳ ἣ οὐ γινώ-

σκει. John iv. 53; acc. of time *how long*, Matt. xx. 12, μίαν ὥραν ἐποίησαν. Acts xix. 34. 2) fig. for a *short time*; acc. μίαν ὥραν, Rev. xvii. 12; dat. μιᾶ ὥρα, xviii. 10, 16, 19; πρὸς ὥραν, John v. 35, al.—III. *meton.* and gener. *hour*, *time*, *period*, as said of any definite point or space of time: 1) with adjuncts, e. gr. an adj. or pron. ἐκ τῆς ὥρας ἐκείνης, Matt. ix. 22; dat. of time *when*, αὐτῇ τῇ ὥρᾳ, Lu. ii. 38. ποία ὥρα, Matt. xxiv. 42. ἡ ὥρα, ver. 44. So also Lu. vii. 21, & x. 21, ἐν αὐτῇ τῇ ὥρᾳ. Matt. x. 19, and xxiv. 36, περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ τῆς ὥρας: so Rev. iii. 1 Cor. iv. 11, ἀκρι τῆς ἀκρι ὥρας. With an adv. or relat. John iv. 21. So with ἴνα, xii. 23. xiii. 1. Foll. by gen. of thing to be done or to happen, Lu. i. 10. xiv. 17, τῇ ὥρᾳ τοῦ δεῖπνον, al. Foll. by gen. of pers. *one's time*, 'that appointed to him,' in which he is to do or suffer, Lu. xxii. 53. John xvi. 21; elsewh. of Christ, John ii. 4, al. 2) simply *the time*, i. e. spoken of, or otherwise understood, Matt. xxvi. 45, ἡγγικεν ἡ ὥρα. Mk. xiv. 41. John xvi. 4. 1 John ii. 18. Xen. Mem. ii. 1, 2. Emphat. John xvii. 1.

Ὡραῖος, αἰα, αἰον, adj. (ὥρα,) prop. *timely*, *seasonable*, as said of fruits in season; also fig. of that period of life, when the body is at its ἀκμῇ, in the *full bloom*, and consequently *beauty*, of manhood. So ὥρα ἡλικίας, Thuc. vi. 34. Aeschin. p. 19, 4, κάλλει καὶ ὥρᾳ. Hence said of persons, *comely*, *beautiful*, Sept. Gen. ii. 9. iii. 6, and Class. e. gr. Lucian. D. Deor. v. 5. Plut. Cat. Maj. 4. Theocr. Id. i. 109, ὠραῖος χ' Ὡδωνis. Xen. Mem. i. 3, 10. In N. T. only of things, Matt. xxiii. 27, τάφοις—οἵτινες ἐξωθεν μὲν φαίνονται ὠραῖοι. Rom. x. 15. Said of a gate of the Temple, Acts iii. 2, τὴν θύραν τοῦ ἱεροῦ τὴν λεγομένην Ὤραλαν. ver. 10, ἐπὶ τῇ ὠραίᾳ πόλῃ. See my note.

Ὡρούμαι, f. ὕσομαι, depon. mid. *to roar*, *howl*, as beasts, from rage or hunger; e. gr. a lion, 1 Pet. v. 8, ὡς λέων ὠρούμενος. Sept. and Class.

Ὡς, relat. adv. (ὅς,) correl. to πῶς, τῶς, prop. *in which way*, *in what way*, and hence gener. *as*, *so as*, *how*: A) in COMPARISONS. 1) prop. & fully, with a corresponding demonstr. adv. as οὕτως, or the like, either preceding or following, e. g. οὕτως—ὡς, so—as, Mk. iv. 26. John vii. 46. ὡς—οὕτως, as—so, Acts viii. 32. Rom. v. 15, 18: so ἵσως—ὡς, Acts xi. 17. ὁμοίως καὶ ὡς, Lu. xvii. 28; also ὡς—καὶ, Matt. vi. 10, ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς. Acts vii. 51. Gal. i. 9. More freq. οὕτως is omitted, and then ὡς may often be rendered *so as*, or simply *as*, Matt. vi. 29. x. 25. Mk. i. 22. Lu. vi. 40. xxi.

35. Rom. iv. 17. v. 16. 2) *gener.* before a noun or adj. in the nomin. or acc. *as, like as, like*, Matt. x. 16, *φρόνιμοι ὡς οἱ ὄφεις, καὶ ἀκέραιοι ὡς αἱ περιστεραί.* xiii. 43, al. Acts xi. 5. Ja. i. 10. Rev. i. 14, oft. By Heb. a noun preceded by *ὡς* often denotes *something like itself*, Engl. *as it were*, Rev. iv. 6, in lat. edd. *ἐνώπιον τοῦ θρόνου ὡς θάλασσα ὑάλινη.* viii. 8. ix. 7. xv. 2. acc. xix. 1. B) implying QUALITY or character: 1. *before participles* referring to a preceding noun, and expressing a quality or circumstance belonging to that noun, either real or supposed, *as, as if, as though*: 1) before a *nom.* as referring to a preceding subject, Lu. xvi. 1, *οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων κ.τ.λ.* Acts xxiii. 20, al. *sæpe.* 2) before *gen.* referring to a preceding noun, Heb. xii. 27, *δηλοὶ τῶν σαλευομένων τὴν μετάθεσιν, ὡς πεποιημένων:* with a *gen. absol.* 1 Cor. iv. 18. 2 Cor. v. 20, al. 3) before *dat.* referring to a preceding noun, Acts iii. 12, *ἡμῖν τί ἀνέιξετε ὡς πεποιηκόσι τοῦ περιπατεῖν αὐτάν;* 1 Pet. ii. 14. 4) before *acc.* referring to a preceding object, Acts xxiii. 15, *πρὸς ὑμᾶς ὡς μέλλοντας διαγινώσκειν.* Rom. vi. 13. Rev. v. 6.—II. before a *subst.* or *adj.* either as predicate or object, expressing a quality or circumstance known, or supposed to belong to a preceding noun, *as, as if, as though*, where the partic. *ὦν, οὖσα, ὄν,* may always be supplied: 1) *nom.* as referring to a preceding subject, 2 Cor. vi. 4, *συνιστῶντες ἑαυτοὺς ὡς Θεοῦ διάκονοι.* xi. 15. Eph. v. 1, 8, al. 2) *gen.* as referring to a preceding noun, 1 Pet. ii. 12, *ὡμῶν ὡς κακοποιῶν.* iii. 16. 3) *dat.* as referring to a preceding noun, 1 Cor. iii. 1, *ὕμῖν ὡς πνευματικοῖς,* al. 4) *accus.* as referring to another object, Matt. xiv. 5, *ὡς προφήτην αὐτοῦ εἶχον.* Lu. vi. 22. Rom. i. 21, al.—III. before *prepositions with their cases*, in the same manner as before participles, see above in I. 1) with *διά,* 2 Th. ii. 2, *μήτε δι' ἐπιστολῆς ὡς δι' ἡμῶν,* sc. *γεγραμμένης:* with *ἐν,* John vii. 10; with *ἐκ,* Rom. ix. 32, al.; with *ἐπὶ,* Gal. iii. 16.—IV. before *numerals,* = *as it were, about,* marking a supposed or conjectural number, Mk. v. 13, *ἦσαν ὡς δισχίλιοι.* viii. 9. Lu. ii. 37. John i. 40, al.—V. *intens.* *how! how very! how much!* Lat. *quam!* expressing admiration; in N. T. only before adjectives, Rom. x. 15, *ὡς ὠραῖοι οἱ πόδες κ.τ.λ.* 'how beautiful the feet,' &c. xi. 33. C) implying MANNER, before a dependent clause qualifying or defining the action of a preceding verb. 1) *gener. as, according as,* Matt. i. 24, *ἐποίησεν ὡς προσέταξεν αὐτῷ ὁ ἄγγελος.* viii. 13. Rom. xii. 3, al. 2) before a minor or parenthetic clause, which then serves to modify or restrict the general proposition,

Matt. xxvii. 65, *ὑπάγετε, ἀσφαλίσασθε ὡς οἰδατε.* Mk. iv. 27. x. 1. Lu. iii. 23, et al. 3) before a superlative, *intens.,* like Latin *quam:* so *ὡς τάχιστα,* 'as speedily as possible,' Acts xvii. 15.—D) before *dependent clauses,* expressing the object or reference of a preceding verb or word, the nature of the action, the circumstances under which it takes place, and the like, *in what way, how, as, &c.* often equiv. to a conjunction. I. *gener. how, equiv. to ὅπως* I.; with the indic. aor. Mk. xii. 26, *οὐκ ἀνέγνωτε—ὡς εἶπεν αὐτῷ ὁ Θεός.* Lu. viii. 47, al.—II. before an objective clause in a stricter sense, *how, how that, that,* with the indic. equiv. to ὅτι, Acts x. 28, *ὡς ἐπίστασθε ὡς ἀθέμιτόν ἐστιν.* ver. 38. Rom. i. 9, al.—III. before a clause expressing end or purpose, *as that, so that,* like *ἵνα,* ὅπως; foll. by infin. expressing the purpose of a preceding verb, *so as to, in order to,* Acts xx. 24, *ὡς τελειῶσαι τὸν δρόμον μου μετὰ χαρᾶς:* also *ὥς* ἔπος εἰπεῖν, 'so to speak,' Heb. vii. 9.—IV. before a clause expressing result or consequence, *so as that, so that,* like *ὥστε;* with indic. Heb. iii. 11, *ὡς ὥμοσα ἐν τῇ ὀργῇ μου.*—V. before a clause expressing a cause or reason, *as, that, equiv. to since, because,* like *ἐπεὶ, ὅτι;* 2 Tim. i. 3, *ὡς ἀδιάλειπτου ἔχω τὴν περί σου μνησίαν.*—VI. before a clause implying time, *as, when,* like *ἐπεὶ:* 1) *gener. when, equiv. to ἐν that, while,* with indic. Matt. xxviii. 9, *ὡς ἐπορεύοντο ἀπαγγεῖλαι.* Lu. i. 41, al. *sæpe.* 2) also *when, equiv. to after that, postquam,* with indic. Lu. i. 23, *ἐγένετο ὡς ἐπλήσθησαν αἱ ἡμέραι—ἀπῆλθεν.* ii. 15, al. *sæpe:* with τότε, John vii. 10. 3) *ὡς ἂν, whensoever, as soon as,* with subj. aor. 1 Cor. xi. 34. Phil. ii. 23; *ὡς ἴαν,* Rom. xv. 24.

Ὁσαννά, interj. *hosanna!* Heb. prop. 'save now, be now propitious!' a word of joyful acclamation, absol. Matt. xxi. 9, Mk. xi. 9.

Ὁσαύτως, adv. (*ὡς, αὐτως, fr. αὐτός,*) *in the same way, likewise,* Matt. xx. 5, *ἐποίησεν ὡσαύτως.* xxi. 30, 36. Mk. xii. 21, al. and Class.

Ὁσεὶ, = *ὡς εἰ, as if, as though;* in N. T. only before a noun or adjective. 1) in comparisons, *as if, as it were, equiv. to as, like as,* Matt. ix. 36, *ἐβρίμμενοι ὡσεὶ πρόβατα μὴ ἔχοντα ποιμένα.* Mk. ix. 26. Heb. i. 12: ellipt. Matt. iii. 16, *εἶδε τὸ Πνεῦμα τοῦ Θεοῦ καταβαῖνον ὡσεὶ περιστερὰν,* sc. *καταβαίνουσαν.* Mk. i. 10. John i. 32. Sept. and Class. 2) before words of number and measure, *as if, as it were, about;* before numerals, Matt. xiv. 21, *ἄνδρες ὡσεὶ πεντακισχίλιοι.* Lu. i.

56. iii. 23. John iv. 6. Acts iv. 4; of measure, Lu. xxii. 41.

Ὡςπερ, adv. i. e. ὡς strengthened by enclit. περ, prop. *wholly as, just as*, gener. *as, like as*, &c.: 1) prop. *as* introducing a comparison, followed by a corresponding clause with οὕτως or the like, Matt. xii. 40. Rom. v. 19, 21. Ja. ii. 26, al. and Class. 2) gener. and without οὕτως corresponding, Matt. v. 48. xx. 28. xxv. 32. Acts ii. 2. iii. 17, al. and Class.

Ὡςπερ εἰ, adv. (ὥσπερ, εἰ,) *just as if, as it were*, 1 Cor. xv. 8, and Class.

Ὡςτε, i. e. ὡς, strengthened by enclit. τε, serving to connect more closely a following clause with the preceding; prop. an adv. like ὡς, ὥσπερ, used in comparisons, *as, like as*, but gener. and in N. T. a conj. *so as that, so that*, before a clause expressing an event, result, consequence, whether real or supposed, and followed usually by an infin. but also by the indic. I. foll. by *infin.* with acc. expr. or impl. 1) *fully*, preceded by a demonstr. as οὕτως, τοιούτος, &c. Acts xiv. 1, λαλῆσαι οὕτως ὥστε πιστεῦσαι—πολὺ πλῆθος. Matt. xv. 33, and Class. 2) *simply*, without a preceding demonstr. Matt. viii. 24, ὥστε τὸ πλοῖον καλύπτεσθαι ὑπὸ τῶν κυμάτων. Mk. i. 27, 45. Rom. vii. 6, oft. and Class.—II. foll. by *indicat.*, with οὕτως preceding, John iii. 16, οὕτως ἠγάπησεν ὁ Θεὸς τὸν κόσμον,

ὥστε τὸν Υἱὸν αὐτοῦ ἔδωκεν, κ.τ.λ. and Class.—III. often at the beginning of a sentence, with the indic. or imperat., as an emphatic illative particle, *so that*, equiv. to *consequently, therefore, wherefore*; with indic. Matt. xii. 12, ὥστε ἔξεστι τοῖς σάββασι καλῶς ποιεῖν. Mk. ii. 28. x. 8. Rom. vii. 12, al.; with imperat. 1 Cor. iii. 21. Phil. ii. 12, al. and Class.

Ὡτίον, ου, τὸ, (dimin. of οὗς,) *an ear*, Matt. xxvi. 51. Lu. xxii. 51, al. and later Class.

Ὡφέλεια, ας, ἡ, (ὠφελίω,) prop. *a furthering, help*; in N. T. *use, profit, advantage*, Rom. iii. 1, τίς ἡ ὠφέλεια τῆς περιτομῆς; Jude 16, and Class.

Ὡφελίω, f. ἦσω, (ὄφελος,) *to further, help, profit, be of use*: 1) act. absol. Rom. ii. 25, περιτομή ὠφελεῖ: with double acc. of person and neut. τί, οὐδέν. Mk. viii. 36, τί ὠφελήσει ἄνθρωπον; 1 Cor. xiv. 6. Gal. v. 2: acc. οὐδέν simply, Matt. xxvii. 24. John vi. 63. xii. 19; most of these constructions occ. in Sept. & Class. 2) mid. or pass. *to be profited, to have advantage*, with acc. neut. τί, οὐδέν, μηδέν. Matt. xvi. 26, τί ὠφελεῖται ἄνθρωπος; Mk. v. 26: foll. by ἐκ, with neut. δ, Matt. xv. 5; by ἐν, Heb. xiii. 9.

Ὡφελίμος, ου, ὁ, ἡ, adj. (ὠφελίω,) *profitable, useful*; with πρὸς τι, 1 Tim. iv. 8. 2 Tim. iii. 16; with dat. Tit. iii. 8.

THE END.



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